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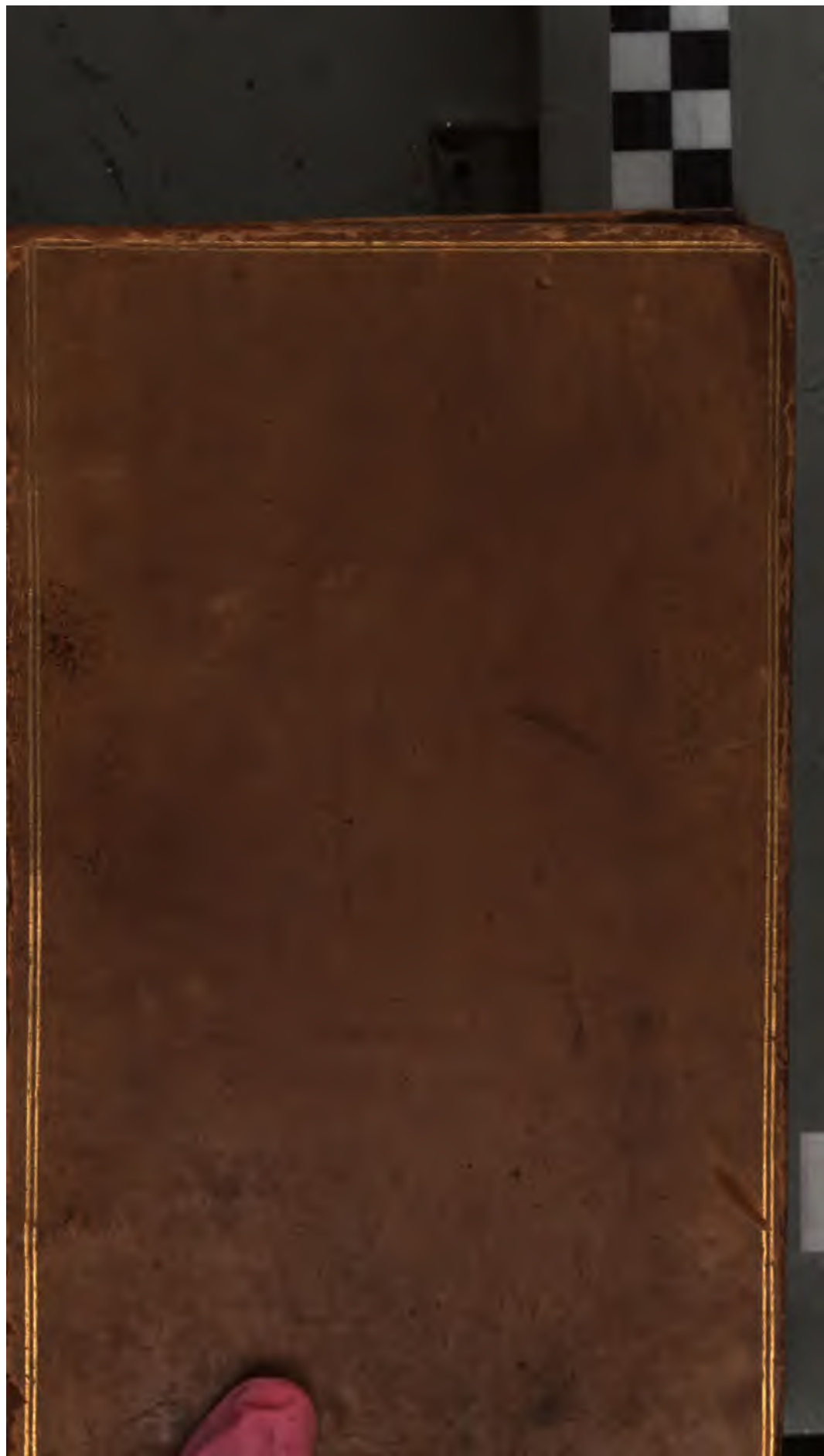
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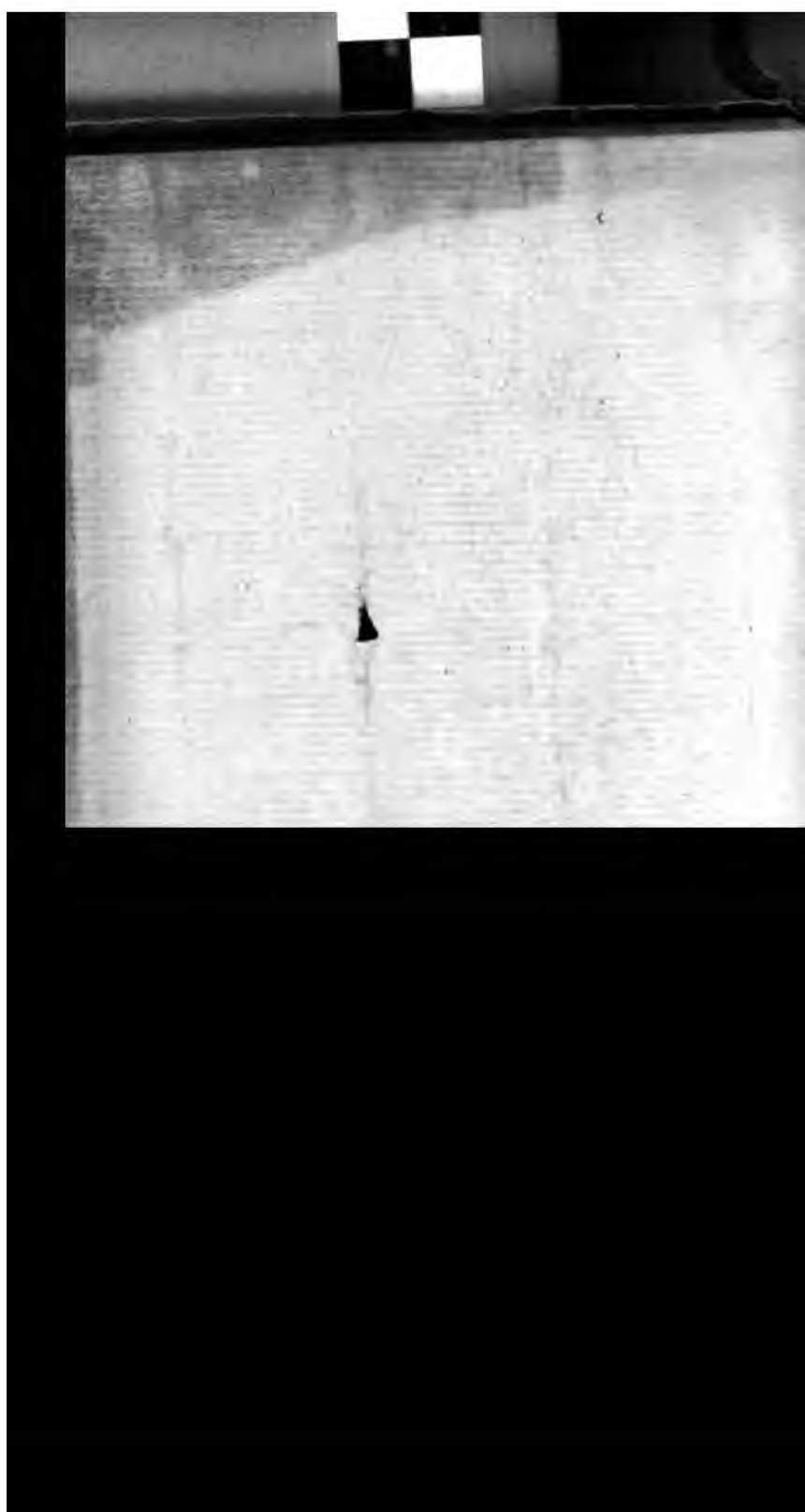
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BY STEPHEN A. HENDON

T A B L E

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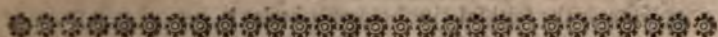
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THE
MONTHLY REVIEW,

For JANUARY, 1783.



ART. I. *Poetical Parts of the Old Testament, newly translated from the Hebrew. With Notes Critical and Explanatory.* By William Green, M. A. Rector of Hardingham in Norfolk, and formerly Fellow of Clare-Hall in Cambridge. 4to. 6s. sewed. Doddsley. 1781.

THE learned and ingenious Author pursues the track of Dr. Hare with respect to the *metre* of the original Hebrew; and is so firmly persuaded of the truth of the Bishop's hypothesis, that he doubts not but that the Hebrew text, if we had it as perfect as when it came out of the hands of the composers, would as readily fall into that metre, as the *Æneid* of Virgil, printed as prose, would fall into hexameters.—We think, however, that this assertion is too unqualified: and we consider the hypothesis on which it is founded too dangerous to be admitted; because in all places where the metre according to the supposed structure of it in Dr. Hare's scheme of Hebrew poetry is imperfect, it is left to mere arbitrary conjecture to supply the deficiency.—Mr. Green, however, considers this matter in an opposite point of view; and argues its utility from what we look on as its uncertainty and danger. ‘In some instances, says he, the metre points out the corruption of the text, and at the same time the way to restore it.’ Our Author's opinion of the collection of Hebrew MSS. will appear from the following declarations: ‘In the few places I have consulted them, I must own they have not afforded me the satisfaction I expected from them. They have, however, done one thing most effectually, which is worth all the thousands they have cost the Public in collating them; that is, they have delivered us from the shackles of the Hebrew verity. And though they may not answer the

2 Green's Translation of Poetical Parts of the Old Testament.

high expectations we may have formed of them, yet we may hope some genius may arise, who will strike out such elucidations of Scripture from them, as are in vain to be expected from the present text.' A large field; however, is, in our Author's opinion, still left for conjectural criticism; for, as 'to the omission of clauses or periods, or the transposition of them, this is not, he imagines, to be expected from the MSS.' His meaning is, that defects of this sort cannot be rectified by collation; they must be supplied by conjecture. As a specimen of our Author's talent in this line, we will present our Readers with the following remarks on a text in Isaiah, where an omission is supposed, and which he ventures to supply by this mode of criticism:

* In Isaiah i. 21. the text stands thus:

How is the faithful city become a harlot?

It was full of judgment, righteousness lodged in it;

But now murderers.

* In my judgment two words have been dropped here by the transcriber. These, which I take to have been *Maleah Damim, filled with bloodshed*, I supply from the context, ver. 15. If these be admitted, the translation will run thus:

How is the faithful city become a harlot?

How is she, that was full of judgment, filled with bloodshed?

Righteousness once dwelled in her, but now murderers!

If the two words have been omitted, the parallelism of the two first lines, and the contrast in the last, seem to vindicate me in replacing them.

The subjects discussed in this volume are curious and interesting in a very high degree, as will appear from the following enumeration of their contents:

The speech of Lamech to his two wives.—The last prophetic words of Noah to his three sons.—The last prophetic words of Isaac to his two sons.—The last prophetic words of Jacob to his twelve sons.—The Song of Moses upon the destruction of the Egyptian army in the Red Sea.—A Song of the Israelites upon Jehovah's giving them water in the Wilderness (Numb. xxi. 17, 18.)—The Song of the Amorite Bard upon the conquest of Heshbon (same chapter).—The prophetic Parables of Balaam.—The Admonitory Song of Moses to the Israelites (Deut. xxxii.)—The last prophetic words of Moses to the Twelve Tribes (chap. xxxiii.)—The Song of Deborah.—The Thanksgiving of Hannah on the birth of Samuel.—The Lamentations of David over Saul and Jonathan.—The Lamentation of David over Abner.—The last prophetic words of David.—The Song of Solomon.—The Admonitory Song of Isaiah to the Israelites (Isa. v.)—A Thanksgiving (Isa. xiii. 1—6.)—A Parable, or Triumphant Song, of the Jews, on the fall of the King of Babylon their oppressor (Isa. xiv. 3—20.)—A Song of

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4 *Green's Translation of Poetical Parts of the Old Testament.*

VI. Doubtless the wicked shall not flourish ;

They are all like thorns thrust away,
Which shall not be taken by the hand.

VII. But the man who shall lay hold on them

Shall be armed with iron, and the staff of a spear,
And they shall utterly be burned with fire.

We shall present our Readers with the Author's *Critical and Explanatory Notes* at large, leaving it to the learned to determine how far they tend to support his hypothesis ; and how far the Author is qualified to contend with so profound a scholar in biblical learning as the eminent Prelate whom he hath ventured to attack on a controverted passage in Isaiah.

* Period 1—8.] The learned seem now to be agreed, that this illustrious prophecy, introduced in so magnificent a manner, is to be understood of Christ's spiritual kingdom, and his final triumph over the enemies of it. The beginning of its accomplishment may properly be dated from his entrance upon his mediatorial office ; it was yet farther fulfilled upon the establishment of Christianity by the civil powers ; but when the time shall be of its perfect completion, is yet a secret in the hands of God.

* The royal Psalmist, when the spirit of prophecy was most strongly upon him, probably just before his death, being favoured by God with a clearer and more distinct revelation of this great and wonderful event, begins first with expressing the deep sense he had of the Divine goodness, in this gracious and comfortable communication to him, and of the certainty and powerfulness of the inspiration he was under. In per. 1. this peculiar grace and favour is heightened from a consideration—of the person inspired ; one whom, from obscure parentage and low condition, God had exalted to be King over his chosen people, and made him an instrument of establishing, or at least of improving, the most delightful part of his religious worship ; and in per. 2.—of the author of the inspiration, the Lord Jehovah—the God and Rock of Israel—whose powerful impulse is expressed by a repetition of the words, *He saith, he speaketh, and His word is upon my tongue.*

* After this magnificent introduction he breaks out into a kind of transport of joy and admiration at the prospect before him :

The JUST ONE ruleth over man !

* In per. 4. he describes the spiritual and glorious effects of this dominion ; at per. 5. his firm assurance of its perpetuity, and of the designation of it to a person of his own house and lineage ; with a lively declaration of the delight and comfort which this assurance gave him. In per. 6. and 7. he gives a short but dreadful representation of the condition of the wicked, and of the everlasting vengeance which awaits them at that terrible day, when the wheat shall be gathered into his garner, and the chaff shall be burned with fire unquenchable.

* Per. 1. *Who was raised on high*] This cannot be better explained than from Ps. lxxviii. 70.—The construction would be more natural, if, by a change of the vowels, we read *bekim yal*, instead of *bukam*, the man whom the Most High hath raised up. In this sense it is used in Jer. xxx. 9.

* Ibid.

* *Ibid.* *Sweet Psalmist*] This title seems most eminently to belong to David, not only as he composed most of the Psalms, but established the music service of the Temple.

* *Per. 3. The JUST ONE.*] This is the first time that we meet with the Messiah under this title. The evangelical prophet adopts it, and gives us an insight into his office, as the Justifier of the ungodly, *Isa. liii. 12.*

By the knowledge of him shall the Just One, my servant, justify many;

For he shall bear their iniquities.

Our translators, not knowing this to be a title of the Messiah, though it is used as such, *Acts iii. 14. vii. 52. xxii. 14. James v. 6. 1 Per. iii. 18.* have made it an adjective to the substantive following, rendering it, *my righteous servant*. But they ought to have known that, in Hebrew, the adjective always follows the substantive; and would have set them right.—The Bishop of London, in his translation of this passage of Isaiah, omits this title of the Messiah, alleging, that it makes the hemistich too long, and that two or three MSS. omit it. As to the hemistich, this title consists but of two syllables; and it must require a nice discernment, to say a hemistich is too long or too short by two syllables: and as this title is of such importance as to be the subject of David's last prophetic words, and is frequently mentioned in the New Testament, if thirty or forty MSS. had omitted it, I should not regard them; especially as it is used here with the utmost propriety, where the prophet is speaking of Jesus in the very act of justifying, by bearing our iniquities; to say nothing of the beauty of the figure, *the Just One shall justify*.

As I published four years ago a translation of the 53d of Isaiah, I will take this opportunity to say a word or two in support of it.—The prophet begins this subject at the 13th per. of the lii. The two next periods are plainly opposed to each other. The LXX. found that opposition in the copy they translated from. And this has induced men of the greatest eminence for learning, Grotius, Le Clerc, Bishop Chandler, Archbishop Secker, Dr. Grey, Dr. Durel, Bishop Lowth, and Dr. Jubb, who could never find in the present text the apodosis of the opposition in per. 15. to wish to see it restored. Now, if the Greek translators of Isaiah rendered the same Hebrew word by the same Greek word, I have pointed out the very word which they found out in their copy (See my Note). This word suits the place, while the present reading makes little better than nonsense of it. Admitting the LXX.'s reading to be the true one, there arises this plain sense and opposition—

As, on the one hand, many (the Jews) shall be astonished at *the sight* of him:

Because his appearance will be meaner than that of a man of rank,
And his figure than that of common men:

So, *on the other hand*, many nations (the Gentiles) shall survey
him with wonder,

And Kings that their mouths *out of surprise*;

Because they shall see him, of whom they never had been told;
And contemplate him, of whom they had never heard.

6 Green's Translation of Poetical Parts of the Old Testament.

* If this be not admitted, nothing is left for me, but, out of honour to the inspired Writer, to bear my testimony against the absurdity of the present reading.

* The 8th per. the learned Prelate renders thus in his late translation :

“ By an oppressive judgment he was taken off;
And his manner of life who would declare ?
For he was cut off from the land of the living;
For the transgression of my people he was smitten to death.”

Upon reading this, I was so dull as not to comprehend the meaning of it, till I turned to the note. In this note I found quoted one of those cunningly devised fables, by which the Jews of old laboured to overturn the Gospel of Jesus. But the custom there mentioned is so utterly absurd, that I cannot believe there was ever such a custom. However, supposing there was, the learned Prelate's sense of the words cannot be true; because first, there was at least One, who was instead of a thousand other witnesses, that declared to the faces of the Jewish Sanhedrim, who accused Jesus as a malefactor, that his manner of life was innocent, I mean Pilate, his judge. I find, says he, no fault in him; no, nor yet Herod, he might have added; nor they themselves: for when the Sanhedrim arraigned Jesus, how many crimes did they charge him with? Not one. When they suborned witnesses, how many? Not one. At last, for want of a crime, they obliged him to accuse himself. And when, upon adjuration, he declared himself to be their Messiah, and that they should see him come in the clouds of heaven; what did they reply? Did they prove him from their scripture to be an impostor? No: all they pretended was, that they were shocked at the blasphemy, hypocritically rended their garments, and, without pretending a crime, condemned him as worthy of death. Thus was Jesus's manner of life so fully declared, that, if he was Isaiah's Messiah, this cannot be the sense of the words. Nor, secondly, will the word *dor* bear this sense. It is used more than a hundred times in the sense of generation, and so it is rendered here by all the ancient interpreters; and in no other sense, that I know of, except twice in the sense of dwelling. So that, if the usual sense of the word be most consistent with the context, we must return to that, and render the period,

By an oppressive sentence he was taken off;
And who can describe *the wickedness* of his generation?
For by them was he cut off from the land of the living;
For the transgression of my people was he smitten unto death.

* But the greatest difficulty in this prophecy occurs in the next period. According to the present text, it is said that the Messiah, as a kind of compensation for his unmerited sufferings, should be buried with a rich man:

He shall be with the rich man in his death;
Because he had done no violence,
Neither was there *any* deceit in his mouth.

But this was too absurd a thing for an inspired writer to say in this connection. The great Prelate, to avoid this absurdity, has divided the period differently, but in my judgment not so naturally. And then, to make a faulty text speak out to his purpose, he considers a preposition

preposition as a radical, and out of the corrupted word makes *bame-
ew*, his high places: and translates,

But with the rich man was his tomb.

The truth is, this word is used in more than a hundred places, but not once in the sense of a tomb. It signifies a *hill*, and a *high place*; but there is no way of making it signify a tomb, but by saying that the Jewish tombs were frequently built on high places, and therefore the word must here signify a tomb. The Bishop is not singular in his interpretation. There are other learned men who have interpreted in the same manner. But then those men lived in times of darkness, when it would have been heresy to say, that the Hebrew text was corrupted. But since the collation of the Hebrew Manuscripts, we, regardless of the clamours of the bigoted, or of the displeasure of superiors, dare say such a text is corrupted; it is too absurd to come from the pen of an inspired writer; the ancients found in the copy they translated a clear consistent text, &c. And this is taking no other liberty than the great translator himself has taken with several texts in Isaiah, which he has by this means restored, to his eternal honour. Now may we not take the same liberty in this place? The LXX. translated before our Saviour's time, and from a copy as old, perhaps, as Isaiah (Oh, that we had but that translation as it came out of their hands!); and they gave us a plain consistent sense, consistent with the scope of the prophet and the dignity of the sufferer, as follows:

But he shall avenge his grave upon the wicked,
And his death upon the rich;
Because he had done no wrong,
Neither was deceit found in his mouth.

That is, because Jesus was neither *malefactor*, as the Jewish Sanhedrim accused him before Pilate; nor *impostor*, as they pretended he was, when arraigned at their own tribunal. How the two readings differ, and how easy it is to account for the blunders of transcribers, may be seen in my pamphlet. It is more to the purpose, to observe with what propriety and majesty this translation follows the period foregoing. The prophet entered upon his subject with telling us, that the Messiah should be raised up, and exalted, and advanced very high. And when did the advancement of Jesus take place? Why, not in this life; but at his death, when he was advanced at God's right hand, to be a Prince and a Saviour. Now, of this very time the prophet is here speaking. The Jews had murdered Jesus. And what more suitable to his majesty, than when they had rejected fresh overtures of grace made to them by his Apostles, that he should come in the clouds of heaven, as he had told them he should at his condemnation, and take just vengeance on them, who would not have him to reign over them; that he should come during the lives of that wicked generation who crucified him, destroy those murderers, and burn up their city, and take away their place, that is, their temple and nation. I have made these remarks, not out of love of controversy, nor out of want of respect for the great translator; but I thought that the importance of the prophecy required it from me.

* *Ibid. With God*] That is, in the sight of God, and in the determinate counsels of his Providence. See the Message of Nathan to David, 1 Chron. xvii. 11, &c. Psal. cxxxii. 11, &c.

* *Ibid. In him is all my delight*] The affix has been dropped, and if *ci*, the word following this, was not originally read *bo*, this word has been dropped by the transcribers.

Per. 4. *A Sun shall rise*] The Sun of righteousness. Out of the two images or characters here applied to the Messiah (the just or righteous One, and the Sun), Malachi seems to have formed the glorious title of The Sun of Righteousness. And it appears pretty plain that he had these last words of David in his eye, when he wrote chap. iv. 1. and 2.—A Bodleian MS. of note adds *Jehovah*, Jehovah, the Sun, shall rise; but as the sense is complete without this addition, I have not inserted it in my translation. It seems to me to have been interpolated from the margin of an Hebrew copy.

Per. 5. *Shall flourish*] This word in the present text has been divided into two; the former part having been thrown to the former clause, the latter to the latter; and thus the nominative case has been separated by the transcribers from its verb. It is amazing how such a mistake should at first be made, or have kept its place so long; but there it might still have continued, if the metre had not pointed out the corruption and emendation at the same time, to the conviction, I should think, even of the most prejudiced against it. It appears from the context, that Belial is a noun of number, and requires a plural verb.—Belial seems to be derived from two words, which signify rejecting the yoke. The wicked, or sons of Belial, are with singular propriety put for the enemies and opposers of Christ's kingdom; those, who, in the language of the same divine Psalmist, take counsel together against the Lord, and against his Anointed, saying, Let us break off their bonds, and cast away their yokes from us, Psal. ii. 2. and 3. refusing to submit to that easy yoke, which they are invited by himself to take upon them, Matth. xi. 29.

Per. 7. *Shall be burned*] After this word is added, in the present text, *bassabat*, in the seat. That it has no place here, both verse and sense demonstrate; nor do the commentators give any tolerable meaning of it. It was probably interpolated from the period below; but if the metre had not shewn it to be irreptitious, we might still have been perplexing ourselves about it with as little success as others.—The Reader owes the elucidation of this beautiful scripture to that incomparable critic, the late Dr. Grey, as he has already been told in the Preface.

On the whole, we deem this work well worthy to be recommended to the curious Reader, who will find in it much information, and many proofs of the Author's ingenuity.

ART. II. *Philosophical Dissertations:* By James Balfour, Esq; of Pillrig, 8vo. 2s. 6d. sewed. Cadell, 1782.

WE respect the Author of these Discussions for the good design of his publication; but we cannot highly compliment him for his philosophical precision, or his comprehensive

five views of nature. The efforts of the Materialists and Necessarians to establish principles *at first view* inconsistent with the institutes of revelation and the dictates of common sense, have excited this well-meaning Author to vindicate the system which hath grown venerable by its antiquity, and hath moreover been endeared to *him* by education and habit. But, in fact, we are persuaded that religion hath received no new wound from the attacks either of Materialists or Necessarians. The terror excited by them hath substituted dangers which do not exist, and alarmed the pious and the timid with apprehensions, which have no foundation but in the dreams of fancy, sinit with enthusiasm, or stupified by folly.

The Author's views may be best collected from his own advertisement, of which we shall quote a part:—premising, by way of caution to the Reader, that it is evident that the defects which are complained of arise, not from the system of the Materialist or Necessarian, when properly examined; but from a mind incapable of combining and harmonizing those seemingly dissimilar parts which compose it, and, viewing them in a partial and detached light, comprehends not the general plan or result of the whole:

* The present age boasts of being enlightened. This may be allowed with regard to the arts and sciences, which depend chiefly upon experience. These must receive great improvement from the facility of communicating different experiments by means of the press; but the case may be very different with respect to what is called universal philosophy, or the abstract knowledge of nature. This knowledge depends chiefly upon the exercise of the mental faculties, and has little assistance from experience; and the art of printing, of the greatest utility in the former case, may in this other case have a very different effect.

* This valuable art opens an easy passage for the admission of numberless ideas; but an obvious bad effect ariseth from this. A crowd of ideas in the mind creates confusion: and curiosity, pushing us on in quest of new ideas, excludes that patient attention which matters of importance require. Thus our knowledge may have a very extensive surface without proportional depth.

* Perhaps another bad effect of this enlargement of our ideas is, that we acquire a peculiar confidence in the powers of our understanding, and, without due examination, admit that as truth, to which we are determined by passion and prejudice, more than the cool dictates of reason. This may lead us in one or other of the two opposite extremes, scepticism or dogmatism. In the first, if we shall happen to meet with any certain truth, inconsistent with conclusions which we have rashly deduced from principles not duly examined. In the other, when not meeting, or not being willing to meet with such contradiction, we are apt to ascribe a kind of infallibility to our own understanding, and place the rash conclusions of our own reason in direct opposition to the common sense of mankind. Nay, some are bold enough to pass the circle which divides light and darkness;
and

and even in the midst of darkness, take upon them to determine what Infinite Wisdom has done, or rather what it ought to have done. Hence it is, that we have too much cause to regret that some ingenious compositions, otherwise distinguished for beauty and elegance, are yet disfigured by the mixture of the grossest absurdities.

The contents of these Dissertations are as follows: I. Matter and Motion. II. Of Liberty and Necessity. III. Of the Foundation of Moral Obligation. IV. Of the Immateriality and Immortality of the Soul. V. Of the Evidence of the Truth of Revealed Religion from its connection with Providence.

The language is equable and uniform, seldom rises to excellence, and never sinks into vulgarity. It is at once plain, simple and perspicuous. The arguments, though not new, are in many places acute and spirited: and as a proof of it, we shall present the Reader with the first part of the fourth Dissertation:

‘Man is distinguished from the inferior animals by the faculty of reason and reflection. The other animals are limited in their operations by sense, appetite, and instinct; beyond these they can make no progress; but man, in consequence of his active and intelligent powers, is ever advancing in the discovery of truths, both moral and intellectual. By means of that singular faculty whereby men can communicate their thoughts to others, though living in different ages and distant regions of the world, great improvements have been made in the various arts and sciences; and the beauty, magnificence, and order of the works of nature have been laid open, in a manner that must excite our admiration and astonishment. The effect of this, however, has not always been so happy as might have been expected. It has often filled those who call themselves philosophers, with a high degree of vanity and conceit; it has led them to believe that nothing was too difficult for their comprehension; and that what they could not understand, could not possibly be true. Others, indeed, who made deeper reflections upon the extent and subtlety of the objects of knowledge, and also upon the weakness of the human faculties, together with the brevity of life, have entered into the spirit of the ancient Academicians, and embraced the modest principles of that sect. In reality, our knowledge is very limited; we see but the surface of things; but their intimate nature is covered with a veil which we cannot penetrate. Mind and Matter are the two great objects of our knowledge. With regard to matter, the primary qualities which we discover by our senses are, extension, divisibility, and solidity; but then, besides these qualities, we necessarily perceive something in which they are united, and in which they subsist: something which is extended, different from empty space, as it is also something solid and divisible; but the nature of that something we have not faculties to comprehend; we call it, however, a material substance. It is the same thing with regard to mind. We know the qualities of mind in a more certain manner than those of matter, viz. by an inward consciousness. We are conscious of ideas of different kinds, of a power to compound and compare such ideas, as to observe the result and consequence of such operations. We are also conscious of a variety

of sensations, passions and affections; the sources either of pleasure or pain; and we consider all these mental qualities as united and subsisting in one and the same subject, though we do not comprehend the nature of it, but give it the general name of a spiritual substance. A late very subtle philosopher is pleased to affirm, that these mental qualities have no common principles of union and subsistence; but they are loose, and independent of one another. But this is contrary to our clearest perceptions; for, when we have at one and the same time the different sensations of smell, sound, taste, &c. and also feel the respective pleasures attending them, we are conscious that they are all united in one and the same subject. Further, when we pursue a train of reasoning, we are conscious that it is one and the same principle which discerns the evidence of the premises; which compares them together, and discovers the force of the conclusion; and we are not capable of having any stronger evidence, than what arises from this intimate consciousness. The only principle upon which the fore-mentioned opinion can be founded is this, that what we cannot comprehend, cannot exist. But this is a principle which supposes man omniscient, and is therefore infinitely absurd. We may, no doubt, have certain means of knowing that something exists, though we are not able fully to discover its particular nature. But, it may be said, "since we know not the essence either of mind or matter, how can we know their difference? For aught we know, this obscure thing called matter, may be capable of such modifications as may produce thought, and such qualities as are supposed to be purely mental." But in answer to this, however unknown the internal nature of these different substances may be, yet, from the incompatibility of their known external qualities, we may with certainty infer, that they cannot exist in the same common subject. We shall therefore proceed to shew, that the mind cannot be divisible, and therefore cannot be material. Let us suppose any sensation whatever; a degree of pain for example; if this pain was felt by matter, then, as matter consists of parts, every part must feel the pain, for pain is a real sensation, not a relative idea, like that order or harmony which may arise from a certain disposition of the parts of matter. Instead of one simple pain, therefore, which is felt, there must be as many distinct pains as there are different parts, exceeding all number, as matter is divisible *in infinitum*, than which nothing can be more absurd. Indeed, if we suppose matter susceptible of thought (the most real and interesting quality that we can imagine), then the different parts of matter must think, and the thought of one part must be distinct from that of another; for though the several parts are united in point of contact, yet they are different in nature, and separable from one another: thus, instead of one simple thinking being, we must have innumerable such beings. The simplicity of thought, therefore, is altogether incompatible with the compounded nature of matter. Further, it has been shewn in a former dissertation, that matter is incapable of active power; but we know the activity of the mind, by the consciousness of the power it has of arranging and comparing its ideas at pleasure. This active being, therefore, cannot be material. Indeed, the qualities of mind and matter are perfectly incompatible: matter can be divided, and one body become two, or more, different bodies; but thought *cannot* be divided even in imagination, so that

one simple idea shall become two distinct ideas, or one process of reasoning become two different processes; and this we perceive by inward consciousness, the most certain and most immediate source of evidence. The ancient Materialists represented the soul as a kind of harmony resulting from a certain organization of the body; and, consequently, that it was totally dependent upon the body, subject to all its variations, whether of increase or decay; and, at last, annihilated upon the total dissolution of the body. It must be allowed, that there is a remarkable sympathy betwixt the soul and the body; and this sympathy is intended to serve very necessary purposes in their present state of union. Yet, whatever the soul may suffer from its sympathy with the body, a little reflection upon the quality and powers of the mind will demonstrate, in the clearest manner, the essential difference betwixt these two principles, and the superiority and command which the one has over the other. Mind is evidently possessed of active power; we feel its strong exertion in the whole process of our reasoning. It calls in ideas at pleasure; it arranges and compares them; it examines their agreement or disagreement. These operations are not the effects of any other active being behind the curtain; it is mind, the conscious mind, which is the immediate cause of them. The active power of mind is also very conspicuous in the opposition it makes to the passions. By a firm and continued exertion, it is able to subdue the strongest passions, and resists the keenest appetites, even to the death and dissolution of the body; and such achievements are the most convincing proof of its active power and high authority. Mind, therefore, and matter are in themselves very different principles. There is nothing in matter that can give the least suspicion of active power; and what is called *vis inertiae*, is a quality standing in opposition to a power of moving itself. Matter, therefore, is but a passive instrument, of a ministerial nature, and entirely subject to the active power of mind; whereas, mind is capable of high exertions: it chooses and changes its objects; and these are often sublime, spiritual, and sublime, totally repugnant to any qualities of matter. I believe nobody was ever bold enough to affirm, that matter, totally quiescent, is susceptible of reason, will, and active power. If it is possible for matter to admit of such mental qualities, this must be the effect of some particular motion, collision, and concurrence of its parts; and the cause of such motion must either be mind or matter itself. If we suppose it mind, then this mind, upon the supposition, must be immaterial: this must be giving up the question, as it forces us upon the absurd distinction of immaterial and material minds. But let us suppose that matter can move itself (a thing formerly shewn to be impossible), yet surely the blind impulses of brute matter never can produce so beautiful and so noble an effect as an intelligent and active spirit. The Epicurean notion of the material universe being the effect of the fortuitous concurrence of atoms, is justly exploded as the grossest absurdity; but it would be a much greater absurdity to suppose, that from such concurrence of atoms a world of spirits could arise, capable to hold a correspondence with one another from the most distant parts of the globe—each of whom is in its nature of greater excellence and importance than all the material world put together. The boundless powers of imagination, which no extent of space or time can limit; the regular process of reasoning, these exquisitely fine senses, which open to us

all the beauties of the natural and moral world; those great exertions of the soul whereby it rises above all created nature to the contemplation, love, and adoration of the infinite perfections of an eternal Being, are qualities of such excellence, as to stamp upon the human mind some characters of a divine nature, and which never can be the effect of any motions whatever of dull inanimated matter. Indeed, when we give a just attention to the noble powers of the soul, our admiration of the incomprehensible union of mind and matter cannot be greater than our full perception of their total difference.*

ART. III. *Lælius and Hortensia*; or, Thoughts on the Nature and Objects of Taste and Genius, in a Series of Letters to Two Friends. 5 s. Boards. Cadell. Edinburgh printed. 1782.

THOUGH the title of this performance evidently implies that the Author means not to tie himself down to a systematical examination of the subjects which he has discussed in it, he has, nevertheless, not been inattentive to methodical arrangement; he treats the objects of his enquiry according to that regular progression, in which they might best be presented to the attention of his readers: and this he has done with perspicuity and effect.

His first general division is, of the faculties of the mind into active and passive. Taste is next considered, as instinctive and acquired; and having defined it, he then traces its progress in the mind. He afterwards enquires into the nature of beauty. The division of beauty is fourfold: simple, or superficial; that which depends in part, or wholly, on proportion; that which arises from utility; and that which is ornamental or accessory, but not essential to the object. He then shews, that beauty, elegance, and the sublime, are the chief objects of taste. He next considers the operation of taste, as applied to the works of nature or of art; in its application to the works of art, he examines into its influence on Poetry, Painting, Music, History, and Architecture. He then digresses into collateral inquiries; such, however, as are intimately connected with his general subject. Returning more immediately to the point from which he had digressed, he finally attempts to mark the distinction between genius and taste.

The Reader may perceive, from the slight outline we have given of this performance, the variety which it is capable of comprehending; and which, to do justice to the Author's diligence, they will find it comprehends. As a specimen of this work, we shall lay before our Readers Letter XXXIV. containing observations on architecture, and an answer to a stricture on Horace:

* Gardening and architecture have been generally ranked among the arts. But I should think the former ought, with no less propriety,

priety, to be classed among the works of nature, since gardening is nothing else but Nature dressed and ornamented by art.

* There are few, if any objects of taste, more interesting than architecture; by which are not meant here the five well-known orders only, but edifices of all kinds, and more particularly those which we inhabit. Strength, conveniency, and elegance, are what chiefly constitute the propriety of buildings. What is the precise degree to which ornaments in architecture ought to be carried, is a problem, the solution of which hath teased the most distinguished artists. It hath been already observed, that Nature hath ornamented many animals so highly, that we wantonly conclude these decorations to be mere sports. But the instinctive affections of animals are so far removed beyond our powers of investigation, that decisions relating to the design and utility of such ornaments, ought not to be given without the utmost reserve. Be that as it may, we are, in many cases, profuse in ornamenting, without regard to utility, believing ourselves to be authorized in this from the best examples, those of Nature.

* It is not an easy matter to know where to stop, when we investigate the laws and analogies of Nature, when we take lessons from her œconomy, or when we apply these to the arts. Some architects have entertained an opinion, that the principles and symmetry of their art are deducible from the proportions of the human body. In all the members of architecture, strength or beauty are intended. As to the human body, besides the endowments of strength and beauty, Nature hath not only fitted it for much motion, but hath rendered exercise necessary for its preservation and well-being. This necessity of absolute rest in the one, and of motion in the other, renders it probable, that, if there be any analogy at all between the proportions of the human body and those of architecture, it must be so faint as to be unsatisfactory to a judicious artist. The arts, however, have been so much indebted to Nature, that she ought invariably to be consulted, when innovations in the arts are intended. In the present case, it is not from the animal kingdom, or from bodies possessing an internal power of spontaneous motion, that we can take directions. The tops of trees are frequently ponderous and bulky, and are always supported by trunks of a strength equal to their load. A stately oak, with a sufficient length of trunk, tapering gently from the ground to the lowest branchings, might well have led mankind, at first, to support heavy piles of building by similar columns. This is, at least, as natural a supposition, as that the accidental growth of the Acanthus about a basket, should direct to the foliage of the Corinthian capital.

* Since many of the ornamental parts which belong to the different orders of architecture, neither contribute to the strength of buildings, nor to conveniency, these decorations make part of the third branch, that is, of elegance; and we see in architecture, perhaps more than in any of the other arts, an application of ornament, which, though wholly unconnected with utility, is universally allowed to prove an ample source of beauty. In such cases, it doth not appear that we can frame any definition of elegance more satisfactory, than that certain proportions please the eye, as particular notes of music are melodious to the ear. Nor can we ever hope to investigate the nervous
system

system so scientifically as to lay open these mysteries. We know that harsh sounds, as scratching a plate with a knife, or rubbing one rough stone against another, are remarkably irksome to some people; while others are in no ways affected with such sounds. The tumultuous din or gobbling of a turkey cock seems to us to be quite contrary to true melody; and yet the female of that bird may, from a particular organization of nerves, find these notes enchanting music. The male swallow, while the female sits on her eggs, flies about the building, silent every where till he come opposite to the nest, where he sets up a loud screaming, harsh to us, and perhaps to the female turkey, though, for aught we know, so musical and delightful to the female swallow, as to have a share in solacing her during her tedious and painful period of incubation.

* Another important question in architecture is, whether the members of any or all the orders, can admit of considerable changes in their proportions, without violating architectural laws? The investigation of this problem is the more difficult, that we have no other standard for the proportions of these ornamental parts, which are in no respect conducive to the strength or convenience of the building, but that internal sense which we denominate Taste. Though the Romans adopted the Grecian architecture, it appears, from the remains of ancient edifices in Rome, that they did not adhere rigidly to particular proportions. We may judge of this from the great Amphitheatre, the lowest circle or story of which hath been described by some of the most distinguished architects as Doric, and by others as Tuscan. The fourth or highest circle, too, hath equivocal members, so as to have passed with some as of the Composite, and with others as of the Corinthian order. It is to be regretted, that so little of the architecture of the Augustan period hath escaped the wrecks of time; since Vitruvius lived till about the beginning of Augustus's reign, and others who succeeded that architect, must probably have acquired a refined taste in that art. The theatre of Marcellus, and the portica of the Rotunda, are fine specimens, the one of the Doric, the other of the Corinthian order. But these, with some other more mutilated fragments of the Augustan age, are not sufficient to let us know, what latitude the masters of that period assumed in varying their proportions. Be that as it may, the architects of the present times would perhaps do well to adhere religiously to the rules laid down by the more celebrated masters, who have appeared in Europe since the restoration of the fine arts. Excess in refinement is known sometimes to have led to deformity, and seldom fails to preface a decline from true taste.

* Horace, in Ode xv. B. 2. complains, that the Romans, in his time, were more attentive to private buildings than to the temples of the Gods. The ingenious authors of a late publication on architecture have animadverted on the poet for making such a complaint, since Augustus himself had greatly ornamented the city with public edifices. I know it will not be disagreeable to you, if I conclude this letter with an attempt to vindicate your favourite author. In this I am so little at a loss, that I think the charge may be answered in three different ways. First, when we consider the good sense and polite manners of that poet, his extensive knowledge of mankind,

his

his liberal education, and more particularly, his intimacy with the Emperor, we cannot persuade ourselves that he would so far forget himself as to glance at the character of any person then high in power, much less that he would arraign the public conduct of Augustus.

‘It may be next observed, that we are uncertain whether the present arrangement of the Odes corresponds with the chronological order of their composition, and, consequently, whether the Ode in question might have been composed before Augustus had leisure to attend to public buildings, which he had not till after the death of Anthony; and at that time Horace was thirty-four years of age. This poet, we have reason to believe, had distinguished himself by his compositions when he was at Athens. Without a recommendation of this kind, it is not probable that Brutus would have at once raised a tax-gatherer’s son to the rank of a military tribune. Horace was not introduced to Mæcenas till two or three years after this; and yet the first Ode, Satire, and Epistle are inscribed to that statesman. It is certain, that Horace’s journey to Brundisium was six, or perhaps seven years before the death of Antony; and he then composed his fifth Satire. Either of these answers would suffice to an unprejudiced mind. But the truth of the matter is as follows; Augustus, from his being first at the head of an army, was for many years involved in a continued succession of dangerous wars. As soon as he had it in his power, and during the following part of his life, he spared no expence in decorating the city with public edifices, while his own house on Mount Palatine, and his villas, were constructed after a plain and simple manner, having furniture corresponding to the frugality of the buildings. By this moderation in his private expence, he meant to set an example to the richer citizens of Rome, whose extravagance in erecting superb houses in Rome, and all over Italy, and in ornamenting these, exceeded all bounds. This private magnificence, and enormous expence, was productive of the worst effects; for it not only incapacitated the citizens to contribute in rearing and supporting the temples, as had been the custom of their ancestors in the times of simplicity, but was an inducement to rob the provinces, as the proconsuls, and others bearing offices there, had it in their power. Horace, therefore, in this Ode, seconds the Emperor in his efforts to correct a dangerous vice; whilst the poet, in a delicate manner, offers incense to him, in applauding his temperance and moderation in conducting his private affairs.’

Speaking of the necessity of a common language among learned men, ‘It is to be regretted,’ says he, ‘that our seminaries have, for some years back, relaxed in the use of the Greek and Latin; and it is not a little to the honour of some students in the universities, both of Great Britain and of France, who, seeing the inconveniencies attending the neglect of these languages, have of themselves formed associations for their improvement in them; and that some of these young men have thus acquired a readiness in speaking and in writing Latin with considerable elegance.’ In what universities such associations are

are formed, we know not; we are of opinion, it is not in our own, as they would certainly be unnecessary. The inferiority of present times to the past, has been one of the idle topics of declamation in almost every period of the world. There is every reason to believe that ancient literature is as much studied at our English universities, particularly at Oxford, as it has ever been since letters were revived. And even though Cambridge, from the preference which is there given to mathematical learning, cannot, perhaps, boast so many classical scholars as her sister, she has still a sufficient number to rescue her from the imputation that is implied in the passage above quoted. It reminds us of a news-paper reformer, who appeared a few months ago; who, in new-modelling the University of Oxford, proposed the establishment of a professorship of common-law; having never heard, we suppose, of the Vinerian Professorship, nor of Dr. Blackstone, nor of his commentaries, nor of the present able and ingenious Professor, Dr. Wooddeson!

It may be necessary to observe, that these letters seem designed rather for the perusal of those whose literary taste is yet forming, than for such as are already intimately conversant with literary subjects. It must not, however, be supposed, that they are incapable of furnishing amusement, or even instruction, to the more enlightened student. For though the author certainly possesses no great powers of originality, either of thought or composition, his ideas, if not always brilliant, are mostly just; and his language, though not elegant, is usually clear and unaffected: even where it is the least easy or graceful, it is neither harsh, nor (if some trivial *provincialisms* be excepted) impure. In short, though this writer may possibly be thought, like many other of the Scotch metaphysical book-makers, too fond of defining the indefinite, and dividing the indivisible; his work nevertheless, abounds with much good sense, and useful information.

ART. IV. *Letters Military and Political*. From the Italian of Count Algarotti, Knight of the Order of Merit, and Chamberlain to the King of Prussia. 8vo. 5 s. Boards. Egerton. 1782.

THIS translation is not accompanied with any introduction or preface; and no history is given of the original work. Yet the English Reader had a title to expect some information concerning the genuineness of the performance*, the time of its publication, and the probable views of the Author.

With regard to the Letters themselves, they certainly had a good claim to the honours of our language. They compre-

* We have, however, no doubt of its authenticity.

hend a great variety of subjects, and have a reference to ancient as well as modern times. They treat of war, and of policy; and, in these great departments, the late ingenious Count Algarotti was no mean proficient.

He goes back to antiquity, to speculate on the intended expedition of Julius Cæsar against the Parthians; and he has written a very curious Letter on what he terms, 'the Military science of Virgil.' He exhibits details relative to the military machines of the ancients, and concerning their sieges and naval engagements. On the military improvements of the King of Prussia, he is full, and even copious. He enters into reasonings concerning the taking of Bergen-op-zoom, and the battles of Lowositz and Molwitz. He extols the military system sketched out by Machiavel. He inquires into the military power of the European mercantile companies in Asia. He enlarges on the military and political conduct of Mr. Pitt, when he directed the affairs of England; and he examines the peace which was concluded between this country and France in the year 1762. We mention these topics more particularly, because they are the most important which have fallen under his observation.

In giving his sentiments to the world, Count Algarotti adopts, in this performance, the epistolary form; and his letters are addressed to real persons. His work has thus a charm that detains and pleases his reader. His manner is gay and sprightly. His acquaintance with high life afforded him excellent opportunities of information; and the anecdotes scattered through his volume are a striking proof that he knew how to profit by this advantage. At the same time, it is proper to observe, that he was neither deficient in profoundness nor in curiosity; and that he has been able to blend instruction with amusement. This is the bright side of the Count. But when we examine the reverse, we perceive, that there are many things worthy of censure. His mode of writing is often too desultory; and his learning is not always exact. He is often too quaint and affected. He possesses a proneness to refinement; and on a favourite subject he is sometimes even romantic. His admiration, for example, of the King of Prussia and of Machiavel is beyond all bounds. But being a man of genius, he is always entertaining; and his book, of consequence, must command a very considerable degree of attention.

As it will be expected that we should lay before our Readers a specimen of Count Algarotti's manner, we shall select what he has written concerning Lord Chatham. It is instructive, as well as curious, to know the opinion of a penetrating foreigner concerning the most illustrious statesman of our times. This quotation accordingly, while it will inform our Readers of the talents of Algarotti, will recall to them, in a forcible manner, the man, who brought this country to its highest glory, and who lived

lived to behold it on the brink of destruction; whose counsels, notwithstanding his wisdom, were not only neglected, but even derided; and whose death, extinguishing the envy of his enemies, taught them to return to their admiration of him, and to compensate for their resentment and littleness, by concurring in the vote of honours to his name; and of emoluments to his family:

• Have you been informed of the news from America? The French have been surrounded at Montreal, and obliged to surrender; so they may take their farewell of the New World. The English are now masters of that immense tract of country included in Canada and Louisiana, from the Gulf of St. Laurence to that of Mexico; and now the extent of their colonies there merits that title, which before had too pompous an appearance in the maps, THE BRITISH EMPIRE.

• Who ever would have supposed, that those Iroquois, as we may call them, separated from the rest of the world, whom Julius Cæsar discovered, and Agricola deigned to conquer, whose faces were in ancient times exhibited as a spectacle of derision, and they employed in the most servile offices,—that these *Ultimi Orbis*, as Horace terms them, should one day become the first, what the Romans were, amongst other nations?—that those, who formerly were unacquainted with the most simple branches of husbandry, and lived entirely upon milk and fish, should now become so many Serrani, their island the Egypt of France, of Spain, and Portugal? Who could have imagined, that a people terrified at the sight of the Italian vessels, and afterwards so much delighted with a galley laden with saucages and musk wine, which Julius the Second sent, in order to incite them to take arms against France, should in the issue transport to all parts of the world the riches of the Indies, and their own, and cover the sea with their ships of war? They have done wonders under Cromwell, and Marlborough. since the times of Elizabeth, who was truly the foundress of the English grandeur: all this, however, was but a prelude to what was to be done in our days, under the conduct of a PITT. I myself saw this luminary of the age rise and expand itself in the most turbulent times that England ever experienced, while the opposition against Sir Robert Walpole was in its highest fury. Being a soldier, as well as an orator, the minister took from him his commission of Cornet in a regiment of dragoons, for having spoken his mind too freely in Parliament. As inaccessible to bribes as a Fabricius or a Curius, sober, indefatigable, firm in his designs, vigorous in executing them, nervous in his language, attentive to no other object but the glory of his nation, which he considers as his own, he has arrived by honourable means to that degree of greatness, which is seldom attained without mean intrigues, and artifices at court.

• He is not much given to *fineffe* in his political negociations: with a heart full of zeal for the public good, and a mind firmly directed towards it, he attends only to essentials, and follows the concise and conclusive method of the Romans.

• When called to the helm of state, he found the treaty with Prussia already formed. His first public act was to send back the

Hessians and Hanoverians, and to raise in their room a national militia for the defence of the kingdom.

What will appear astonishing to those unacquainted with the affairs of England, and what appeared even there very singular is, that though the King's minister, he acted in opposition to the designs and inclination of the King.

The Duke of Cumberland had passed over from London into Germany, in the month of April, to the defence of Hanover, against a large army of French, that was marching towards it; but he had passed over without a British army, which he was extremely desirous of as well as the King his father, who, as it is natural to suppose, held his electorate more at heart than any other part of his dominions. It was deliberated in the council, whether a large reinforcement of English troops should be sent over to the Duke, who pressed the measure strongly, and pointed out the urgent necessity of it? After a long debate in the council, many having spoken for and against it, Mr. Pitt's opinion weighed down the rest. He warmly maintained, "That England should not deprive herself of her national forces, in order to support foreign interests, in which she was not in the smallest degree concerned. That it would be absurd and impolitic to send them to distinguish themselves upon the continent, and to gain glory for their country there; while she was left to languish under the pressure of internal wounds, and to endure evils which would bring her to the very brink of destruction. That from this source have flowed all our past misfortunes. What effect have the victories of Marlborough produced, but an accumulation of the public debt? By having in the last war entered more than was fitting into the affairs of the continent, we were obliged to cede Cape Breton, the only reward we could have consoled ourselves with for such a profusion of treasure, which would have bridled the French power in America, and which has since enabled them, as often as they thought proper, to over-run that continent. That subsidising foreign Princes must in the end exhaust the riches of the nation: besides, that the inutility of these subsidies was evident from the recent instances of Bavaria and Saxony, which the subsidies had retained in our interest in time of peace; but on the breaking out of war, when their assistance was the most required, could not prevent them from joining our enemies. That England should not embroil herself in the affairs of the continent but on the greatest emergency; as in the Roman armies the *Triarii* did not enter into action till every other resource had failed. That she was like an amphibious animal, which might live upon land, yet whose proper element is the water. That the real strength of a state lies in that from which it derives its subsistence. That England subsists by her trade, and by the naval armaments which protect her trade. That America, on whose account she had entered into the war with France, was her seminary of seamen, the promised land, the Eden of England. Thence she supplies the neighbouring nations with fish, with tobacco, with rice, with indigo: thence she may draw all her naval stores. That the command of the sea would give her the dominion of the land: in fine, that the councils of England should resemble those of Athens, when under the direction of Themisto-

* The council was brought over by this harangue; but the King was so much enraged, as to demand the seals from Pitt, and to dismiss him from his service. The novelty of the affair made an extraordinary noise in London; and if ever Pitt's house was full, it was the day after his resignation; when he was attended by a crowd of people, who with the loudest acclamations hailed him the sincere Patriot, and Minister of the People. The City of London sent deputies to thank him in the most solemn manner for the zeal he had shewn whilst in office for the public good, and to present him with the freedom of the city in a handsome box of gold: an example that was followed by half the kingdom. For several weeks fresh deputies, with the freedom of their respective towns, were continually pouring on him, some from one county and some from another: his house was perpetually resounding with acclamations of applause, and was constantly filling with new visitors and ambassadors. There never was a triumph more glorious than this exile; he might indeed be rather supposed to have retired of his own accord, than to have been dismissed from his office.

* Meanwhile the cabinet at St. James's was in the utmost confusion and disorder: so that the King was obliged to recall Pitt, towards the conclusion of June in the same year, and to re-establish him in his office. He would not however consent to resume the reins of government, without the principal offices of the state being conferred on persons possessed of zeal for the public welfare, and in whom he himself could place confidence.

* His intention was not to send any troops to Hanover, still persisting in his former ideas; but to carry on a maritime and predatory war upon the coasts of France, in order to divert the force of the French, and to prevent them from detaching into Germany. But it was urged in the cabinet, by those who were attached to the court, that affairs had now proceeded to too great a length for such weak and undecisive measures, since the fatal action at Hastenbeck; that the French having the whole Electorate at their disposal, and the Duke's army being reduced to neutrality, and dispersed, it became necessary not to trust to the effects of harassing the coast, but to make a vigorous attack upon the heart of the enemy.

* In the mean time, the French army having been routed by the King of Prussia, when it was least expected, at the memorable battle of Rossbach, and in a month after, the Austrians at the still more memorable battle of Lissa, which was followed by the taking of Breslaw, the English began to talk of nothing but the King of Prussia's victories. It was a scandal, said they, to leave at the mercy of fortune a hero, who should be considered as the champion of the Protestant cause in Germany, and the only Prince on the continent worthy of the alliance of England, in opposition to France. His portrait was every where to be seen, and was the admiration of all descriptions of persons. His birth-day was kept through the whole island with as much rejoicing, as if at Rossbach he had saved England from the invasion of the French. The King took the advantage of this public enthusiasm to bring once more upon the carpet the proposition of sending an army, or at least a large body of English troops, to the continent.

* The connection between England and Prussia became closer than ever. By means of English gold they thought of restoring the emaciated army of Cumberland. The King of Prussia inspired a new life into it, by appointing for its commander Ferdinand of Brunswick, who had lately given fresh proofs of his valour at Prague, in which victory he had a very considerable share; and who, in concert with the King, afterwards performed such great exploits, as will carry his name to the latest posterity.

* The next year large reinforcements of English troops were sent to Germany; the famous treaty of subsidy with Prussia was concluded: then it was that Pitt conceived the idea of conquering America in Germany, constrained, as he himself has since acknowledged, by the necessity which English ministers will ever be under, whilst the King of Great Britain is Elector of Hanover.

* Notwithstanding Pitt sent troops to the Electorate, English armaments appeared every day upon the coasts of France. One would imagine that under him the number of the people was multiplied. He inspired into all the noble thirst of conquest and of glory: that rooted animosity, which has always subsisted between the sailors and the soldiers, between the commanders by sea and those by land, he found means to convert into a laudable emulation, which should most effectually serve their country.

* The whole body of the people repose an unlimited confidence in this Minister; and he has contrived to unite all parties, and to banish discord from their Parliament, hitherto a scene of perpetual dissension. He requires fifteen, sixteen, seventeen millions: it is immediately granted to him, and with reason; for he makes as good use of it as Prince Eugene did of the English money before Turin. You knew how he wrote from the French camp, which he had stormed, to those merchants who had advanced the sums necessary for the campaign: "I have received your money, and I hope that I have employed it to your satisfaction." Pitt may say the very same thing. The war on the continent costs England six millions sterling *per annum*; an immense sum! But it costs France full as much; with this difference, that her trade being cut off, she has not wherewithal to supply so great an expence; and has been obliged to take all her plate to the mint: on the other hand, it does not fall so heavy on England, on account of the new sources of riches which flow in upon her from the fresh channels of trade, which her victories are continually opening to her.

* Pitt sketches all the outlines of the different operations, though he does not perhaps finish the picture. He chuses however persons whom he knows to be equal to the task. He gives scope to the abilities of an Anson, a Hawke, a Boscawen, a Saunders, a Granby, a Wolf, a Murray, and an Amherst; and does not suffer them to remain inactive or unemployed. It is to him that England is indebted for that fine illumination which was exhibited last year in a certain house in London, in which every quarter of the globe had its particular window decorated with an inscription: the taking of Greece and Senegal for Africa; that of Surat for Asia; the victories at Miquen, Cadix, and Quiberon, for Europe; the conquest of Cape Bre-
ton,

you, of Quebec, &c. &c. &c. for America; an illumination that the Romans never could have made, for want of a window.'—

With regard to the translator, we are sorry to remark, that he appears not to be in all respects sufficiently qualified for his task. He abounds in foreign idioms; his language is unequal, and displays not that easy propriety which is peculiarly suited to familiar epistles. He is sometimes coarse where he should have been delicate; and for the polite and courtly vivacity of his author, he not unfrequently substitutes that inferior strain which characterizes the wit of ordinary men.

ART. V. *Thoughts on Polygamy*, suggested by the Dictates of Scripture, Nature, Reason and Common-sense; with a Description of Marriage and its Obligations; a Contemplation of our national System of Laws relative thereto; and particularly an Examination of 26 Geo. II. ch. 33. commonly called the Marriage Act, including Remarks on Thelyphthora and its Scheme; with some Hints for the Prevention of Prostitution. By James Cookson, Clerk, A. B. of Queen's College, Oxford, Rector of Colemere and Prior's-Deane, Hants. 8vo. 6s. Boards. Cadell. 1782.

THE pompous manner in which this performance was announced, by repeated advertisements in the public prints, gave us some suspicion of quackery. Had we been weak enough to have paid any credit to such ostentatious professions, we should have supposed that Mr. Cookson had prepared the only infallible nostrum that was capable of expelling the poison, or counteracting the malignant tendency of Thelyphthora. If we are to believe the advertiser, all former preparations were either deficient in quantity, or defective in quality; and, for any thing that others have done, either by way of a cure or a preservative, the infection of this corrupt book might still be caught, and the pest of its principles rage without controul!—We said, we suspected *quackery*. And, lo! it was—even as we suspected! This infallible doctor hath done little more than work up an old medicine in a new form. All the ingredients that were good for any thing were filched from the prescriptions of others. The rest reminds us of Lord Rochester's turning mountebank, and vending saw-duft for powders!

Quantum est in rebus inane.

We smiled for some time at the presumption of this adventurer. But at last our ridicule was in some measure repressed by our resentment: for when presumption rises into effrontery, it ceases to divert: and when it proceeds to injustice, it calls for correction.

We had laboured some of our articles on Thelyphthora with more than common diligence; and our labours were amply recompensed by the reception they met with from the Public.

The particular countenance they had the honour of receiving from names of the highest authority in the republic of letters, encouraged us to pursue the argument with reiterated exertion on the ground of the primitive Fathers, when Mr. Madan's third volume appeared;—a work in which malice was leagued with ignorance, to insult their memory, and to misrepresent their principles. We read the Fathers of the two first centuries with a critical eye to the leading doctrines of Thelyphthora; selected the most material passages that occurred; compared them with Mr. Madan's assertions; and left our appeal with the Public. To *this* no reply hath been made, nor even attempted. And though Mr. Madan's reading as a scholar, and his integrity as a man, were interested in the dispute, yet in his late attempts to vindicate himself from one or two misconstructions with which he was charged in the Monthly Review, he is totally silent on this head; nor doth he even put in a single jest to turn off the accusation with a laugh, or one poor quibble to parry the argument by evasion.

We wrote for the Public; and any author was welcome to our remarks. We were pleased to see them adopted, as it was a token of their being approved; but we were more pleased to see them enlarged on and improved, as the interest of truth is of more consequence than the credit of a Review. When acknowledgments were not made to us, we did not complain; and when they were made, we did not boast of them.

The present performance hath, however, roused our sense of ill-treatment. Its plagiarism is too palpable for imposition, and too unjust for excuse. It is not that he hath borrowed general arguments, but even the particular proofs. It is not that he hath borrowed arguments and proofs alone; but even particular instances of illustration, particular allusions, and particular forms of expression too. In a word, the *WHOLE* of this Writer's remarks on the third volume of Thelyphthora is borrowed, without acknowledgment, from the first Article of our Journal for September 1781. He hath scarcely altered the language; he hath not omitted a sentiment, or quotation, of the least consequence to the argument; and the only addition that he hath made, consists of a quotation from Beveridge's *Codex Canonum*, &c. founded on too suspicious authority to be admitted as evidence, and for *that* reason omitted by us in our appeal to the Apostolical Fathers.

So serious a charge as this calls for the clearest proof; and if any persons will give themselves the trouble to compare this Writer's second chapter [p. 147—200.] with the Article in the Review, they will see an instance of plagiarism which perhaps they may think had surpassed mere human *assurance*.

As a specimen for those who may not have leisure or inclination to make this comparison, we shall take the trouble of transcribing a few passages indiscriminately (for it matters not where we turn in this chapter) from the beginning, the middle, and the end; and opposite to them, we will place the corresponding passages in the Review.

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It was justly observed by a great philosopher, "When reason is against a man, a man will be against reason." This observation is on no occasion more strikingly applicable than to Mr. Madan's contempt of the primitive fathers. . . . The author's hatred of those primitive saints is not to be wondered at. Their united voice against Thelyphthora has provoked his resentment; and as he cannot find one friend among them, he furiously attacks them all. Indeed the case was critical: the only alternative left was to discredit them, or give up the cause of Thelyphthora. Who then will be surprised at the part he hath taken! . . . In the course of things it might be expected, that he would attempt to invalidate a testimony that was conclusive against him; but even if he could discard it, he would not have advanced one step in proof of his system while he admits the authority and genuineness of the books of the New Testament. . .

He begins with the first century, and pursues his enquiry down to the Reformation, the object of which is to prove the Fathers † vouchers for celibacy, and consequently to invalidate their testimony relative to every kind of marriage; and that as they were opposers of a man's having even one wife, they must, *a fortiori*, be opposers

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It was an observation of the celebrated philosopher of Malmesbury*, that, "When reason is against a man, a man will be against reason." . . . We may carry this observation still farther, and apply it with great justice to Mr. Madan's contempt and hatred of the primitive Fathers. Their united opposition to the cause of Thelyphthora hath provoked opposition on his part; and as he could not find one of them in the class of Polygamists he boldly rushes forward to take the field against all. . . .

—His only alternative is their total overthrow, or the ruin of Thelyphthora. The case was critical and pressing: and who will wonder at the choice he made! [Rev. 169.] . . . Though if their authority were discarded, he would not be advanced one step in the proof of his system, as long as he admits the authority of the New Testament.

He begins with the first century, and pursues his enquiry through the successions of Fathers, Councils, Synods, Popes, and the 'rabble of the Schoolmen' (as he calls them) down to the era of the Reformation. . . . The principal design of the present volume is to prove that the Fathers, by favouring celibacy, became of consequence

* Hobbes.

† By making the vouchers for celibacy, invalidate their testimony with respect to marriage of every kind. Vid. Rev. p. 163 *ad finem*.

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opposers of his having two at a time. But as we contest their authority in one particular concerning marriage, we ought, consistently with our ourselves, to discard it in another.

This leading position of the third volume (which *I* have attempted to place in a proper point of view by a contemplation of its motives) *I* declare against, and shall give *my* reasons to the Public, on which *my* opposition is founded, that the solidity of them may be ascertained.

In support of this position, the author begins with producing what he calls the testimony of St. Clement of Rome, the disciple of Peter, and the associate of the Apostles.

The strongest expression that has occurred to *me* in reading this Epistle is—*Let not him that is chaste in the flesh be puffed up with*

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quence enemies to polygamy; but that, as Protestants contest their authority in one respect, they ought, consistently with their own principles, to discard it in another.

In supporting this position, which *we* have endeavoured to place in the clearest light, the author begins with producing the testimony of St. Clement of Rome, the associate of the Apostles.

The strongest expression that hath occurred to *us* in reading this Epistle . . . is the following: "Let not him who is chaste in the

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It is worth remarking, that, deprived of St. Clement, Madan hath not one single apostolical Father in the number of his advocates for virginity:—not a single name in his partial and erroneous history of the first century. I am not a little surprised that the Public were not presented with an History of St. Paul—as well as not to see him placed at the head of the opposition to marriage, together with Thecla; and particularly Anna, whose continence is recorded to her honour, Luke ii. 36, 37. These chaste characters, as they would often have suggested to our author the idea of impious piety, so they would have afforded him most delightful opportunities of displaying his wit, and indulging his raillery.

On this last passage we must stop for a moment to expose this Writer's ignorance:—the plagiarism will expose itself.—By coupling Anna with Thecla there is a jumble of the ludicrous and the serious. The Writer, not distinguishing between the one and the other, confounds both.

We shall give the Reader a short view of this matter.—Mr. Madan, to depreciate the opinions of the Fathers, represents them as favourers of celibacy. To give double efficacy to his arguments on this head, he represents St. Clement himself as its advocate. How doth he prove it? Why, by appealing to two Epistles which were published under his name. But those Epistles are evidently spurious; and had been proved to be so by Dr. Lardner. Beside the external evidence of their being forgeries, every proof of their being such arises from their internal structure, when compared with the genuine productions of that venerable writer. When this was shewn by the Reviewer, he rallied Mr. Madan for his credulity, or at least for his eagerness to catch at any authorities, however problematical, to support his hypothesis; and then asked him what, at full length would amount to the following questions, viz.—“Why, since he was in search of proofs, and rejected none that might serve his purpose, he had not appealed to *other spurious* authorities, since so many lay in his way, and would equally have served his purpose? Why, for example, did he not appeal to the *Acts of Paul and Thecla*?—for *they* are full of injunctions to celibacy; and moreover, like Clement's two Epistles to the Eunuchs, pretend a very early date, even the Apostolical

Apostolical age. Surely a man, who was hunting after all the testimonies he could procure, spurious as well as authentic, should not have overlooked what was so much to his purpose!"

The judicious Reader perceives that we meant nothing but irony: and the learned Reader knows, that the tract we refer to, called the *Acts of Paul and Thecla*, was a forgery of a later age, like the Letters of Clement: and if Mr. Cookson wants further information on this point, we refer him to *Grabe's Spicilegium*.

As to the virtuous widow, Anna, we introduced her name in another place, and with all that reverence that was due to her character.

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In direct opposition to these pernicious principles of Tatian, Irenæus places the licentious system of Basilides and Carpocrates, who had run into the contrary extreme, by contending for polygamy. *Alii autem, &c. &c.*

Next in order comes Tertullian, whom, with the whole sect of the Montanists, I readily give up.

Mr. Cookson hath retailed all our sentiments relating to a very singular passage in Athenagoras, which we think hath been very generally mistaken by his translators; and by none more than Dr. Cave himself. We attempted to set it in its true light; and we are happy to be informed that our interpretation hath been espoused by the learned.—But hear our *penetrating* and *ingenious* author.

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If we view this [passage] as applied to divorce, it is perfectly consistent with the New Testament, and the doctrines of Christ, to which it makes a direct and formal appeal. Contemplated in any other way, it is impertinent, absurd, and contradictory.

Indeed the passage of Athenagoras speaks for itself;—if it is only rendered according to the common acceptation of the words, it will be found to speak the language I have advanced: the whole I shall put in the margin, for

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In direct opposition to the rigid and sombrous principles of Tatian and his continents, Irenæus places the licentious system of Basilides and Carpocrates, who, by teaching the lawfulness of polygamy, had run into the contrary extreme. *Alii autem, &c. &c.*

Next he speaks of Tertullian, whom we readily resign to Mr. M. with the whole sect of the Montanists, &c. &c.

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Viewed in the light in which it is now placed, nothing is more consistent with the universal tenor of the New Testament, and that particular authority of our Lord to which it makes a direct and formal appeal. Considered in any other view, the quotation is impertinent, and the reasoning on it perverse and ridiculous.

[N. B. The whole passage in the Greek is printed in the margin of the Review; and a translation, with a paraphrase, is offered to explain it. Afterwards the Reviewer says—"Is it not clear that the whole passage is pointed entirely

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for the inspection of the learned reader, who will have an immediate opportunity of judging of the solidity of what *I have advanced* on this subject.

We pass over the other testimonies, with the reasonings on them, in which the Author hath implicitly followed the Review, without a *single* observation that may be called his own, and proceed to the conclusion.

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Finally the testimony of the Fathers, so far as *my* present argument is concerned in order to *shape an answer to Thelyphthora*, is merely a testimony to a matter of fact, to which they are competent evidence, if we only allow them the credit due to historians. They are all witnesses of a general practice, obvious, unquestioned. What *I contend for* is not the testimony of a few only; it is the concurrent testimony of all: it is given in the clearest language by the first and greatest lights of the church, whose prejudices could not misrepresent, nor their ignorance mistake, an obvious fact. Hence, notwithstanding their other dissensions, we here find the greatest harmony, which fully proves, that the fact was too notorious either to be mistaken or misrepresented.

Mr. Cookson hath done us the favour of new dressing an expression of ours, in the beginning of our critique on Mr. Madan: as a recompense for his pains, we return it back to him as his own due; and with it conclude our respects to HIMSELF:

I will not be so unceremonious as to say, that this dissingenuous conduct carries upon the face of it the evident intention to deceive mankind; but I think politeness itself would aver, that it hath very much the appearance of it.

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entirely against second marriage that take place under the sanction of a divorce?" Vid. Rev. p. 176.]

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We consider them [the Fathers], and the present argument requires nothing more, as credible historians. . . . Nor is it the testimony of an individual, whose ignorance might really mistake, or whose prejudices might misrepresent, even a matter of fact; but it is the concurrent testimony of the first and greatest lights of the Christian church: it is the testimony of all who have written on the subject; for here, amidst all their dissensions, they perfectly accord; and the only reason that can be given for so universal a harmony is this—the fact was so obvious, there could be no mistake; and so common, there could be no disagreement.

ART. VI. Conclusion of *A General History of Music, from the earliest Ages to the present Period, &c.* By Charles Burney, Mus. D. F. R. S. Vol. II. See Rev. for Sept. 1782.

AMONG the many musical curiosities contained in the 2d chapter of this work, we meet with ancient specimens of Welch music, taken from a MS. in the possession of Richard Morris, Esq; of the Tower, which contains pieces for the harp that are in full *harmony* or *counterpoint*. They are written in a peculiar notation, by letters of the alphabet, somewhat resembling the tablature for the lute. Some few of them are easily to be decyphered, as appears evident from two specimens here given by the Author, and which he has explained in modern musical characters. These pieces are supposed to be as old as the year 1100; though the Author thinks that this Welch counterpoint, however artless it may seem, is too modern for such remote antiquity as is given to it. In a memorandum, however, which he found in it, some parts of it are said to have been "transcribed in the time of Charles the First, by Robert ap Haw, of Bodwigen, in the isle of Anglesea, from William Penllyn's * book:" and, in an English note, it is added, that the manuscript contains "the music of the Britons, as settled by a congress, or meeting of Masters of Music, by order of *Gryffidd ap Cynan*, Prince of Wales, about the year 1100; with some of the most ancient pieces of the Britons, supposed to have been handed down to us from the British Bards."—But the Author proposes to give a farther account of this curious MS. when he treats of *national music*, in his third volume.

Here too the Author treats of the introduction of the Pneumatic organ into Europe. The first instrument of this kind that we hear of was sent into France, by the Emperor Constantine VI. as a present to King Pepin, father of Charlemagne, in the year 757. We are told, says the Author, by Notker, the Monk of St. Gal, a writer of the 10th century, that Charlemagne sent ambassadors to the Emperor Michael, at Constantinople, purposely to solicit so precious a gift. After its arrival, it is described by the Monk in such a manner as not to be mistaken. Indeed it seems to have had imitative powers, resembling, at least, if not equal, to those produced by different stops in modern organs.—"*Adduxerunt etiam*" (speaking of the Ambassadors)—"*illud Musicorum Organum præstantissimum, quod dolis ex ære conflatis, foliisque taurinis, per fistulas æreas mire persanti-*

* William Penllyn, as appears from *Mr. Pennant's Tour*, was one of the successful candidates on the harp, at the Session of the Bards and Minstrels, in North Wales, in the ninth year of Queen Elizabeth.

bus, rugitu quidem, tonitruu boatum, garrulitatem vero lyræ, vel cymbali, dulcedine coæquabat. [De Carolo Magno, cap. 10.]

Among the other literary curiosities contained in this chapter, we meet with a very particular account of two scarce, valuable, and well preserved tracts on music, written in the 10th century, by the monks, Hubald and St. Odo. These manuscripts are preserved in the library of Bennet College, Cambridge; but under a title which is not likely to discover the real authors of them [i. e. *Musica Hogeri*, &c.]; and to the knowledge of which nothing but his having seen them in other libraries on the continent could have led the Author. The contents of these tracts are here minutely described, after having been examined with great care and satisfaction by our Historian; as being the two most ancient treatises on modern music, in which any mention is made of fingering in parts.

In our Review of the Author's first volume [M. R. Vol. LIV. March 1776, p. 213.] we collected into one point of view the principal arguments on which he founded his decision, that the ancients were not acquainted with, or practised simultaneous harmony, or music in parts. The justice of this decision appears now to be incontestably established, by the specimens of *infant* counterpoint exhibited in this part of the work: particularly if the Reader attends to—the rudeness of these essays; in which *fourths* and *fifths* are employed in succession:—to the *thirds*, introduced as novelties in the character of concords:—to the slowness with which improvements were made in this undoubtedly new art;—and to ‘the scandal which was given to piety, simplicity, and *ancient usages*,’ by these improvements considered as innovations; so as to produce the fulmination of a papal bull against these novel and licentious practices.

In this chapter the Author gives an account of the contents of another curious musical manuscript, likewise found in the library of Bennet College; which he believes to be an *Unique*. It is the work of an Englishman, Walter Odington, Monk of Evesham, who flourished in the reign of Henry III.; and is so complete and copious, says the Author, with respect to every part of music which was known when it was written, that, if all other musical tracts hitherto mentioned were lost, our knowledge would not be much diminished, provided the manuscript were accessible.

The account of this treatise is succeeded by that of two indited manuscripts of the 13th century, which the Author found in the Vatican library, and which are the productions of *Marchetto da Padova*. In the works of this bold Contrapuntist, the Author not only met with examples of the most ancient use of the *Diezis*, or *Sharp*, that he has been able to discover; but likewise with the *earliest specimens* that can perhaps be found, of
9
what

what the moderns call *Chromatic*. Nay, from a passage given by the Author, *Marchetto* seems to have paved the way towards the *Settima diminuita*, or the *diminished 7th*; concerning which, the Author informs us, that it is a matter of musical controversy, in Italy, whether the honour of having first dared to use it is due to *Jamelli* or *Galuppi*; * as both these eminent masters hazarded this piquant passage so near the same time in different places, the one in a song composed at Venice, and the other in a song composed at Turin, that it is easier to imagine the invention due to both, than that either should arrogate to himself the merit of another.*

The invention of the *Time-table* constitutes one of the principal subjects of the 3d chapter. This forms an important æra in the history of music, which, among the ancients, was 'a slave to language;' one note only, or not more than two, having been allowed to one syllable; but which has now become 'a free agent.' Having got rid of its ancient restraint, and abandoned to its own powers, music, to use the Author's comprehensive and expressive language, 'is now become a rich, expressive, and picturesque language in itself; having its forms, proportions, contrasts, punctuations, members, phrases and periods.'

In the 4th chapter, the Author treats very copiously of the first application of melody and harmony to the modern languages of Europe; and of the general state of music, till the invention of printing, about the year 1450. The inquiries into which the Author is naturally led, relative to the union of poetry with music, cannot fail of being highly pleasing to those even who do not cultivate the last of these arts; as they will here meet with many excellent critical and historical observations relative to the poetry and literature of this æra, as they stand connected with this principal subject.

A pleasing account is first given of the *Troubadours*, or *Provençal* poets; together with some select examples of their poetry, and still more curious specimens of the *original melodies*, to which their poetical effusions were sung. The first and most ancient example which the Author has been able to find, of this kind, is the production of *Anselm Faidit*, a Troubadour; who wrote a poem on the death of our Richard I. whom he had accompanied to the holy war. This was found by the Author in the Vatican, among the manuscripts bequeathed to that library by the Queen of Sweden, No. 1659; together with the *original music*, set by the bard himself, who was as much admired by his contemporaries for *setting* his poems to music, as for *writing* them. In this, as well as many other instances, the Author not only presents us with the ancient melodies (together with a base of his own) in modern notes; but he likewise gives us *fac-similes* of

of the music, exactly copied from the original MSS. And as the language may be difficult, in its antique guise, to many of his readers, he gives us translations of these several pieces, in much better verses than any one can reasonably require from an *historian*.

Some specimens of ancient French Chaunts are next given, which were found by the Abbé Le Beuf, at Amiens. We are sorry that our limits will not allow us to extract a part of the Author's subsequent very amusing account of the *fongleurs*, or Minstrels of these times. This is succeeded by two songs of the *Chatelain de Coucy*—'who has left behind him some of the most elegant and affecting songs in the French language, which have been preserved in manuscripts that are near 450 years old; and cited by all cotemporary writers as models on the subject of love.'

These two melodies are here given in modern notes, accompanied as usual with their *fac-similes*: but, how elegant and affecting soever the poetry may be; they will probably, as the Author observes, be found equally rude and doleful with the air which we have above noticed, as the composition of *Anselm Faidit*.

This last observation, however, cannot with justice be applied to the two specimens which the Author afterwards gives of *Thibaut*, the King of Navarre's music; of which the French antiquaries, and critics, at least, believe him to have been the composer, as well as the author of the poetry. The second of these melodies, in particular, which is of a light and airy cast, is peculiarly pleasing and simple. It does not carry a single wrinkle of antiquity on the face of it; and is, accordingly, not to be distinguished, by its features, from even the most modern French air, in the gavot stile, or *Vaudeville*; though its antiquity appears indisputable.—These melodies, says the Author, 'remind us of many French airs of the present century, and shew that vocal melody has remained nearly stationary in France, ever since the beginning of the thirteenth century.'

We are here naturally reminded—though indeed the observation recurs to us almost in every part of this work—of the Author's unremitting industry; and of the trouble which he must have taken, both abroad and at home, in searching for, procuring, and *decyphering*, the curious materials which he has here collected, and explained. Those who are most conversant in the art of which he treats, will, at the same time, the most highly estimate the value of his labours, and the difficulty of explaining the musical productions of these early, and even of still later, times; as well as the sagacity and modesty with which this task has been performed by the Author; who never, in any of the difficulties which he is obliged to encounter, assumes the

air of being satisfied himself, when he is not able to give satisfaction to his readers.

Passing over many curious particulars, both historical and scientific, which follow these specimens of ancient melody, we shall briefly take notice of an English composition, in parts, of high antiquity, set to words of a still higher date, which is preserved in the *British Museum*. It is a descriptive song, beginning, "*Sumer is i cumen in*" (Summer is a coming in), set in a canon of four parts in the unison. It is written upon six red lines, in square and lozenge black notes of three kinds. To enable the musical Reader to judge of the state of harmony in our country, about the fourteenth or fifteenth century, the Author has been at the pains of giving a *solution* of this ancient *Canon* and *Catch*, united, *in score*; as it is not only very ingeniously contrived, but both the melody and harmony are better than he has hitherto found in any composition of so early a period. There are in it, however, certain violations of rule, respecting harmony, which induce the Author to suspect that it is of still higher antiquity than has been supposed. Though its defects, the Author well observes, 'may not be discovered by every ear, during the performance; it is hardly clean and pure enough to satisfy the eye, in score: as many liquors may be tolerably palatable, and yet not bear a glass.' Its chief merits are the airy and pastoral correspondence of the *melody* with the words; and its being the first example of Counterpoint in six parts (for there are two other parts which come in occasionally) as well as of *Canon*, *Fugue*, or *Catch*, that can be produced; so that it seems to form an æra in vocal harmony. He thinks it no very wild conjecture, that this very Canon, which requires *six performers*, may have been alluded to at the close of the last stanza of the burlesque metrical romance, called the *Tournament of Tottenham*:

"Mickle mirth was them among,

"In every corner of the house

"Was melody delicious,

"For to hear precious

"Of SIX MENS SONG."

— Reliques of ancient English Poetry, vol. ii. p. 15.

After having exhibited these and other specimens of practical music, the Author returns to theory, and gives a circumstantial account of a very scarce and curious manuscript volume, containing nine tracts; which, before the reformation, belonged to the monastery of Waltham Holy-cross, in Essex, but is now the property of the Earl of Shelburne. After the *Review* of this volume, and of two inedited musical tracts in manuscripts, found in the libraries of our Universities; the Author proceeds, in his 5th chapter, to treat of the state of music from the invention of printing till the middle of the 16th century.

The

The Author has reason to congratulate himself on his being arrived at an æra much more agreeable than any of the past: having now cleared his way to *good* composition; we mean, with respect *only* to *harmony* and *contrivance*, which, in this period, were indeed carried to a very high pitch of excellence. His progress, likewise, has hitherto been retarded by the scarcity, as well as the obscurity of his materials; lurking in the darkest and most unfrequented recesses of libraries, mixed with the dusty and obscure remains of Monkish literature. His principal difficulty now is, that of properly selecting from the plenty with which he is surrounded; and great appears to have been his labour in this respect: for the music of this æra being preserved in *single parts*, these must be transcribed, and *scored*, or placed under each other, that the eye may perceive and compare their several relations at one glance, before their beauties or defects can be discovered: and this, the Author observes, is rendered a very slow process, from the difficulty of obsolete notation, and the want of bars.—‘Being determined,’ says he, ‘to speak of no music with which I am unacquainted, or of which I am unable to furnish specimens, I have transcribed, in *score*, many volumes, not only of the same age, but sometimes of the same Author, in order to select the best productions I am able, for my work; or at least to qualify myself to judge of each composer’s abilities and resources.’—The best of these compositions are here given, in *score*, engraved on a considerable number of copper-plates, and constitute a very valuable part of this work: as they form a collection of select specimens of the compositions of the best musical writers of this *learned age*; and must be highly acceptable (together with the Author’s occasional and instructive comments) to those who are qualified to perform, or even to *read*, and meditate on, the *latent* beauties discoverable in these specimens of their ingenuity and contrivance.

The Author, however, previously relates the successive refinements of harmony,—the new combinations which it gradually received,—and the introduction of *discords*, by certain ‘bold musicians,’ before men ‘had the courage or genius to invent new melodies;’ and then proceeds to investigate the first principles of *Canon* and *Fugue*; ‘as the lives and labours of the primitive fathers of harmony were spent in establishing them.’ He justly observes, however, that many of the rules of fugue were frivolous, and often followed with such rigour and pedantry as merited reprobation; for all rules in music, deduced from any other principle than *effect on the ear*, are absurd. If *that sense*, which this art was invented to delight, be satisfied, what title has the *eye* to take offence, though a sharp, flat, or other accident, interrupt the apparent symmetry of intervals?—

The first of the great harmonists of this æra, the master of the still greater *Jusquin de Prez*, was *John Ockenheim*, a Netherlander; of whom none of the musical writers of the 16th century forget to mention the *Motet*, in *thirty-six* parts, which he composed, but which is not come down to us. A song, however, of our countryman, *Bird* [or rather *Tallis*] in *forty* parts, is still preserved; a copy of it being now in the possession of Mr. Bremner in the Strand. While he is treating on this subject, the Author observes, that if there had been more frequent rehearsals of the *Miserere* of *Leo*, in eight *real* parts, which was performed, under the direction of *Anfani* last year, 1781, at the Pantheon, by more than *forty* voices; he conceives, from such of the movements as were correctly executed, that the effects of the whole would have been wonderful, and greatly have surpassed all the expectation which the high reputation of the composer, and the uncommon magnitude of the enterprise, had excited.—‘There can be little *melody*,’ the Author adds, ‘in any of these multiplied parts; but to make them move at all, without violation of rule, requires great meditation and experience.’

Jusquin de Prez is represented to us by the Author, as ‘the type of all musical excellence, at the time in which he lived.’—‘The laws and difficulties of Canon, Fugue, Augmentation, Diminution, Reversion, and almost every other species of learned contrivance, allowable in ecclesiastical compositions for voices, were never so well observed, or happily vanquished, as by *Jusquin*; who may justly be called the Father of modern harmony, and the inventor of almost every ingenious contexture of its constituent parts, near 100 years before the time of *Palestrina*, *Orlando di Lasso*, *Tallis* or *Bird*, the great musical luminaries of the 16th century.’—Rabelais mentions him at the head of all the fifty-nine *Joyeux Musiciens* whom he had formerly heard. Among musicians, he was ‘the giant of his time; and his compositions seem to have been as well known, and as much practised throughout Europe, at the beginning of the 16th century, as Handel’s were in England, about forty years ago.’

In the music-book of Prince Henry (afterwards Henry VIII.), now at Cambridge, there are several of his compositions; as likewise in a very beautiful manuscript in the British Museum. But the most capital collection of his works, and of cotemporary Contrapuntists, which, the Author believes, is now subsisting, is likewise preserved in the British Museum: and as these productions are not only precious from their age and scarcity, but likewise from their intrinsic worth, he has been exceedingly and properly ample in his extracts and accounts of them. In his examination of them, he was so drawn on, and amused, by this Author’s ingenious and curious contrivances, that he scored several

veral whole masses, which he regards as the most subtle and elaborate productions that he has ever seen in this kind of writing.

There are some who, indiscriminately abusing all the musical compositions of the present age, confine all musical excellence to the æra now under consideration *; while others treat these learned productions with the utmost contempt. Though the Author does not enter into any formal discussion of the respective merits of this old, and our present music; he ascertains the *real* value of these ancient compositions with such candour, and just discrimination, that we cannot resist the temptation of transcribing a considerable part of his observations on the learned Counterpoint of the 16th century. These reflections contain, at the same time, its *éloge* and its *apology*. Notwithstanding what we have said on a former occasion †, we willingly subscribe to both.

‘ This species of laboured composition has been frequently censured and stigmatised by the name of pedantry, and Gothic barbarism, which, perhaps it would now deserve, out of the church; but in the time of Josquin, when there was little melody, and no grace in the arrangement, or measure of *single notes*, the science of harmony, or ingenuity of contrivance in the combination of simultaneous sounds, or music in parts, as it was the chief employment of the student, and ambition of the composer, so the merit of both, and the degree of regard bestowed upon them by posterity, should be proportioned to their success in what was their *chief object*, and not in what had no existence at the time in which these musicians lived.’—

‘ With respect to some of Josquin’s contrivances, such as Augmentations, Diminutions, and Inversions of the melody, expressed by the barbarous Latin verb, *Cancrizare*, from the retrograde motion of the *crab*; they were certainly pursued to an excess; but to *subdue difficulties* has been esteemed a merit of a *certain kind*, in all the arts, and treated with respect by artists. *Michael Angelo*, in delineating the difficult attitudes into which he chose to throw many figures in his works, and which other artists had not courage, or, perhaps, abilities to attempt, procured himself a great name among the judges of correct drawing, and bold design; though a great part of the spectator’s pleasure in viewing them, must arise from reflecting on the difficulty of the undertaking. There are different roads to the temple of fame in every art; and that which was followed by Josquin, and his emulators, was too full of thorns, brambles, and impediments, to be pursued by men of common diligence and abilities. Painting and sculpture, which are to delight and deceive

* See M. Review, February 1777, p. 137, &c.

† See M. Review, August 1777, p. 161, &c.

the eye, do not, any more than music, confine their powers to the mere endeavour at pleasing the sense of which they are the object; and there are pictures, statues, and musical compositions, which afford very little pleasure to the eye or ear but what is intellectual, and arises from reflecting on the learning, correctness, and great labour which the artist must have bestowed on them.

‘Canons of difficult solution were, to musicians, a species of problem, and served more to exercise the mind than please the sense; and, though a peculiar genius, or penetration, be requisite for the quick discovery of *riddles* or *rebusses*; yet still more cunning is necessary to their production: and, however contemptuously these harmonical contrivances may be treated by the lazy lovers of more airy and simple compositions, the *study* of them is still of such use to musical students, in their private exercises, that a profound and good Contrapuntist has, perhaps, never yet been made by other means.—Indeed a great composer has, we imagine, never existed since the invention of counterpoint, who, at his moments of leisure, has not attempted to manifest superior learning and skill in the production of canons, and other difficult arrangements and combinations of sound; and who, if he succeeded, was not vain of his abilities.

‘Before the cultivation of Dramatic Music, as Canon and Fugue were universally studied and revered, they were brought to such a degree of perfection as is wonderful; and though *good taste* has long banished them from the theatre, yet the church and chamber still, occasionally, retain them with great propriety: in the church, they preclude levity; and, in the chamber, exercise ingenuity.’

Though, by transcribing these passages, we have done full justice, to the music of this period, we are willing to go a step further, and to acknowledge, that the best Canons and Fugues of the 16th century are much superior to any modern compositions of *that kind*; and that too for an evident reason: the Authors of them having bestowed their *whole time* and *attention*, and exerted *all their powers*, on the artful and laboured construction of these complicated compositions. Modern composers have *voluntarily declined* the difficult pursuits in which their forefathers were engaged; and of which, the conquering, premeditated, and conventional difficulties often constituted the principal merit. In following this course, they have surely much better consulted the *interests of the ear*—to the gratification of which their art ought certainly to be principally appropriated—by inventing new and agreeable *melodies*, in every possible variety of style, and by cultivating *modulation, grace, expression, accent, rhythm*, and by *raising the powers of fancy*; nay, we may add, by giving us *striking and pleasing specimens of art and contrivance*,

even in point of *harmony* (considered, however, only as an *assistant* to melody) without suffering that art to manifest itself, otherwise than by its *effects* on the ear.

We may perhaps partly account for the total *apathy* which the composers of this period exhibit, with respect to the natural charms of *air* or *melody*, by observing, that Counterpoint was even yet, as it were, a *new art*, a "*Novitium Inventum*," as it was called by writers of the middle ages;—and every faculty—such was the fashion of the times—was exclusively directed to the turning it to account, in every possible shape, till at length the *ear* had little or no concern in the matter. The invention of new and agreeable melodies was, at this time, so far neglected, that, as the Author tells us, the business of our best composers for keyed-instruments, such as *Bird*, *Morley*, *Bull*, *Giles*, *Farnaby*, and *Gibbons*, was to make *variations* upon old and well-known tunes:—a fashion, says he, "which was carried to such excess, that these melodies, which were in themselves so easy, that "plowmen whistled them o'er the furrowed land," by a mere multiplication of notes, without accent, grace, or meaning, became so difficult, that the greatest players in Europe of the present age, who are so frequently accused of levity, caprice, and tricks, are utterly unable to perform them:"—and yet, adds the Author, "this has been pointed out as the period of perfection and true *simplicity* in music; while modern musicians are said, "by a variety of treble instruments, and a vicious taste, to have given harmony its mortal wound *."—We wish the Author, among his other curiosities, had given us a short specimen or two of the ungraceful gambols of these square-toed gentry, when they dropped for a while the working of Canons, *relève* and *retro*, and were disposed to be frisky:

—When "My grave Lord Keeper led the brawls,
And "The seal and maces danced before him."

Gray's *Long Story*.

We must not omit to mention the Author's curious recommendation of this old music to such of his readers as have been satiated with modern melody, harmony, and modulation; which is, that "it is become *new* by *excess of antiquity*."—"Few or none of the passages have been retained in modern music; and the harmony and modulation having been regulated by the ecclesiastical tones, or modes, which have been so long exploded in this country; every thing would be as *new* to a *Dilettante* of the present age, as if he only now heard music for the first time: so that, those who can tolerate nothing but what is *ancient*, and those who are in constant search of *something new*,

* See Notes to *Walton's Angler*, p. 238. edit. of 1760; and *M. Review*, Vol. LVI. February 1777, p. 137.

will, in these Authors, find music equally adapted to their several tastes, and be likewise furnished with an excuse for their fastidiousness.*

The Author terminates his history of this period, and indeed the volume, with an account of the state of *secular and church music* in England. Those who are desirous of seeing what kind of *air*, and harmony, our countrymen produced at this time, in their Lyric compositions, will be able to form a judgment from some specimens selected from a curious and valuable manuscript, now in the possession of a Mr. White, and which once belonged to Dr. Robert Fayrfax, an eminent English composer, during the reigns of Henry VII. and VIII.

The specimens of our *Church Music* which the Author has given, composed in the time of Henry VII. or at least before the reformation, have been taken by him from a set of books containing masses and services to Latin words, preserved in the Music-school at Oxford. They are the works of the founders of our church music, and are extremely difficult to read, or transcribe in score. Anthony Wood says that they were thought illegible even by the musicians of his time. In our Author's estimation, they shew, that, at this time, our *Counterpoint* and *Church Music* had attained a degree of perfection, with respect to art, contrivance, and correctness of harmony, which at least equalled the best of any other country; however inelegant, uncouth, and imperfect our Lyric compositions may have been, till after the middle of the sixteenth century.

At the close of this volume, the Author, with his usual judgment, assigns a reason why, *before* the Reformation, or at least when Queen Elizabeth ascended the throne (in 1558), 'a school of Counterpoint was formed in this country, that was equal, at least, to that of any other part of Europe.' He observes, that, previous to this æra, the choral music of every Christian country approached perfection by nearly equal strides.—'Before the Reformation, as there was but *one* religion, there was but *one* kind of music in Europe, which was Plain Chant, and the Discant built upon that foundation; and as this music was likewise *only* applied to *one* language, the Latin, it accounts for the compositions of Italy, France, Spain Germany, Flanders, and England, keeping pace with each other in style and excellence. All the arts seem to have been the companions, if not the produce, of successful commerce; and they will, in general, be found to have pursued the same course, which an admirable modern historian* has so well delineated; that is, *like commerce*, they will be found, upon enquiry, to have appeared first in Italy: [Ecclesiastical music,

* History of Charles V. vol. i. sect. 1.

in the middle ages, having been all derived from, and counterpoint first cultivated in, the papal chapel and court of Rome], then in the Hanseatic towns, next in the Netherlands; and, by transplantation, during the sixteenth century, when commerce became general, to have grown, flourished, matured, and diffused their influence in every part of Europe.

The author, as we have observed in the preceding article, speaks of 'the addition, at *some future time*, of a third volume.' We are happy to learn, that he has already made a pretty considerable progress in this truly desirable work; animated, we doubt not, by the increasing facility and agreeableness of the remaining part of his task. The future subjects, likewise, of his history will naturally become more and more interesting to a considerable majority of his readers, in proportion as he advances nearer to our own times.

ART. VII. *A Metaphysical Catechism*; containing a Sum of the Doctrines of Materialism and Necessity, as at present professed. 8vo. 1s. Johnson. 1782.

THE end of this publication is to represent the doctrines of Materialism and Necessity in so simple and concise a manner, as to make them more easily comprehended. Metaphysical disquisitions are generally above the level of common understandings; and those who have abilities for comprehending them, are seldom disposed to give themselves the trouble of becoming metaphysicians at the *first hand*. They are generally contented with elementary knowledge; and *that* they are averse to glean from a bulky mass. It must be prepared by others who have more patience or more leisure. To gratify so indolent a disposition is one object of the present writer. But it is not the *sole* object. No: while he illustrates, he attempts to expose: and, in abridging a system, he labours to fix on it *its own* confutation. The design is artful: and, to do the author justice, he conducts it with ingenuity and acuteness.

We will present the Reader with an extract from the conclusion.

'Q. Upon the principles of necessity, how do you account for a sense of merit and demerit, of self-applause and self-reproach?

'A. These are only *popular terms*, and the ideas belonging to them only *popular ideas*. The bulk of mankind are very short-sighted. For want of clear and extensive views they refer their actions to themselves. They consider themselves as the causes of them, But could they open their eyes sufficiently, they would refer them constantly to the *first cause*. A true Necessarian never applauds or reproaches himself; never has a sense of merit or demerit. He has a sense of *great* or *small* values indeed; but it is such a sense as a *hatchet*, endowed with consciousness, would have of its being a *good* hatchet if it cut well, and a *bad* hatchet if it cut ill.

Q. Do not all laws divine and human suppose men to be free agents?

A. Yes; but laws were made for the *vulgar*. They suggest a proof, however, of the truth of the doctrine of necessity. They suppose men to be influenced by motives. They therefore present to them the two powerful motives of rewards and punishments. If all men were true Necessarians there would be no occasion for laws.

Q. But if men be not free agents, where is the *justice* of punishing when they transgress?

A. Justice is a popular word. A true philosopher calls it *propriety* or *usefulness*. Punishment is necessary for the melioration of delinquents and of society. It is a motive which depends on a prior motive. It originates in the Deity, and tends to accomplish the great end of creation.

Q. Is there then no such thing as *virtue* and *vice*, *innocence* and *guilt*?

A. These are all popular names, and convey fallacious ideas. Instead of them, a true philosopher, except when he speaks with the vulgar, says, *worth* and *worthlessness*, *good* and *ill*; and in applying them to human characters, he annexes no other idea to them than in applying them to his pen and penknife.

Q. On the system of necessity, what is the use or propriety of the religious exercises of repentance and prayer?

A. They are of great use; but they are only for the vulgar. God, foreseeing that the bulk of mankind would be blind, and that they would erroneously refer their *own* actions to themselves, has wisely adapted the system of religion that he has presented to them, and the modes of religious worship to their imperfect view of things. But a true Necessarian has no occasion for these things. Unless he depart from his character, and think with the vulgar, it would be absurd in him to use them. While his eye is clear, and he can trace every thing to the Deity, and see every thing in him, he has no cause to repent, no cause to pray. He knows that whatever is, is right. All his religious worship, therefore, consists in *praising* the Author of all things. He resolves every thing into the agency of the Deity, and is satisfied.

Q. Has not this doctrine a tendency to produce universal inactivity among mankind?

A. By no means. The true philosophers are the most active creatures in the world. The Deity has provided sufficient motives to activity.

Q. You resolve all things into the agency of the Deity,—is then God the author of sin?

A. "Of him, and to him, and through him, are all things."

Q. Can you swallow such a potion without shuddering?

A. Aye; and find it salutary.

Q. Were your doctrines generally embraced and practised, would they not destroy the peace, and even the existence of society?

A. They are great and glorious doctrines.

It is sufficiently obvious, that the main design of this shrewd pamphlet, is to expose what is deemed of a pernicious tendency,

in the late disquisitions of that enterprising writer in theology and metaphysics, Dr. PRIESTLEY. His system of materialism is represented as absurd and inconsistent; and his principles of necessity as irreligious and immoral. As a mere speculatist, secluded from society, and reasoning only on abstract and metaphysical grounds, the writer of this article confesses, that he has not been able to withstand the force of Dr. Priestley's arguments on these subjects.

Hitherto he has not seen them answered so fully and satisfactorily, as not to leave the Doctor ample scope to turn every objection that hath been alleged against him back on the opponent. The capital points, on which the most popular objections fix, are by no means peculiar to his system. Remove a few *specious appearances*, divest the subject of a few *commodious forms*, and the system of immaterialism and liberty, generally espoused (by *Christians* at least), is liable ultimately to objections, equally insurmountable with those which attend the opposite system of materialism and necessity. While certain *data* respecting the attributes and providence of the Deity are mutually acceded to, the latter is not more embarrassed with difficulties than the former; perhaps these difficulties may less affect it *on the whole*, though considered in a *detached* view, some parts of it may have the appearance of an immoral tendency; and it is *these parts*, brought forward in a strong light, and heightened with the colours of rhetoric, which principally affect the minds of common and superficial speculatists; and when the imagination is terrified by a display of pretended consequences, reason too frequently submits in silence; and because it is awed, it is thought to be convinced.

We acknowledge, however, that we do not see the *utility* of the system contended for by Dr. Priestley, when viewed in a moral and civil light. A few refined and philosophic minds may be capable of comprehending the full extent of this system; and to understandings so enlarged and so cultivated, it may not prove detrimental. But when only *partially* understood (and it is *only* so understood by the generality), it may prove highly prejudicial to the more substantial interests of virtue and piety. Its good consequences lie very remote from the apprehension of common minds, and can only be perceived, after a long chain of reasoning, and never properly felt but by an association of ideas, which can only be acquired by a habit of close reflection, joined to a high degree of mental purity and devotion. In short, the system of materialism and necessity, if it be true, is not fit for common use; and, if it be false, its opponents will say, that its pernicious tendency encreases and aggravates the error.

ART. VIII. *Hymn to the Sun; and the Tomb*, an Elegy; in Poetic Prose. By the Abbé de Reyrac, *Censor Regius*, Correspondent to the Royal Academy of Inscriptions and Belles Lettres of Paris. Translated from the Fifth Edition of the Original French, by O ——— B ———, Esq; of the Middle Temple. 12mo. 2s. Kearsley. 1782.

FENELON, the author of *Telemachus*, seems to have been the parent of that species of writing which is called Poetic Prose. For that kind of *rhythmus*, in prosaic compositions, which was so much studied and admired by the antients, upon which Dionysius Halicarnassensis has written a distinct treatise, and which Cicero particularly insists upon in several parts of his works, is of a very different nature. It was an object of great attention among the Greek and Roman writers, to chuse and arrange their words in such manner as to produce a certain melodious flow of sounds, which constitutes one principal excellence in their writings. But they do not appear to have had any idea of that motley species of style, in which all the peculiarities of poetical conception and diction are united with the loose arrangement of prosaic composition. They would not have honoured, with the name of poetry, a kind of writing which wants one of its distinguishing characters, measured versification; they would

day, the night, affrighted, flies away—precipitates herself into the bottom of the deep, and involves in her dark veil, the god of silence and of sleep. The fleeting dreams fly before thy car of rubies and of adamant, and slide into the bottom of the shades.

* Thou gildest the lofty summit of the high mountains, and the majestic tops of haughty pines and oaks, neighbours of the thunder. Thou thinkest in the most profound vallies. Amazed at thy lively splendour, all the universe rouses. A thousand birds flutter about on the boughs of the tender shrubs, whose flowers they shake off, and come together in a choir, to celebrate thy splendour by their melodious songs.

* Roused by these charming concerts, the king of nature—man, raises his noble countenance, that imperious countenance, made to contemplate the heavens, and command all beings. He awakes with joy, and goes forth to admire thy rising and enjoy thy gifts.

* The thunder, whose redoubled claps, shook, during the night, the foundations of the earth, the dreadful thunder-bolts, that were heard, at the close of day, to rush, with a bellowing noise, through that vast chain of mountains, and resound in the neighbouring vallies, rumble no more in the air. The sky was never more serene; nature never appeared more beautiful.

* Ah! how pleasing of a fine morning, to gather, in those meads, the flowers which the sun begets. How delightful! to respire an air embalmed with the sweetest perfumes, and to behold that enamelled plain, whose tender and springing verdure gladdens the sight. Peaceable rivalet, I will follow the course of thy tranquil stream, that meanders and flows gently through those happy plains, o'er which thou sheddest freshness and fecundity. Delightful walks, what tranquillity you afford to my mind!

* Here, bending o'er this limpid basin, I behold the sports of the nimble inhabitants of the water, excited by the heat of the air, they swim, dive, and eagerly cross one another;—they glide o'er each other a hundred times without corrupting the purity of the water.

There, I admire the beauty of a stately swan, who, proud of the whiteness of his plumage, clears its alabaster in the rays of the sun—extends his shining wings, and, sovereign of the flood, rides at pleasure on its surface; at one time yielding to the current—at another opposing it with a majestic haughtiness.

* There, I hear with rapture a flock of birds, who salute the approach of spring, on the branches of that solitary poplar, that shades those happy banks. The jealous nightingale swells her flexible throat, and warbles forth her notes. Her rivals abashed, are silent;—they seem to suspend their songs, to listen in silence to the melodious accents of the sylvan muse—to her varied notes, prolonged and quavered with so much art.

* Enchanting inhabitants of those lovely regions, who delight, by your concerts, heavenly minds, and soften the troubles of this transient life, alas! your songs, your joys will soon be at an end: already the merciless bird-catcher advances hastily, and surveys with furtive eye that thorny bush, those hospitable branches, that, by the thickness of their foliage, seemed to offer you an impenetrable shelter. Insensible to your cries, already he steals his fingers into your nest, and ravishing,

ravishing, with a murdering hand, your growing family, those young ones, feeble and trembling, scarcely covered with a thin down, carries away, notwithstanding your plaintive cries, the fruit of your tender loves.

‘ Thus the heavens, witness of your happiness, the gloomy forests, the fortunate banks that now resound with such sweet music—shortly, alas! will hear but your misfortunes:—Echo, whom you entertain day and night, will soon hear but your lamentable accents, and will repeat your groans and lamentations to the mountains.’

To the Hymn to the Sun, the Translator has added an Elegy to the Tomb, which he says is *one of six more* [an elegant Hibernianism] which he proposes to translate, if the present publication is approved of by the Public.

ART. IX. *Sonnets to eminent Men; and an Ode to the Earl of Effingham.* 4to. 1s. Murray. 1783.

THESE Sonnets are inscribed to William Jones, Esq; Mr. Hayley the celebrated poet; Mr. T. Warton; Dr. Watson, Bishop of Llandaff; Dr. Thurlow, Bishop of Lincoln; and the Duke of Richmond. Such men may, with the utmost propriety, be denominated EMINENT. Their distinguished abilities, their exalted characters, their benignant influence, variously displayed, though united in one great object, the improvement and welfare of mankind, may well entitle them to this distinction. The tribute here paid to their respective merits, is as just in its principle, as it is elegant in its form. The ingenious author, while he discovers the richness of poetic fancy, unfolds what is of still higher worth,—a soul fired with the love of liberty, and glowing with fond affection to its FRIENDS.

From this delicious *Morceau* we shall select the fifth Sonnet, addressed to the Bishop of Lincoln, as a specimen of the author’s happy talent of engaging the muse in the service of exalted worth.

‘ Not that the mitre’s rays thy brows adorn
 (The mitre oft has grac’d unworthy brows!
 Confirm’d by History’s indignant scorn,
 The painful truth the honest muse avows);
 Not that to thee are giv’n, deny’d to most,
 Superior talents, nature’s noblest prize!
 Nor yet that these, her splendid gifts, can boast
 The added polish learning’s toil supplies
 (Though these the basis of no common fame),
 That hence a judging world reverts thy name,
 A heart, that heaven approves, how rare to find!
 A heart expanding wide to all mankind!
 A breast that knows no restless passion’s strife!
 Consistent manners, and a blameless life!’

As a farther specimen, and to shew that the author hath
 the true spirit of the MILTONIC Sonnet, we shall copy
 the

the lines addressed to *William Jones, Esq;* on his being a candidate to represent the University of Oxford in Parliament, 1780.

* In Learning's field, diversified and wide,
The narrow, beaten track is all we trace:
How few, like thee, of that unmeasur'd space
Can boast, and justly boast, no part untried!
Yet rests not here alone thy honest pride,
The pride that prompts thy literary chace;
With unremitting strength and rapid pace
'Tis thine to run, and scorn to be denied!
Thy early genius, spurning Time's controul,
Had reach'd, ere others start, the distant goal.
Marking the bright career that thou hast run,
With due regard thy toils may OXFORD see,
And, justly proud of her superior son,
Repay the honour that she boasts in Thee.

ART. X. *A select Collection of Poems*: with Notes, Biographical and Historical; and a complete poetical Index. Volumes Five, Six, Seven and Eighth. Small 8vo. 10s. 6d. Boards. Nichols, 1782.

THE four former volumes of this Miscellany were noticed in our Review for August 1780, p. 150. What are now published complete the collection.

This industrious collector, who seems to think that whatever has been printed, or even prepared for the press, ought never to be lost, has bestowed no small pains to rescue many a forgotten bard from oblivion. The taste of modern times is much too fastidious to relish even the minor poets; how then can it be expected, that the *poetae minimi* can afford it gratification? These volumes, nevertheless, contain, as was observed of the former ones, some things that are curious, and others that are intrinsically valuable. The following classical effusion of gallantry, by an eminent prelate now living, is certainly on both accounts worth preserving.

* VANÆ sit arti, sit studio modus,
Formosa Virgo, sit speculo quies;
Curamque querendi decoris
Mitte, supervacuosque cultus.
Ut fortuitis verna coloribus
Distincta vulgo rura magis placent,
Nec invident horto nitenti
Divitias operosiores:
Blandoque fons cum murmure pulchricus
Obliquat ultro præcipitem fugam, et
Inter reluctantes lapillos
Ducit aquas temerè sequentes:

Ut fontium inter murmura & arborum
 Lenes susurros dulce sonant aves;
 Et arte nulla, gratiores
 Ingeminant sine lege cantas:
 Nativa sic Te gratia, Te nitor
 Simplex decebit, Te veneres Tur:
 Nudus Cupido suspicatur
 Artifices nimis apparatus.
 Ergo fluentem Tu, male sedula,
 Ne sæva inuras semper acu comam;
 Neu sparsa odorato nitentes
 Pulvere dedecores capillos;
 Quales nec olim vel Ptolemæia
 Jactavit Uxor; sideo in choro
 Utcunque devotæ refulgent
 Verticis exuvie decori;
 Nec Diva Mater, cum similem Tur
 Mentita formam, & pulchrior aspici,
 Permisit incompas protervis
 Fusa comas agitare ventis.

Translation of the above, by Mr. DUNCOMBE.

' NO longer seek the needless aid
 Of studious Art, dear lovely Maid!
 Vainly, from side to side, forbear
 To shift thy glass, and braid each straggling hair.
 As the gay flowers, which Nature yields,
 Spontaneous, on the vernal fields,
 Delight the fancy more than those
 Which gardens trim arrange in equal rows;
 As the pure rill, whose mazy train
 The prattling pebbles check in vain,
 Gives native pleasure, while it leads
 Its random waters, winding through the meads;
 As birds, the groves and streams among,
 In artless strains the vernal song
 Warbling, their wood-notes wild repeat,
 And sooth the ear, irregularly sweet;
 So simple dress and native grace
 Will best become thy lovely face!
 For naked Cupid still suspects,
 In artful ornaments, conceal'd defects.
 Cease then, with idly cruel care,
 To torture thus thy flowing hair;
 O! cease, with tasteless toil, to shed
 A cloud of scented dust around thy head.
 Not Berenice's locks could boast
 A grace like thine; among the host
 Of stars, though radiant now they rise,
 And add new lustre to the spangled skies:

Nor Venus *, when her charms divine,
 Improving in a form like thine,
 She gave her tresses unconfin'd
 To play about her neck, and wanton in the wind.'

Exquisite as is the composition of this little ode, below it must not, however, be concealed, that it wants the merit of originality; some of its most beautiful images, as well as the general idea, being evidently borrowed from the second elegy of the first book of Propertius.

*Quid juvat ornato procedere, vita, capilla ?
 Et tunc Coa veste movere sinus ?
 Aut quid Orontea crines persundere Myrrha ?
 Teque peregrinis vendere muneribus ?
 Naturæque decus mercato perdere cultu ?
 Nec finire in propriis membra nitere bonis ?
 Crede mihi, non ulla tuæ medicina figuræ est.
 Nudus amor formæ non amat artificem.
 Adspice quos submittit humus formosa, colores,
 Et veniant bideræ sponte sua melius :
 Surgat et in solis formosus arbutus antro,
 Et sciat indociles currere lympba vias :
 Litora natis perlucet piæ capillis,
 Et volucres nulla dulcius arte canunt,' &c.*

Bishop Lowth is not the only one who has honoured this elegy by the adoption of its beauties; among the smaller poems of Mr. Shenstone, is 'an ode to a young lady, somewhat too solicitous about her manner of expression, which is also taken from it.

The biographical notes of the Editor are not the least amusing part of this publication. They furnish instruction also as well as amusement. The literary adventurer, who expects to get a subsistence by his pen, will do well to read the anecdotes

* The author here alludes to the beautiful description of Venus in the first book of the *Æneid*, where she meets *Æneas* in the habit of a huntress, as he was going towards Carthage :

*Cui mater mediâ sese tulit obvia sylvâ,
 Virginis os habitumque gerens, & virginis arma
 Spartanz*——

*Namque humeris de more habilem suspenderat arcum
 Venatrix, dederatque comam diffundere ventis :
 Nuda genu, nodoque sinus collecta fluentes.*

ÆN. I. 312.

*' A huntress in her habit and her mien,
 Her dress a maid, her air confess'd a queen.
 Bare were her knees, and knots her garments bind ;
 Loose was her hair, and wanton'd in the wind ;
 Her hand sustain'd a bow ; her quiver hung behind.'*

DRYDEN.

of Sam. Boyce *: and he whose hopes of a comfortable independence are built on the possession of genius, learning and virtue, may find an useful lesson in the life of the late Dr. Gloster Ridley; a man who, though he lived in the most intimate friendship with those who had it in their power to serve him, does not seem to have been indebted to their kindness, till it was so late in life as to lose a great part of its value. His book against the Confessional procured him from Archbishop Secker, a few years before he died, a prebend of Salisbury. At his death he was indebted to his friend the Bishop of London for a very elegant epitaph, which is inscribed upon his monument at Poplar, in Middlesex. The epitaph is as follows:

‘ H. S. E.
GLOSTERUS RIDLEY,
Vir optimus, integerrimus;
Verbi Divini Minister
Peritus, fidelis, indefessus;
Ab Academiâ Oxoniensi
Pro meritis, et præter ordinem,
In sacra Theologiâ Doctoratu insignitus.
Poeta natus,
Oratoriæ facultati impensius studuit.
Quam fuerat in concionando facundus,
Plurimorum animis diu infidebit;
Quam variâ eruditione instructus,
Scripta ipsius semper testabuntur.
Obiit tertio die mensis Novembris,
A. D. 1774, Ætatis 72.
VIRTUS LAUDATUR ET ALGET.

Mr. Nichols is pleased to compliment the abilities of his poetical Index-maker. We find nothing extraordinary in the Index, except its unusual length: it extends through upwards of 160 pages.

* Samuel Boyce, a poor unhappy profligate, not without some share of abilities, got a livelihood (if livelihood it could be called) by translating from the French, and compiling histories, &c. His salary, he tells a friend in one of his letters, for compiling an historical review of the transactions of Europe, and correcting the press, was *half-a-guinea a-week*. He wrote verses * with great facility, and sold his manufacture at so much *per hundred* to Cave, the proprietor of the Gentleman's Magazine. Mr. Nichols insinuates, that Cave wanted to have the commodity delivered in by what is called *the long hundred*, six score to the hundred. Cave was a very honest man, and probably that, curious as it was, was their bargain.

Boyce was the son of an eminent and much respected dissenting minister of Dublin.

* His ‘*DEITY*, a poem,’ was much approved.

ART.

ART. XI. *An Estimate of the comparative Strength of Britain during the present and Four preceding Reigns; and of the Losses of her Trade from every War since the Revolution.* By George Chalmers*. To which is added, an Essay on Population, by the Lord Chief Justice Hale. 4to. 5s. sewed. Dilly. 1782.

AMID the apprehensions of the timid, augmented by the predictions of gloomy speculators, and the heedless declamations of party, happily there are not wanting kind hands to administer an occasional cup of comfort to those who cannot sleep for thinking of poor Old England. The present writer very justly observes;

* Little has he studied the theory of man, or observed his familiar life, who has not remarked, that the individual finds the highest gratification in deploring the pleasures of the past, even amid the enjoyments of the present. Prompted thus by temper, he has in every age complained of its depopulation and decline, while the world was the most populous, and its affairs the most prosperous. From the days of Elizabeth to the present, a period wherein this nation underwent the happiest change, a twelvemonth has scarcely passed away, in which a treatise has not been published, either by ignorance, by good intentions, or design, bewailing the loss of our commerce, and the ruin of the state. Yet, is there reason to hope, that as sound philosophy triumphs over universal bigotry, mankind, as they grow wiser, will become less subject to the dominion of temporary terrors, far less to the lasting impressions of fancied misery.—The reader, who honours the following sheets with an attentive perusal, may probably find, that though we have advanced by wide steps, during the last century, in our knowledge of the science of politics, we have still much to learn; but that the summit can only be gained by substituting accurate research for delusive speculation, and rejecting zeal of paradox for moderation of opinion.

Mr. Chalmers, seconding the efforts of Messrs. Wales and Howlet, in rescuing the minds of the public from despondency, successfully opposes calculation to calculation, on the subjects of trade, internal strength and population: circumstances that are inseparably connected together, in decline or in prosperity. From an attentive comparison of a variety of facts and computations, as stated by our political and commercial writers, he concludes, 'That in every war there is a point of depression in trade, as there is in all things, beyond which it does not decline; from which it gradually rises, unless it meets with additional checks, beyond the extent of its former greatness;' and this he illustrates summarily in the following table:

* Author also, as we believe, of *Political Annals of the present United Colonies*. See Rev. vol. LXII. p. 464, and vol. LXIII. p. 15.

* King William engaged in the war of the Revolution, on the strength of a foreign commerce, of the yearly value of

— — — £ 4,086,087 :

Which was chiefly transported by a tonnage of

— — — £ 190,533 :

And from both arose an annual income of

— — — £ 551,141.

Queen Anne entered into the war of 1702, on the strength of a foreign commerce, of the yearly value of

— — — £ 6,709,881 :

Which was chiefly transported by a tonnage of

— — — £ 293,793 :

And from both arose an annual income of

— — — £ 1,292,138.

King George II. began the war of 1739, on the strength of a foreign commerce, of the yearly value of

— — — £ 9,993,232 :

Our early writers on commerce had no clearer lights to guide them, than the vague entries at the custom-house; but when, in 1696, the office of inspector-general of exports and imports was established, our Author considers his ledger as the most curious and important record to be found in any country.

‘It is a sound maxim in the law of England, which the philosophers of England ought to adopt in their researches, *that the best evidence that the nature of every case will admit, ought always to be asked and given.*’ Animated by this sentiment, rather than impressed with any doubtfulness of the sufficiency of the Inspector’s Ledger, to prove all which it was intended to establish, the compiler of these sheets looked for supplemental proofs. He found in the tonnage of our shipping, all the certainty that the other has been supposed to want. The same reasons which had induced the traders to enter at the Custom-house, in respect to their merchandizes, too much, incited them, with regard to their vessels, to register too little: in the first operation, they were governed by their vanity; in the second, by their interest: and if the one furnishes an evidence too flattering, the other gives a testimony as much under the truth, as the other has been said to be beyond it. As King William’s reign may claim the honour of having appointed the useful inspector of our exports and imports, Queen Anne’s administration enjoys the merit of having established the register of shipping, which is still more satisfactory in its notices, because it is still more precise in its entries.—The best intelligence, indeed, on the subject of our navigation, during the interesting period from the Restoration to the Revolution, must be collected from detached details, lying obscure, and almost forgotten, among the memorials of state: but, from the year 1709, the lists of shipping have been regularly taken, though, previous to the year 1747, they have not been always carefully preserved. From this date, that most important register has been studiously kept; and it offers to the public such a body of evidence, with regard to a subject the most interesting to a naval nation, as to admit of little controversy, since *it is the best that the nature of the case admits.*’

Such then are the *data* from which our Author has formed his commercial tables; and the preceding summary of his inquiries into the progress of our trade, will, upon the face of it, be allowed to justify *hitherto* the principle he has advanced.

It may be remarked, by the bye, and left as a curious circumstance to exercise the faculties of political speculators, that upon comparing the totals of our foreign trade at the periods stated in the foregoing table, with the progressive increase of the national revenue, raised from the people; it will be found, that the expences of government absorb by far the greater portion of the income of foreign commerce! But should this occasion any surprize, it will, when we contemplate the extension of our manufactures, and the face of business every where visible, furnish good collateral evidence of an increase

of population; and prove, as our Author observes, that it is no paradox to affirm, that the best customers of England are the people of England. Yet should the time ever arrive, when the foreign trade of this country falls short of the regular expences of the state, there might perhaps be juster causes of dejection than any we have yet experienced. We shall see our Author's answer to a very common, and a very interesting question:

'It may nevertheless be pertinently asked, Are taxes and debts to increase thus without end? The answer can only be general, and here it is: They may accumulate, while our people, and industry, and manufactures, and commerce, with the consequent opulence, continue to increase: as both have grown up together, without affecting much the industrious classes, the period of both is the same. It is a strong argument of the superior populousness of the present times over those of King William, that ten million and a half are now levied with ease, while three million and a half were collected then with difficulty.'

From an outline view of our national commerce, the Author descends to like chronological details of our trade with each country in Europe, in order to ascertain the balance of trade, and to find whether the appearances of our navigation denote a rising or a declining commerce. The inferences he draws from these particular examinations, in reference to the apprehensions entertained from the American revolution, will appear in the following passage:

'The foregoing details, short in their statements, yet satisfactory in their inferences, contain an account of our commerce in Europe from the beginning of the current century to the commencement of the present war. And they were submitted to the public, though in all useful truths there is dulness, in order to furnish facts for the two classes of men, who have been supposed to be now divided in their opinions with regard to our commercial prosperity or decline. Each party may probably find arguments to strengthen its system, without changing its sentiments, as the pride of man is hurt by admitting that he had once been mistaken. Posterity form, at last, a right judgment, when their more candid enquiries have been facilitated by the publication of documents, authentic in their proofs, and convincing in their circumstances. An historical detail of the trade of our factories in Africa and Asia, as well as of our colonies in America, was designedly omitted, because it is a fact known and acknowledged, that their traffic has flourished prodigiously: our colonial commerce has prospered, since we have fostered it by every means which interested traders could devise, or the mercantile system admitted; we have cherished it by bounties, by drawbacks, by the obstructions that have been thrown in the way of European rivals. If we again compare trade to a fluid, we may easily perceive, that when mounds were raised on the banks, and shoals were formed in the channel, it would find a vent by a thousand passages: it was directed in its course to the colonies, and it therefore no longer

ran with its former force into the several European ports. In every community there can only exist a certain quantity of stock, either for carrying on its agriculture, its manufactures, its commerce, or for the aggregate of its whole mercantile transactions. If part of the capital, which had been usefully employed in husbandry, is withdrawn, in order to cultivate the cane and the coffee of the West Indies, our domestic agriculture must necessarily suffer in the exact proportion to the sum taken away: if the business of ship-building is no longer carried on near the banks of our rivers, but on those of our colonies, that important manufacture can be no longer considered as a national one. If a portion of the capitals, which had been engaged in transacting our commerce with our European correspondents, is diverted to the plantations, our European traffic must necessarily languish; it must decline in the exact proportion to the amount of the stock withdrawn. When these principles are applied to the foregoing details, we shall find in the comparison the true reason why some branches of trade have actually withered, why others have not greatly prospered. And it has been shewn by the numbers of our shipping cleared outwards, since they were excluded from our colonies, that a revulsion had taken place, whereby the capital which had been gradually invested in the plantation-trade, was again employed in its original business. They who amidst their delusions presumed, that the mechanic, the merchant, or the mariner could be induced to sit down inactive and idle, only evinced how little they had studied the science of mankind, who delight in activity and adventures. As Spain had been formerly ruined by withdrawing her wealth from domestic industry, and turning her energy to distant enterprizes, more than by the emigrations of her people, or the importation of the metals; so England ran similar risks in the pursuit of colonization, from similar causes producing similar effects. It was the greatness of her capitals and credit, the skill and the diligence of her people, and other means that cannot be so easily described, which have prevented her colonial policy, in respect to trade, from introducing greater disorder into her European commerce, and bringing on a real decline.'

On the much agitated question of our population, he easily discredits the premises from which Dr. Price forms his very discouraging conclusions; namely, the returns of official enumerations of houses for the purposes of taxation: but this subject having been already discussed by Wales and Howlet, we shall only observe, that the present writer strongly corroborates what his predecessors advanced. He goes even farther; for he not only cites historical vouchers for a progressive increase of population from the Norman conquest; but reviews the alterations of government and improvements in civil policy, which favoured a multiplication of the people, to establish the fact. The result of his investigation of this intricate subject, is to prove, as far as a computation of this kind will admit of proof, the present inhabitants of England and Wales, in-

stead of being under five millions in number, to exceed eight millions.

The Author appears to have bestowed considerable labour and attention in forming this estimate; and as we are given to understand, that it is detached from materials collected for a more extensive work, we cannot but approve his caution, in seizing so fair an opportunity for seeing what encouragement the reception of this specimen may afford him for prosecuting his labours.

The essay on population by Lord Chief Justice Hale, is the tenth chapter from that learned Judge's *Primitive Organization of Mankind* considered.

ART. XII. *An Inquiry into the Manners, Taste and Amusements, of the Two Last Centuries in England.* By John Andrews, L. L. D. Small 8vo. 2s. 6d. sewed. Debret. 1782.

THIS is a well intended remonstrance against the dissolute manners of the present times. The author, however, instead of entering on a close investigation of manners in their progress, and marking the contrast between the commencement and close of his enquiry, has presented us with a piece of desultory declamation, including bold assertion of facts without authority, and actions ascribed to motives without attempts at proof. But

Thus we find, that the example of the Queen and her court operated to teach the people, what they are least disposed to learn, if they possess the means of indulgence: but if the mass of the people were frugal, we shall perhaps be nearer the truth in supposing they had not yet arrived at the means of luxury. Hol- linshed, and other old historians will inform us, that even the comforts of life were then but new to them. This Queen's war- robe was however not ill furnished; and the bills of fare for public entertainments that are handed down to us from her time, are not meagre ones. We will now turn to a monarch of a very different character.

On the Restoration, the Royalists divided into two very distinct parties; the one for absolute, the other for a limited power in the Crown: while the Republicans, still retaining their hatred to royalty, added a strictness of morals in the transactions of private life, far beyond that of their antagonists. These were, nevertheless, careful to shew themselves not remiss in the discharge of civil or religious duties, in order to counterbalance the weight, which, by the severity of their lives and conversation, their enemies had obtained in the minds of the public.

In such a situation, notwithstanding the excessive gloominess and au- sterity so industriously affected and propagated by the puritans, wore off by degrees, yet it left such profound traces in the dispositions of the generality of men, that, in spite of the jovialness of Charles and his courtiers, *the nation could never be brought to relish his ways*; and though his affability rendered his person tolerably beloved and popu- lar, yet the maxims of his Government were never acceptable, and his morals always odious to the public at large.

In the mean while, the diversions and amusements he had import- ed, *did not much diffuse themselves*, and were chiefly confined to his pa- lace: the stage only, which had been shut ever since the commence- ment of the civil wars, revived at his return. The bulk of the peo- ple expressed very little fondness for any of the new-invented kinds of recreation.

The result was, *that the temper of the English nation was in a great measure untainted*. The nobility, gentry, and commonalty, still re- tained in general their ancient ideas, and both private and public vir- tue shone forth upon many emergencies.

It now appears, that even in a more improved age, the man- ners of a dissolute court had no influence over the people, to tempt them from sobriety: but that oeconomy is a more agreeable les- son to a nation than jollity and luxury, is a new discovery! A little knowledge of mankind will be sufficient to make us hesitate in our assent to either of these inconsistent representations; and rather to subscribe to another character of the reign of Charles II. from the same pen.

It may not be amiss to remark, that princes, who have harboured hostile designs on the liberties of their subjects, have sometimes endea- voured previously to undermine their morals by the introduction of voluptuousness.

'We need go no farther than the last-mentioned monarch (Charles II.) sufficiently to illustrate this allegation. The system he pursued exhibits an alarming licentiousness of manners, encouraged by, and flowing from the head, to the members of the body politic: from the King, a man of no principle, to the Courtiers, many of whom soon learned to resemble him: from the Court, whence decency was threatened with banishment, to the people, among whom their former virtue began to decline. We may appeal, as it has already been observed to the theatrical compositions of the time, for an evidence, what sort of morals were then countenanced; compositions which, however replete with wit and fancy, display such images of indecorum, as must disgrace the brightest scenes: and such as the better taste of the nation will, it is hoped, never suffer a re-production of on the stage.'

If the theatrical pieces then in vogue were licentious, it argued depravity in the audience; the author's hopes, that the taste of the nation will not suffer them to be exhibited again, argues that he thinks the people not so dissolute now, as they were at that time, when even the profligate Charles could not taint their manners!

We shall here take leave of a composition which we cannot but look upon as of a texture too loose and flimsy for the pen of Dr. Andrews; whose letters to Count Welden appeared to more advantage in our Reviews for February and August, 1781.

ART. XIII. *A Political Survey of the Sacred Roman Empire*, including the Titles and Dignities of the Electors, Ecclesiastical and Temporal Princes, Counts, Prelates, Free-cities, and Knights, that compose the Germanic Body, with the Military Establishment of his present Imperial Majesty, Joseph II. By John Talbot Dillon, Knight of the Equestrian Order, and Free Baron of the Sacred Roman Empire. 8vo. 4s. sewed. Baldwin. 1782.

GERMANY, with its dependencies, affords a wide field for the historian and traveller. If it has not, for some years past, furnished so great a number of remarkable occurrences as in former periods, we think, with this writer that there is now a probability of its making a more distinguished figure. The work before us is intended to give a brief and general view of the state of this country. It is divided into nineteen sections, which treat of the King of the Romans, the power and jurisdiction of the Emperor, the titles of nobility granted by him, the diet of the empire, the golden bull, the different colleges, the sovereign courts of judicature, the army, the grand postmaster and posts, the equestrian order, the ecclesiastical chapters both for gentlemen and ladies, religious and military orders of knighthood established in the empire, as well as the social orders in his imperial majesty's hereditary dominions, orders instituted by different princes of Germany, orders fallen into decay, the military establishment of his Imperial Majesty in his hereditary dominions, succession

cession of Emperors from Charlemagne, sketch of the Emperor's dominions in different parts of Europe, maritime commerce, and state of religion.

It cannot be expected that in so small a volume there should be any deep and elaborate researches into laws, tenures, customs, &c. or the origin of different people and constitutions; for subjects of this kind, recourse must be had to larger works; but for those who wish to have some general notion of the present state of the country, this performance will prove instructive and amusing. We have mentioned the principal topics which the writer considers, but we cannot enter into many particulars.

The account we find of those whom the author terms dignified clergy, meaning especially prebendaries and canons, who take the lead in the palaces and courts of the bishops, cannot place them very high in our opinion and respect: when, says he, 'they are endowed with a plurality of benefices, it enables them to give additional splendor to the antiquity of their families, appearing with brilliant equipages, elegant liveries and beautiful horses, adorned with all the trappings and parade of temporal lords, themselves clothed with the richest suits of embroidery or lace, with a profusion of jewels, and every appearance of taste and magnificence. The guard turns out at their approach, and the Bishops troops pay them every military honour like generals of armies; nor are they ever seen in black, except in towns when they appear in the Bishop's palace, or in assemblies of ceremony; at all other times, and more particularly in the country and in the chace, they wear hunting uniforms covered with lace, and afterwards are conspicuous and brilliant at the public theatres, balls and masquerades, supporting hospitality in their houses, and the distinguished characters of noblemen, as if entirely separated and independent of the clerical functions, or in no shape connected with the order of priesthood; abandoning all the duties of that state; even the service of the choir only consists in a personal appearance in canonical robes, at times, only for five minutes, at others it is sufficient if they are seen only to cough or spit, and then make their exit.' Our historian, however, candidly adds, 'it must nevertheless be allowed, that many of these bishops and canons display characters of the highest virtue, possessing every noble and generous quality that can adorn the heart of man.'

The tedious forms and oppressive proceedings in courts of law, must with too great justice be taken notice of in the history of most countries: Our author observes, in regard to the high tribunal, erected first at Spire, but afterwards removed to the city of Wetzlar, that 'that their slow procedure has often been mentioned by their civilians; and that one, in particular, speaking of the Chamber of Spire, says *Lites Spiræ spirant, sed nunquam expirant*.'

expirant. Happy the state, if such there is, where a hearty and diligent attention is in this respect paid to the rights and comfort of the subject!

The German regard to pedigree and ancestry is tiresome beyond measure; we meet with it perpetually in the account of colleges, chapters, and orders ecclesiastical and civil. Of this we shall observe nothing farther, but may just add a short paragraph relative to the Equestrian order, commonly called, knights of the empire, of whom it is said, that 'the mere titles of count or baron, contrary to the common opinion among foreigners, are little regarded by them, and many of them have no title at all, except that of *Heer*, or *Frey Heer*, a free gentleman; but if addressed to in French by strangers, or when they travel abroad, they universally affect the title of Baron, as nearest in affinity to the Latin word *dominus*, and most suitable to their real rank and dignity. It would be deemed a great want of courtesy in their inferiors, or among strangers, to refuse it to them, which they are become entitled to by universal custom; though among each other, in their own language, they absolutely refuse it: from this custom, however, has proceeded the universal abuse of every obscure German styling himself a baron, when distant from home, which has brought the title into such constant ridicule among foreign nations, as to induce an eminent French writer to say, that 'the Germans had barons in their stables.'

This order of Equestrian Knights is styled *noblesse immediate*; but we have an account of several other orders, religious and military, established in the empire, and others termed *social* orders, which belong to the Emperor's hereditary dominions, of which some were instituted by the late Queen Maria Terefia. Two orders have been for some years established for Ladies, one of which is termed, *Order of Slaves to virtue*, having the sun in full splendour for its ensign: concerning which this writer gallantly exclaims, 'ye ladies of Vienna, be assured, that while the British fair rejoice to see the resplendent sun of virtue with lustre at your breasts, they equally partake of every spark of its divine influence; though with them, like the language of love, it is perhaps more reserved, and not perceptible by any additional badge, to the indiscriminate observation of every accidental spectator!'

From the short view which is here given of the Emperor's hereditary dominions, we shall insert the following paragraph relative to Transylvania: 'Those who admire countries on account of their extensive liberty of conscience with respect to religious matters, would be happily settled in this province, or they must be very scrupulous indeed; for here are Roman Catholics, Lutherans, Calvinists, Socinians, Photinians, Arians, Greeks and Mahometans, who all live happily together, without dispute,

books

books of divinity, or attacks on the faith of their neighbours, by writings or invectives.'

This writer appears to be a firm friend to liberty; he represents Germany as very happy in respect to religious freedom: 'On the whole, he observes, the empire may now be said, though at the expence of infinite bloodshed and slaughter, to enjoy more liberty of conscience than any other free state in Christendom. In other kingdoms while there is only one established church, whose members partake of offices of trust and emolument, every class of dissenters enjoying nothing more than private toleration, excluded from all lucrative or honorary employments, either civil or military, we find in the Empire that such are divided between the three general persuasions above-mentioned (*Roman-catholic, Lutheran, and the Reformed or Calvinist*), which take in a large field of religious toleration, disembarrassed of creeds, or particular articles of religion, and afford a satisfactory extension to the mind, rendering every class of subjects happy, without any restraint on delicate consciences, who might be induced to become occasional conformists, to partake of benefits which are so eagerly sought after even in the most opulent kingdoms.'

In another place, speaking on this subject, our author laments, with a laudable humanity, that, 'The poor Jews indeed were left out, and forgot in this tolerating age, as if indulgence towards them formed no part of the character of a christian, though in opposition to the sentiments of the most learned and good in all ages, a treatment which rendered their obdurate hearts still more inflexible and averse to the christian faith; but the great Joseph II. has extended his charitable hand towards this distressed part of mankind, and granted them many privileges; it being reserved to the modern *Titus*, to relieve them from the vexations which they have experienced from so many christian Emperors.'

The present Emperor, we believe, merits all the praise which he receives in this work; and for which the writer hopes he cannot be charged with adulation. He gives Joseph this brief character: 'His Imperial Majesty has already made great alterations for the advantage of his subjects, to whose prosperity he attends with the most unrelenting assiduity. His universal toleration and singular protection of the protestants, though a Roman Catholic prince; his abolition of useless convents of both sexes; his extensive views of commerce; and attention to the political interests of his States; his indulgence to the Jews, relieving them from many vexations which do no credit to the name of a christian; all bespeak greatness of mind, and *unparalleled magnanimity*: If to these bright examples we may add his personal virtues, *moderation, temperance, frugality, contempt of pomp, a consummate knowledge of affairs of state, as well as the*

military

military department,—and that all these qualities are possessed by an amiable prince, affable in conversation, with great gentleness of manners, and easy address—Whether this forms a true picture, I must leave to the impartial and discerning public to pronounce! We have distinguished the word unparalleled by Italics, because it is undoubtedly too strong, and borders on that adulation which this writer professes his desire to avoid.

According to the account here given, which the author is said to have collected with care, when he was abroad a few years ago, the Emperor's military establishment, in his hereditary dominions, is computed at about 250,000 men ready for action. Particulars are here enumerated; and on the whole it is remarked, 'The present list of his army may be sufficient, to give a tolerable idea of his consequence in Europe at this critical juncture. This young prince, as yet, has never experienced the mutability of fortune in the tremendous day of battle, or the many accidents which have caused the laurel of victory to waver, in spite of the most perfect discipline, innate valour, and intrepidity. He will therefore naturally form great expectations, from this formidable phalanx, and a little time will probably shew more clearly his designs, and exhibit to the world the favourite object, on whom the fickle hand of fortune intends to bestow her capricious favours.'

We could make other extracts from this work which might amuse the reader: but we shall here finish the article with observing, that though our author's style is not on the whole, so defective as to merit total condemnation, it is commonly negligent; the sentences, in some instances, are too long, and rather imperfect; but on the whole his book furnishes useful information, and rational amusement.

ART. XIV. *Lectures on the Exercise of the sacred Ministry.* By the late J. F. Ostervald, Professor of Divinity, and Pastor of the Church of Neuchâtel in Switzerland. Translated from the French, and enlarged with occasional Notes. By Thomas Stevens, M. A. Vicar of Bumpsted-Helion, Essex, 8vo. 5s. bound. Rivington. 1781.

THE name of Ostervald deserves to be remembered with esteem as long as any regard to piety and virtue remains in the world. He has acquired great and just reputation for his talents, his learning, and especially for his prudent, charitable activity, and zeal as a Christian and a minister. Persons of different churches, and particularly a French biographer in the *Romish* communion, have united to speak of him in respectful and honourable terms. Several of his works have been translated into other languages, and into our own. These *Lectures* appeared before in English. Mr. Stevens has now translated

translated them, esteeming the performance calculated for edification, especially for young ministers, to whom he dedicates the volume.

The Translator, in his preface, manifests a warm desire to rescue the church of England from those objections and censures which have been raised against particular parts of its forms and orders, and the manner in which they are conducted. He has an eye, in particular, to what has been advanced, with a blameable asperity, by Mr. Robinson of Cambridge; we must say a blameable asperity, because, however solid and cogent his principal arguments may be, his manner, and different reflections, expose him too justly to the charge of dealing in *invectives*, brought against him by this writer. If Mr. Stevens feels any repentment, he appears to check it in his writings; and he certainly discovers a greater degree of candour and liberality than his opponent.

In favour of our established English liturgy, he produces some testimonies of foreign divines, and reformed churches abroad, to which he unites the declaration of Mr. Baxter, that almost every church on earth, in which a liturgy is used, has a worse than ours. He is particularly pleased with some marks of approbation which it received from Mr. Ostervald. But though this may be very agreeable to us, as members of the church of England, it will hardly be allowed, when all circumstances are considered, to have any great weight. As to many parts of the English liturgy, they have real excellence; and, in several respects, no forms of devotion, we apprehend, can be better composed, or more happily adapted to the purpose of public worship. Yet, after so just an acknowledgment, the objections to our liturgy, to its being imposed, to being confined by it, without the smallest deviation or addition, to particular passages or sentiments in it, and to the orders and observances it enjoins; these, and other objections, to which few persons, who read, and reflect, are strangers, retain their force, as is generally allowed by sensible, serious, and candid men, whether they continue with, or dissent from, the establishment.

The Editor of this Work expresses farther satisfaction from finding, that Mr. Ostervald was an advocate for the *rite of confirmation*. The judgment of a wise and a good man, in this or any other instance, deserves regard; but it affords no authority for establishing a practice, which has at best but an uncertain basis, and is liable to much abuse. Confirmation, simply considered, may be harmless; and, properly conducted, might be useful. But spectators of this rite, in our church, have often expressed their apprehensions, that it promotes ignorance and superstition.

Many

Many members of the establishment incline to think that it is rather pernicious than useful.

While we join with Mr. Stevens, and others, in lamenting that negligence which has prevailed to so great a degree, with respect to properly directing and assisting youth, that they might be well qualified for the discharge of ministerial duties; we also partake with him in the pleasure he expresses, from observing, that public lectures in divinity have been given *gratis* at Oxford to a large number of students, for the last fifteen years, and that they at length have gained some similar advantage at Cambridge.

We shall now take some farther notice of the Work itself; for a general view of which, we may transcribe the following short account given by the Translator:

* Mr. Ostervald was eminent for zeal in training up pupils; and I hope these Lectures will be esteemed a sufficient proof of the professor's abilities, as well as zeal, in that arduous and important province; but as they were not prepared, or perhaps intended by himself for the press, to which they were committed without his knowledge, probably by some assiduous pupil who attended them, they are entitled to a more candid allowance for any imperfections that occur in them. We must not expect all that neatness and accuracy of style or method, which they would doubtless have possessed, had they been finished for the press by the professor himself; there seem, however, sufficient strokes of his masterly judgment and pious zeal, to render the Work truly valuable; and I am willing to hope it will prove a very acceptable and useful performance to those gentlemen, for whose service I have been encouraged to translate it, our younger clergy and candidates for orders, especially those of the university of Cambridge.

These Lectures are divided into three parts. In the first, which is by far the principal, after some preliminary remarks on piety, natural gifts, and diligence, the author largely considers the subject of preaching, and exhibits a variety of instruction for the composition and delivery of a sermon. His observations are very judicious, useful, and well deserve the careful attention of those who are immediately called to this employment. They ought to take advantage of every assistance of this kind, though, after all, they are not to confine themselves too strictly to rule, but must allow somewhat to their own sense and genius. To the subject of *sermons and preaching*, is added a rational instructive lecture on *catechisms*. We have perused this Author's observations on these topics with great satisfaction, because we do not perceive that he proceeds on any narrow or bigoted plan. He writes like a man of knowledge, of understanding, and of warm piety;

piety; and he considers preachers and their hearers as rational beings, who are to be treated accordingly.

The second part treats of church-government, which, by means of the passions and ill-judgment of men, and still more through interested artifice and ambition, has caused such great contention and mischief. Yet the subject itself is simple, plain, and of no great extent. To preserve order and decency, so as to support and recommend divine worship, and contribute to the great purposes of piety and virtue, appears to be the whole of its claim. The same good sense is manifest in this part of the volume as in the other, together with an extensive knowledge of mankind, and a hearty regard to their best interests. Several useful observations are here delivered as to the measures which ministers may pursue for the advancement of real religion. But the Author principally refers to those forms which are observed in the Christian societies of Switzerland, or of Neufchatel. We shall dismiss this subject by adding, that there is a necessity of keeping a guard over consistories, synods, and assemblies, as well as over convocations and bishops courts.

The last part of this volume relates to the *visitation of the sick*; an office which, if attended to at all, is frequently, indeed, too generally observed as a mere form, inasmuch, that a stranger might sometimes think it was expected that a few words, pronounced by the minister, would operate as a charm, somewhat like the incantations used on some occasions among poor ignorant Indians. Widely different from this are the directions and observations offered by Mr. Ostervald: they discover great piety, wisdom, and goodness of heart.

The last section of these Lectures contains very pertinent advice for proper attendance on *criminals*. The professor appears here, as every where else, like the man of sense and religion, full of that benevolence which the principles of Christian truth are so peculiarly adapted to inspire and strengthen.

We may, with great propriety and satisfaction, recommend these Lectures, especially to the attention of those who are engaged in, or intended for, the ministerial office, under whatever denomination. The Translator has observed, that they are in a less finished state than they probably would have been, had the Author himself prepared them for the press; they appear sometimes as hints or sketches, on which he enlarged to his pupils; but, notwithstanding this imperfection, they merit the careful regard and attention of every well-disposed reader.

Ann. XV. *An Essay on Crimes and Punishments.* By M. Dawes, of the Inner Temple, Esq. 8vo. 5s. bound. Dilly. 1782.

MR. Dawes is a man of paradox. His theology is paradoxical. His morality is paradoxical. His politics are paradoxical: nor is his method of treating his multifarious subjects less paradoxical than the subjects themselves. But, peradventure, he will plead the privilege of genius, when he *starts with being disorder from vulgar rules.* 'Great wits' are *a law to themselves!* and it seems a piece of presumption for any, but themselves, to be their judges. Avaunt critics!—Mr. Dawes shall be his own reviewer.

That nothing sanguine should disgrace the criminal code of a free country, a question is here attempted to be discussed on philosophical, moral and political grounds; opening in an enquiry into the cause of ALL things, whether good or bad, and afterwards drawing from their effects conclusions that leave it *beyond a doubt a certainty*, that whatever happens is right, because it cannot be otherwise; and that whatever is to happen cannot be otherwise than that contingently it will be. If good, it is and will be the effect of a good cause. If bad, the reverse: which being alike constituted in the conventions of men, depend in a degree on the good or bad administration of those ordinances to which they consent for a general benefit. But if falling in the acquisition, the censure is not due on themselves. Their fallibility is their defence against it, and *subtly*, pleading their universal cause, acquits them throughout the habitable world of those charges and judgments which the passions of some, and the interests of others, wisely think should be pronounced, and says, they are foolishly and rebelliously made. However, not to appear positive or certain on a subject which may even set *certainty* at defiance!—How is this? we thought *conclusions* were to be *drawn* that would leave the matter 'beyond a doubt a certainty,' or in other words, make it *certain beyond a doubt.* Doth the Author's courage forsake him so soon? Is it all assurance in one paragraph, and all diffidence in another?—We can only account for this apparent inconsistency on the supposition of *genius—Genius!*—as *afore-said* introduced for the charitable purpose of reconciling contradictions. We have something proverbial about the memories of great wits: and as we have a partiality for them—and we ourselves, it seems, are likewise apt to *forget*—we wish to be their apologists, and if we cannot plead their cause on the footing of argument, we may give it some colour by the help of a *poem.*

Whatever inconsistencies a cool-headed, or a mere *common-sense* may discover in Mr. Dawes's theologico-philosophico-

sophico-political works, yet, as it is our duty, and moreover the desire and the delight of our hearts, to set an author off to the best advantage, we would rather point out his beauties than his blemishes; and, instead of dwelling on his inconsistencies, would most joyfully exhibit the writer's *consistent* part, and show rather where he hath the happiness to agree, than where he is so unfortunate as to be at variance with himself.

Our Author's notions of two crimes, which the more sober and modest part of mankind have shuddered at, are so gentle and placid, and so perfectly in accord with his general system of the *rectitude of all things*, that we have no doubt but that (to use his own expression) they will '*meet the sympathy of many of his readers*,' and do infinite credit to his own feelings.—'when breathing an affecting sigh, throughout these sheets, he studied to assist in the cause of humanity.'—*Bring us our bandkerchief!*—'tis so affecting! It must go off in tears, and not in sighs!—'Suicide (says this humane casuist) being an act subject to those general and immutable laws by which all bodies are governed, can in no sense be a transgression of a man's duty towards God who governs the natural world: and as every event is the act of the omnipotent, suicide is the necessary result of the faculties with which man is endowed. They are not less the work of God than matter and motion; and the employment of them, to the end of self-destruction, cannot be blamed, without arraigning the wisdom of Providence, which directs all things right, and constitutes suicide as much the act of the Deity, as if the self-destroyed had died by a fever. It is irreproachable, because providential; and man being led to it by the faculties of nature, it must be proper in respect to the Almighty, and committed by his creature to escape misfortune, independent of his peculiar will to dispose of his creature's life, the determination whereof, like every other event, is subordinate to those laws by which the universe is, and hath been, governed from the beginning of time. . . . Suicide is less injurious to society than a man's retiring while he lives, which he has a right to do if he chose it. If he receive no benefit from society, it has no right to any thing from him. Shall he then be deemed criminal for retiring from life when it was impossible for him to be serviceable to himself or others? . . . He is justified by nature in seeking a voluntary death or a retired life; in either of which he cannot be reasonably said to offend his Maker or civil society.'

On Mr. Dawes's commodious plan of *rectitude*, a man may not only take what hath been deemed by severer moralists an unjustifiable liberty with himself, but with others too, without incurring any great degree of guilt, or deserving any harsh epithets of reproach. He who could contemplate on suicide

with approbation, was surely prepared to look on a rape with indifference.—Here ‘*honest nature*’ is again ‘*consistent*’, and ‘*ends as it begins*.’

‘A ravisher is not that horrible creature as is a murderer. He neither killed, nor intended to kill. His crime proceeded not from hatred or revenge, but the agonies of lust and concupiscence. In one, nature is distorted; in the other, she is only animated: tortured in the will, and thirst of blood by the one; fired and excited by the object who is *supposed to be offended*, in the other. Both are inevitable; but *that* seeks enjoyment in death; *this* in the vigour of life. Desire, kindled in each the will to slay or enjoy, will be obeyed. It is above terror, and nothing but fetters or superior force can repel its being fulfilled. Is death, then, necessary for what nature enforces in her important operations? Can man consent to the loss of life as a punishment for his preservation, where it is not concerned? Shall death be arbitrarily imposed for actions, whose only guilt is their being natural? or shall men lose their lives for the licentiousness of passions they cannot controul, but whose indulgence nature commands as a pleasure, while reason, unlike the forbearance of other acts, vainly echoes a retreat and parley as a pain?’—This *affecting* Author, pleading with *sighs the cause of humanity*, reprobates the ‘horrid thought’ of a woman’s ‘pursuing a fellow-creature to destruction’ for a ‘violence which her own endearments only excited.’ She should generously *forgive*, and tenderly lament over him! His destruction ‘neither cleanses him of his *imputed* guilt (says our benevolent casuist), repairs the *imagined* injury, or terrifies others from following his example, under the same circumstances, and committing a rape: particularly when, as in him, *desire is whetted, importunity fails, passion encreases, opportunity is favourable*, and natural force is employed to procure the certain effects of a certain cause in an ardent and outrageous mind. His purpose gratified, compunction is silent. No horrors torment him, because he is sensible of no crime. Passion abated, *reason* steps in, but laments, and not *condemns*, that he obtained by force, what would have rendered his joy poignant in proportion to a mutual acquiescence.—Death should cease to be a punishment for *little more than a phantom*: and fine, labour and imprisonment supersede it, as more conducive to the purpose of preventing what nature on all sides promotes, in despite of the violence done her by human law.’

Mr. Dawes, though generally a man by himself, yet sometimes condescends to quote from the writings of others. His authorities (if *such* they may be called) are various—from Voltaire, down to 1)*** W*****! In one respect there is ‘a great gulph between,’ though in another their ‘honour was united.

united to the same assembly.' But, oh! BLACKSTONE, thy name should have been sacred.—This reflection escaped us more particularly and pathetically, for we sometimes breathe a SIGH!—when we read the concluding paragraph of this *affecting* Work.

'This is what the Author has attempted to shew.' "What is it?"—Spare us—oh! spare us, gentle reader,—for *our* sakes,—for *thy own* sake, spare us!—We will, for thy edification; and if we cannot instruct thee, we will endeavour to amuse thee. Then spare us here; for instruction, we have none: and, as for amusement,—it is hard, very hard upon us, to *make it out of nothing*!—to spin every thread out of our own bowels!—Look at our lean carcasses, and pity and spare us!

'This is what the Author hath attempted to shew. If he should be expected, by the reader, to make the experiment, which is undoubtedly well worthy of the trial, and to devise the particular mode of punishment, for crimes of human institution, otherwise than he has generally done, he answers, "No, verily." Others have *sighed* before him on the subject of this essay. The late amiable and learned Sir William Blackstone planned one bill to the end of national humanity, honour, and advantage. The public begin to *feel* for the *feelings* and misfortunes of those who fall a prey to the laws; and as the Author himself has followed their example:—HIS MISSION IS AT AN END!—Amen! even so be it!

FOREIGN LITERATURE.

GERMANY and the NORTH.

ART. XVI.

I. JOAN. Nep. Bartholotti, Cæs. Reg. Commissionis Censuræ Librorum Assessore, &c. Exercitatio Politico-Theologica, in qua de LIBERTATE CONSCIENTIÆ, et de Receptarum in Imperio Romano-Theutonico Religionum TOLERANTIA, cum Theologica tum Politica disputatur, nec non de Disjunctorum Statu Græcorum tractatur. i. e. A Politico-Theological Treatise concerning Liberty of Conscience, and also concerning the Civil and Theological Toleration of the different Religions which are professed in the German Empire: to which is subjoined an Account of the State of the Greek Separatists. By JOHN NEP. BARTHOLOTTI, Professor of Divinity in the University of Vienna, Assessor in the Imperial Commission for the Examination of Books, &c. &c. Vienna. 8vo. 1782.

While destruction is going on in one part of Europe, a salutary spirit of national improvement is sowing the seeds of public felicity in another. Religious liberty is sending forth her beams from the Imperial throne, and the reign of JOSEPH II. will form

an immortal æra in the annals of Europe. It is certainly a noble spectacle to see a Prince, whose numerous and formidable legions enable him to surpass all the *unprovoked* royal warriors, who are gathering bloody laurels at the expence of humanity, cultivating the mild and beneficent arts of peace with unremitting efforts, quenching the flames of religious discord, disarming the infernal hand of persecution, and inviting his party-coloured subjects to love one another.—The Work, now before us, is one of the amiable first fruits of his beneficent reign, and it promises a rich harvest of *true* glory to him, and of solid happiness to his subjects. This Work breathes the mild, humane, and benevolent spirit of genuine Christianity; and the equally liberal and learned ecclesiastic, to whom we are indebted for it, has treated the subject of *religious liberty and toleration* with a masterly hand.—There is nothing new (to us in the British Isles) in the principles laid down by this very judicious and able writer: we have both enjoyed and abused the privileges he points out as the inalienable rights of rational beings; but the manner in which the subject is discussed deserves attention. The work seems designed, principally, for students of theology in the Roman Catholic universities; and therefore the subject is treated scientifically. The author recurs to first principles, with a truly philosophical spirit; he defines with perspicuity and precision his *terms*, and deduces, from his principles well defined, the conclusions to which they lead, in the best method, and with the soundest logic. The notes, subjoined to the text in each section, exhibit answers to objections, and historical and juridical illustrations of the matters treated; and they are enriched with solid and well digested erudition.

The work is divided into FOUR CHAPTERS (containing each several sections), preceded by an *Introduction*, which opens the subject, the purpose, and the occasion of this treatise.—In the first chapter the author lays down just definitions and elucidations of the terms *liberty of conscience, religion, heresy, and toleration*. He shews the signal advantages which must attend a spirit of toleration in civil rulers and sovereigns; points out the different kinds and branches of toleration, and gives a short summary of the history of persecution. In the second, he describes the nature of *liberty of conscience* in general,—shews its conformity with the dictates of reason, and the express declarations of holy scripture,—confirms its expediency and advantages by the conduct and proceedings of the wisest statesmen and sovereigns,—answers the objections that have been alleged against it,—and points out the limits by which it ought to be circumscribed. In the third chapter, he treats of *theological toleration* in particular, unfolds its true notion, exhibits examples of it from the *Old and New Testaments*, and from the doctrines and proceedings

proceedings of the apostolic age, the primitive church, and the most venerable among the ancient fathers; he draws, from the nature of religion, and from the principles of natural law, unanswerable arguments in favour of toleration,—removes the difficulties that may be alleged against it, and suggests the precautions with which it ought to be allowed. *Civil or political toleration* is the subject of the fourth chapter. This is founded upon the laws of the empire, the pacification of Passau, and the succeeding conventions of Augsbourg, Osnabrug, and Munster; and our author shews, that it is both the duty and the prerogative of the Emperor to maintain these laws, that the happy fruits of civil toleration, the pernicious effects of persecution, and many other political considerations require their maintenance. He proves, moreover, that civil toleration is neither inconsistent with the obligation, by which sovereigns are bound to maintain public tranquillity and order, nor with the protection they owe to the church of Rome. He shews how far Socinians, Anabaptists, and other sects, may be tolerated, without exposing to the reproach of *religious indifference*, either the Roman Catholics, or the Lutheran and Reformed churches. Finally, he concludes this judicious and interesting work with an account of the Greek churches, who separated themselves from the jurisdiction of the church of Rome, describing their state before the council of Florence, their present state, and the principal reasons of their separation, and pointing out the means of restoring the union that subsisted, in ancient times, between the Greek and the Latin churches.

The three mottos, that are placed at the head of this excellent book, shew the spirit of the author and of his publication. The first is the sublime song of the angels at the birth of Christ, *Glory to God in the highest—peace on earth and good will towards men.*—The second is the noble saying of Theodoric, as we find it in Cassiodorus, *Religionem imperare non possumus, quia nemo cogitur ut credat invitus.*—The third is that ingenious sentence of Seneca (Ep. 97.), *Societas nostra lapidum fornicationi simillima est, quæ, casura nisi INVICEM OBSTARENT, hoc ipso continetur.*

II. *Zimmerman's Reise um die Wolte, &c.* i. e. A Voyage round the World with Captain Cook. By Mr. HENRY ZIMMERMAN, of Wislock in the Palatinate. 8vo. 1781. Manheim.—This author, who was on board the *Discovery*, relates the circumstances of this famous voyage with a great appearance of veracity; and his observations are often instructive and entertaining. The whole bears such a striking resemblance of the anonymous work published in England on the same subject, that the two publications almost seem to have proceeded from the same pen.

III. *Forsoek Atvissa, &c. i. e. A Discourse, in which it is proposed to confute the Hypothesis of the Influence of Climate on the Character of Nations*, delivered at a Meeting of the Royal Academy at Stockholm, October 25, 1780. By M. FERMER, Counsellor in Chancery. 8vo. 1781. — *Montesquieu's* ingenious observations on the influence of climate, exercised a strong attractive power upon the imaginations of fanciful readers. They have been warmly opposed by many learned men; but they have lately met with a very able and ingenious advocate in Dr. FALCONER, who has given this hypothesis new colours, and rendered it alluring by philosophical combinations of the most curious kind. M. FERMER, in this little treatise, rejects the influence of physical causes on the character of a people, and apprehends, that the form of government, the manner of its administration, religious tenets, the method of education, and certain customs and prejudices, however introduced, are the true causes of the varieties observed in national characters. This controversy may perhaps be compromised. Too much influence has been given to climate by one of the contending parties, and too little by the other. Besides, it would be proper to define, with accuracy, what is meant by *national character*, and to determine and ascertain with precision its variations.

F R A N C E.

IV. *Nouveaux Principes de Physique, &c. i. e. NEW PRINCIPLES of Natural Philosophy*; adorned with Cuts, and dedicated to the Prince of Prussia. 8vo. Paris. Vols. I. II. and III. Price about 18s. 1781 and 1782.

We are at present in the fermentation of philosophical systems. New experiments are battering down the old systems; metaphysical speculation (which being turned out at one door, still comes in at another) is teeming with new ones; and so we are likely to go on, rebuilding on paper the edifice of nature, until the transitory part of it, which we inhabit, shall tumble about our ears. The new system builder, whose name is prefixed to the present work, comes forth with the exhibition of a *universal agent*, to whom or which the Deity has imparted the power, or, as he calls it, the property of modifying matter into all forms and directions, and producing all the marvellous phenomena of nature. Now, what is this wonder-worker, will our readers ask, this deputy-divinity, that has such an extensive commission? It is a *universal fluid*, whose existence M. CARRA undertakes to *demonstrate* with full evidence, and whose nature he pretends to define with the utmost precision. He calls it an *elementary fluid*; tells us, that it occupies the whole capacity or extent of universal space, *in plus*, or positively; while the *elementary solid* occupies that space only *in minus*, or negatively. The

com-

compressibility of this fluid is the cause of gravitation, attraction, and magnetism, as its elasticity is the cause of impulsion, percussion, and repercussion. From this principle, whose fecundity is prodigious in the hypothesis of our author, effects upon effects, and consequence upon consequence, pour in upon us like a flood. There is no *vacuum* or void in nature,—all things are connected in the universe,—the rotation of the planets on their axis, and the orbits they describe in their motions round the sun, arise from the mutual correspondence which takes place between the movements of all the celestial bodies; and these movements are the effects of the rectilinear or curvilinear vibrations, imprinted on the universal fluid by the weight and resistance of solids. Under this universal principle, gravitation, attraction, *electricism* (a good term), and magnetism, act their respective parts as powerful vicegerents; we say their *respective parts*, for our author lays down a mathematical distinction between these four great powers, and shews that each has its particular and independent laws, which concur, nevertheless, with order and mutual connection in the universal mechanism.

The work, proceeding on these principles, exhibits new theories of the sun, stars, planets, comets, and of the earth. The author treats also, with equal novelty, of the three kingdoms or classes of nature, of light and colours, of fire and heat, of air and sounds, of water and fluids, which have gravity or weight; of the earth considered as material, of mineralization and vegetation, of the animal system, the specific progression of the powers and faculties of the animal *prototype*, of generation, of the animal œconomy, of the heart and the circulation of the blood, of the brain and the nervous system, of the human *sensorium*, of sight, hearing, smelling and taste, of memory, of the mechanical causes of dreams and sleep-walking, and, lastly, of the passions. The work is to be terminated by a history of man, in the progress of his moral agency; and it is preceded by a *preliminary discourse*, in which the author acknowledges the goodness of the Supreme Being, in having imparted to man such a portion of reason and intelligence, as *permits* him to contemplate, admire, and *explain*, the sublime mechanism of the divine works.

Such are the general *contents* of this strange, ingenious, but, perhaps, too fanciful work. The *three first volumes* of it, which are already published, contain our author's theories of the celestial bodies, and of our earth. In two volumes more, which are soon to appear, the whole plan will be completed. To enter into an analytical review of this work, would swell this article into a volume; and to consider it *critically*, is a task we would wish to see performed by abler hands. There are, no doubt, some of his *novelties*, at which the philosophical fraternity will smile with silence; but there are others which call upon them to speak

speak out. When, in his theory of the formation of the earth, M. CARRA tells us, that the centre of our globe is occupied by quick-silver, from whence results the approximation of the poles towards the equator, the flexibility of the earth's *nucleus*, and the rising or swelling of its equatorial parts,—that gold, whose intrinsic weight carried it imperceptibly towards the centre, pressed upon the mercury, and made it ascend in all directions towards the surface,—that mercury, by its incompressibility and mobility, made several parts of other metals, and even of gold, ascend with it, and by this procedure, is become not only the companion of almost all metals, but also the mineralizer of several other substances, known under the denomination of *semi-metals*: We believe, that, on reading these novelties, several will smile, though we think that the *Buffonians*, if there be any, ought to answer. But when, in his theory of the moon, our author *demonstrates*, that this satellite moves round the earth in fifty-five days and a half, and not in twenty-seven days and three quarters, as all the astronomers have hitherto supposed, *all* the astronomical fraternity are concerned, because they are accused of error. M. *De la Lande* is personally called upon by our author's new theory of the tides, because M. CARRA attacks his theory with vehemence, as a *geometrical chimera**, which does not take place in the phenomenon of the syzygy-tides, nor in those of the quadratures. The new theory of *water*, in which our author considers its nature, the causes of its humidity and incompressibility, as also those of the condensation and dilatation of vapours, will attract the sons of speculation: for, in our author's hypothesis, if we dare give his *demonstration* such a modest title, water, in its principle (*l'eau principe, l'eau mère*), is produced by the first effects of the rotation of the earth upon its axis, and the powers, which acted in its formation, were the *gravitation* of the first solids towards the centre:—*electricism*, or the centrifugal force of the earth, which raised (or *whisked up*, as one might say) the higher parts of the circumference, and the *mutual attraction* of these parts which set them in a *fluid* motion. ‘These three powers (says our Author), counterbalancing each other's effects, in different relations, fixed this fluid on the surface, and rendered it a second medium, which was, and could only be, established after the formation of the first. This fluid is then an intervening medium between the *air* and *earth*, and partakes, in a mean proportion, of the *elasticity* of the one, and the *vis inertiae* of the other. By it the ambient air is connected with the movements of the earth; and, at the same time, the solids are

* Mathematics, according to our author, has nothing to do with the *quomodo* in philosophical theories, and must confine its operations to the *quantum*, when the *quomodo* is already found.

preserved from the fatal effects of an atmosphere that is incessantly rarefied and dilated. It is by this medium that the influence of the air produces, in the bosom of the earth, and on its surface, different centres of motion and different points of incubation. Finally, were it not for the property of humidity, that characterizes this fluid, the action of the air upon solids would be only destructive, and would never form any new combination of their principles.'

M. CARRA'S theory of the *air*, which terminates the third volume of this work, contains disquisitions of an interesting kind, relative to the substance which constitutes the *real air*, or the permanent medium of the atmosphere,—the true cause of its motion, fluidity, elasticity, and gravity,—the causes of the pestilence in the air, and the methods of destroying it, either in the place of its birth, or in the substances that are impregnated with its fatal infection.—The two remaining volumes will, no doubt, contain curious things, if our author treats animal nature, human intelligence, and moral agency, with the same spirit of originality and reformation, that predominate with such luxuriandy in those we have been now cursorily reviewing.

NETHERLANDS.

V. *Tableau des Provinces Unies*, &c. i. e. A View of the History of the United Provinces. By M. CERISIER. 12mo. Vols. 3d, 4th, 5th, 6th, 7th.—We formerly gave an account of the character and demerit of this hasty compiler of history, as they appeared in the two first volumes of this work. In these volumes we saw marks of industry in collecting facts, but too little care employed in distinguishing between rubbish and pure materials: and we found the language not only rough and inelegant, but sometimes indecent, and almost always below the dignity and gravity of historical composition. The author's style changed much for the better in the following volumes;—we beheld the change with pleasure and with surprise. His expressions became less harsh, his indecencies of phrase less frequent and disgusting, and his declamation less frothy and petulant. We even began to entertain hopes that he would become an historian, were it only of the second or third rate. However, the leaven of a party-spirit still fermented in the historical mass, and he continued to cast shades on illustrious characters, by anecdotes unknown, before they were produced by him, unsupported by any records, and related boldly without even informing his readers from whence he had them. The seventh volume, which has lately appeared, is, by the author's own account of it, very imperfect. It appears, from his *preface*, that he has met with disappointments: *I had*, says he, *a promise of the communication of a great number of papers, but an INCIDENT UNHEARD OF in the annals of literature, put it out of my power*

to wait for the performance of this promise. If the reader knew how I have been fettered and shackled in exhibiting the history of a free people, he would think I lived in a barbarous country. We profess it impossible for us to understand what M. CERISIER means by these complaints. An unheard of incident obliged him to write on, without waiting for the materials he expected! What can this have been? It could not be pecuniary perplexity; for this is neither new nor unheard of among a certain class of writers. Perhaps he may have employed his pen under the iron sceptre of a greedy and despotic bookseller. Whatever was the case, it was undoubtedly hard, to be obliged to write, and nevertheless to be fettered and shackled in writing. He tells us, moreover, that he was under a certain constraint in relating the events of former times, from a desire of managing the delicacy of the descendants of those who were actors in them. This the historical muse forbids: for, while her votaries mingle candour and judgment with veracity, they may boldly follow her essential motto—*ne quid veri non audeat*, particularly in a free country like Holland. In a word, as M. CERISIER calls his work a *Tableau* or *Picture*, he has sometimes assumed the licence granted by *Horace* to painters; and we cannot look upon his history as an accurate portraiture of men and things in the Belgic provinces.—The seventh volume carries this work down to the conclusion of the peace of Nimeguen, in the year 1678, between France and the Republic.

VI. GODOFERD! PLOUCQUET *Commentationes Philosophicæ, Selectiores*, &c. i. e. *Select and Philosophical Meditations*, formerly published in separate Discourses, but now collected, revised, and improved by M. G. PLOUCQUET, Professor of Logic and Metaphysics in the University of Tübingen, and Correspondent-Member of the Royal Academy of Berlin. 4to. 592 Pages. Utrecht. 1781.—The hideous jargon by which the ancient schoolmen degraded metaphysical science, and rendered it disgusting to many in modern times (who cannot, or will not, see through the dirt that covers it), has done real detriment to true philosophy. For all science is reduced to a motley mass of unconnected facts, where metaphysics does not come in with her *essences*, and logic with her rule and compass, axioms and definitions, the guides to evidence and demonstration; in short, the whole ideal world come within the jurisdiction of metaphysics, and all sciences depend upon this for the foundation and method that must ascertain and direct their progress. Accordingly we may say of metaphysics, what Horace said of *Nature*,—*Expelles furca tamen usque recurret*; or in, other words,—Turn it out at one door, and it will come in at another. Why, even our common conversation is always metaphysical; for we are perpetually talking of relations, properties, necessity, contingency, causes, and

and effects; and if there were more metaphysics and logic in the eloquence of senators, and the heads of rulers, — but let us not lose sight of our object; which is to say a word or two about M. PLOUCQUET's book, a work certainly adapted rather to deep proficient, than to young beginners in metaphysical science.

We shall not attempt an analysis of the pieces contained in the present volume; for this would require a large article for each. It will be sufficient to indicate the subjects here treated, and to observe, that they are discussed in a very masterly manner. The cosmogony of Epicurus, and the philosophical ideas of Pythagoras (which latter it is so difficult to ascertain with precision amidst the confusion of ancient records), are the subjects of the two first pieces. The *third* relates to the *epocha* of Pyrrho, or the *refusal* of his assent to any positive doctrine or proposition; in the *fourth*, from the hypothesis that *something exists*, our author demonstrates the existence of a Supreme Being, the source of all existence; and shews, with great evidence, that the definition which Spinoza has given of substance, overturns the whole system of that sophistical Pantheist. In the *fifth*, M. PLOUCQUET examines the opinions of Helvetius concerning the nature of the human mind; and asserts, against Locke, the impossibility of matter's being endowed with the faculty of *thinking*. The *law of continuity*, or *gradation*, maintained by Leibnitz, and an account of the controversy it has occasioned, are to be found in the *sixth* Dissertation, where there are curious discussions relative to the *plenum*, which the German philosopher supposed to exist in the material world. In the following, we find ingenious remarks on a dissertation published by the learned Kantz in 1763, and designed to prove, that, from the mere *possibility of any thing*, a demonstration of the existence of a Supreme Being may be evidently deduced. The *eighth* contains a critical and philosophical examination of the ideas of *Thales* and *Anaxagoras* concerning the *cosmogony* or origin of the universe. The *ninth* is one of the most interesting Dissertations we meet with in this work. The author examines here several things advanced in a sceptical book, published some years ago by M. Robinet, under the title of *Traité de la Nature*, or a *Treatise concerning Nature* *. The opinions, advanced in this book, relative to the quantity of physical and moral evil in the world,—the incomprehensibility of a Supreme Being,—the physical theory of spirits,—and the *sensitive*, *intellectual*, and *volitive* fibres, which this author supposes to exist in the brain, are judiciously examined and refuted

* The reader must not confound this work with the *system of Nature*, which latter is an open and avowed, as the former is an indirect and occult *system of Atheism*.

by M. PLOUCQUET, as also the notions of the same author concerning the origin of nature, which terminate in the dark and gloomy system of a blind necessity. Robinet is one of those men, not few in number in our enlightened age, whose genius, soaring beyond the sphere of common sense, carries him into the clouds, where he mutters the most foolish things imaginable in a quaint, and seemingly ingenious jargon, which our author exposes with a very exemplary degree of gravity and patience. We think he would be more suitably exhibited in one of Stevens's Chapters on Heads. *Intellectual and volitive fibres* would have been a rare discovery for Mr. Bayes, who would have imbellished with it the philosophical reigns of the Kings of Brentford. Intellectual fibres are the fiddle-strings of a certain modern philosophy, and strange sounds do they send forth!

The system of Democritus, as it has been transmitted to us by the ancients, is treated in the *tenth* Dissertation, where we find a view of all the arguments for and against the eternity of the world, and the eternity of motion. The author resumes this subject in another Dissertation, whose title is *De rerum ortu, duracione, alteratione et interitu*, in which he shews, that the possibility of successive motion, without a *final* term, furnishes a proof of the impossibility of its existing without an *initial* term, or without a beginning.

In the five following Dissertations, our author treats of the *origin of language* (which, he thinks, preponderating reasons evince to be *divine*, though he does not deny the possibility of forming a language, slowly and laboriously, by human effort),—concerning the *nature and measure of quantities*,—concerning *ancient and modern hylozoism*, or the doctrine of those philosophers who consider matter as endowed with *life*,—concerning the *principal symptomata*, or characteristical qualities of the *human mind*,—concerning *primitive powers or forces*,—concerning the question, *Whether good and evil are absolute or relative?* which he determines in favour of the former, upon this principle, that God is not the free and efficient cause of the essences of things, —(a knotty point, and of momentous consequence in metaphysical theology!) M. PLOUCQUET treats the interesting subject of good and evil in another Dissertation, and resumes it in a third, where he points out the *influence of speculative philosophy on practice* —(*De momentis philosophiæ contemplativæ in practicis*). There are curious things in this piece, relative to the famous argument of *Descartes* in favour of the existence of God, drawn from the idea of *infinite*,—an argument which was elucidated by *Mallebranche*, combated by *Leibnitz*, *Huet*, and others, and is here stated by our author in a manner which is designed to free it from the *objections* of the two last mentioned philosophers. This is followed by a Dissertation, in which M. PLOUCQUET examines

the various arguments which may be employed to support or to invalidate the doctrine of the soul's immortality. The last piece in this important collection is, a *Disquisition concerning the famous ars characteristica universalis* (IMAGINED by Leibnitz); to which is subjoined, a *Method of Logical Calculation*, invented by our author, who is undoubtedly a learned man, and a deep thinker.

VI. *Frederici Wilhelmi Pestel Commentarii de Republica Batava*. i. e. A Treatise concerning the Republic of the United Provinces. By FREDERICK WILLIAM PESTEL. 8vo. Leyden. 1782. It appears, from this work, that its learned Author is Professor of the Law of Nature and Nations in the University of Leyden; and the capacity and industry discovered in its composition shew, that he was well qualified for the very difficult task he has undertaken. His merit, as a Latin writer, is rather inconsiderable. We even apprehend, that his style will be found defective in perspicuity and simplicity,—qualities which are highly desirable in a work of this kind. As to the materials that enter into this treatise, they have been sought with laborious investigation, chosen with judgment, and they certainly exhibit an extensive view of the Belgic Republic; but too compendious, perhaps, in the description of the parts, to instruct those who are totally strangers to the subject. We cannot appreciate the merit of the accounts which Dutch writers may have given of their country and government, in their own language, but we have met with no author, in a language intelligible to us, that treats more judiciously than M. PESTEL this ample and complicated subject; in which the unavoidable precipitation of the first founders of the Belgic constitution (who huddled it up in a hurry), and the timid prudence of their descendants (who let it stand as they found it), have occasioned much obscurity and confusion. A second edition (which we have reason to expect from the merit of the work, and from our author's candid declaration of his desire to correct the errors, or supply the omissions with which competent judges may find it chargeable) will undoubtedly render this work still more accurate, clear, and complete. In the mean time we shall lay before our readers a sketch of the Treatise, such as it now appears.

It is divided into four parts. In the first, our Author treats of the country and its inhabitants. Here he considers the origin of the Republic,—the steps by which it has proceeded to its present state,—the extent of territory that is subject to its jurisdiction, including its colonies in the East and West Indies,—the nature of its soil and productions,—the character, manners, liberties, and privileges of its inhabitants,—its religious establishments, academies, police, commerce, manufactures, fisheries, and navigation.—In the second part we have an account of the form of government, and its administration, in each province (*hic labor, hic*

opus est), and more especially in the Province of Holland (the most respectable, by far, and the most extensive of them all), of the different departments or colleges to which the different branches of the sovereign power are assigned,—of the public taxes, and the manner of raising and collecting them.—In the *third part* our author considers the *rights* which the confederated provinces reserved for themselves by the union of Utrecht, and the *obligations* which they incurred with respect to the confederacy. Here we have a description of the functions and authority of the States General, of the Council of State, of the Chamber of Accounts which regards the union, of the offices of Stadtholder, Captain-General and High Admiral, that are united in the person of the Prince of Orange, of the naval force of the Republic, of the functions of the admiralties, and of the government of that part of the territory of the Republic over which the States General exercise a sovereign power.—The *connections of the Republic with foreign nations* are treated by our author in the fourth, and, certainly, the most imperfect part of this work. Of this M. PESTEL seems himself to be sensible, as appears from a passage in his *preface*, in which he tells us, that the nature of the times, and his anxious apprehension of tiring the patience of his students and his bookseller, by delaying longer the publication of his work, had engaged him to enlarge less than he at first intended on this part of the subject. These reasons would not have been in any weight with us, who should desire ardently to see this most important object more amply treated by such an able pen, had he not given us the hopes of seeing it resumed by him in a future publication, with respect to which we shall suppress the suggestions of impatience, by the desire of full and satisfactory instruction.—The press-errors in this work are so numerous, that they embarrass the reader in almost every page.

MONTHLY CATALOGUE,

For JANUARY, 1783.

POLITICAL.

Art. 17. *A Dialogue on the Actual State of Parliament.* 8vo.
1s. Stockdale.

IN this dialogue between an intelligent foreigner, and a well-informed Englishman, we have a very judicious representation of the component members of the British government; calculated to shew, that our present constitution was not formed upon speculation, but grew, and received its improvement from events springing from the alteration of national circumstances: Consequently, that being so *exactly suited to our circumstances*, we should beware of the danger of

applying speculative remedies to correct its principles, and to cure its defects.

To the foreigner's surprise, that the forms of our government should be capable of adapting themselves to times, circumstances, and principles extremely different, and arguing, that surely this is no small testimony to the wisdom of the original contrivers; his companion returns the following answer—

Not at all. Chance, or (to speak more philosophically) an impenetrable chain of causes and effects, has produced events which no human wisdom could have foreseen, or consequently have provided for. The word *constitution*, we are so fond of, has no definite meaning. If it describes only a government by king, lords, and commons, it means the form, and not the substance: it means no more than the word *republic* applied to the absolute dominion of the Cæsars. If it is to convey the idea of certain powers and influence in any given distribution among the three branches, it has been varying from the earliest period to this hour. In this sense, how different is the constitution of the Plantagenets from that of the Tudors or the Stewarts! and theirs from that established among us since the Revolution! Theories must bend themselves to circumstances, not circumstances to theories. Our ancestors were plain men, not philosophers; and acted upon the spur of the occasion. They understood little of refinement: they found the counties divided, and the cities and towns built to their hand; and this was a sufficient guide to them in the constitution of the lower house. The terms, *representative* and *actual representation*, were unknown to them: all ideas of apportionment were out of the question; the institution answered every practical purpose, and they looked no farther. Political commentators have, in after times, endeavoured to reconcile the state of things they found to the systems of abstract speculation they had conceived; and, like learned commentators, force and torture the text into a meaning the author never dreamed of. A seat in parliament, which was formerly so burdensome that the expense of it was to be defrayed by the constituents in the days of our political insignificance, is now become of that value, in the esteem even of those who make no profit by it, that it is coveted at an expense which has often sunk our most opulent families for several generations: reduce that seat again to its former value, by degrading the importance of the body, and you will cut up bribery at elections by the roots. New towns, of the first consideration for trade and manufacture, have not yet had imparted to them the privilege of sending delegates; and, what is more, they deprecate that honour which would be attended with serious mischiefs to their looms and manufactures; whilst the privilege still remains attached, in certain instances, by prescription, to the soil, after the houses have been, long since, in part or in the whole, removed to some other situation. What is the evil arising from so glaring a partiality? that the new towns flourish, and that the old ones send members, of all others the least liable to the influence of the ministers. System is found in support of popular elections, as the least liable to influence, and the most consonant to every idea of justice and equality; experience condemns such elections, as liable always to the influence of the worst men, as theatres of disorder and corruption. The total number of our electors, of all denominations, is computed

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to be about 200,000 out of 8,000,000 of inhabitants, still a number infinitely greater than was intended, when the right of electing was confined among the comparatively few freeholders of former times, to those who possessed 40s. per annum, a sum which would now be equal to at least 20 l. And yet the number is so great as to occasion such local inconveniences, where a contest happens in a county or great city, as, in many instances, to make it preferable that an unworthy representative should be continued through his life, rather than obtain his removal at the hazard of so much public and private mischief. All this, in the eye of the speculative theorist, is absurdity itself; yet, under these absurdities the house of commons has grown up to what we now see it, and is practically found to answer every purpose of its intention. Nay, strange as it appears, it was precisely through the influence of what is reprobated as the very worst part of our representation, that the country, after the revolution, was preserved in its liberties, against the sense of what has been emphatically called the *country party*. So little do our established forms, and the practical experience of our history, adapt themselves to the abstract reasonings of philosophers, and those systems upon which they affect to found and justify the civil and natural rights of mankind. Such as it is, this strangely constructed Senate assumes to itself, and exercises, the most important rights of our government. As representing the body of the people, they hold at their good pleasure the purse of the public; they not only grant the supplies, but superintend the application of all monies levied upon the subject. As the grand inquest of the nation, they not only stand forth as the redressers of public and private grievances, but watch over all encroachments of the crown, all abuses in the dispensation of justice and in the various branches of executive government. As advisers of the crown, they call before them, when they think proper, ministers of every denomination, and state-papers of every description, for their censure or approbation.

If the crown has the right of declaring war, it must be their vote that enables the king to maintain it: if he makes a peace, the minister who signs it is responsible to them for the expediency of the measure. If the crown employs wicked ministers to bad purposes, the commons impeach them for their crimes; if weak and insufficient ministers, the withholding the supplies is an effectual means of obtaining their removal in favour of such successors as the public confidence shall approve. I think I need take no farther trouble to convince you, that the whole efficiency of our government resides in the house of commons, and that the other branches of the legislature are in a state of actual dependence upon it.

Such being his account of the formation of the house of commons, and of its weight and influence in government; the next object is to examine the author's notions of the influence operating upon that house,—which he thus describes:

* If, then, influence of some kind or other will always govern the electors and the elected, it remains only to determine what kind of influence is the safest for the good of the community, and what kind of influence actually prevails in the house of commons. We were agreed, if I mistake not, when we began this subject, that the peculiar excellence of the English government arose from the operation of the

the three principles; the regal, the aristocratic, and the popular, being so blended in our constitution as to produce the good of each without the inconveniences of either. Now I have proved to you, that these three principles do not act separately in the three branches, as has been supposed; but that two of those branches being ultimately subservient to the third, the power and authority of all the three reside there also. Now I will suppose, for a moment, that, by some change in the mode of our elections, the king could assume to himself, as in an instance which will occur to your mind without my mentioning it, the means of naming all, or a very great majority of the house of commons, who must hold their seats immediately under the royal influence. What would be the consequence? Would not the principle of our government, from that hour, become purely monarchical? Suppose, then, instead of the crown, that the same ascendant could be obtained over the elections by peers only; would it not throw the whole power of the country as decidedly into the aristocracy? But suppose the house could by any regulations be effectually secured from all influence of the crown, and of the great men of the country; and that, by opening the elections to the people at large, by actual representation, by annual parliaments, &c. that assembly might be rendered totally, or by a great majority, plebeian; would not the consequence be as certainly the annihilation of every other principle in our government, and the establishing, under whatever form, a perfect democracy among us? Without examining, therefore, the practicability or expediency of either of these innovations, it is obvious, that whichever of them were to take place, would effectually destroy that balance of the three influences which constitutes a mixed government. If, then, we are agreed, that neither of the extremes is so desirable as the three principles properly blended together; and if I have demonstrated that these three principles cannot operate in distinct independent bodies, with opposite interests, but to the destruction of each other; there remains, I think, but one possible manner in which they can continue to exist together, and operate in harmony to one common benefit; which is, that the influence of each principle shall find its way, as it has done, into the house of commons, where no conflict can produce interruptions to the functions of government, and where all the powers of government and legislature ultimately reside. So far am I, therefore, from thinking the influence of the two other branches incompatible with the nature of that assembly, that I cannot conceive the principles of our mixed monarchy to exist one moment with the exclusion of them.—

* The whole nicety consists in the adjusting and apportioning the quantum of each influence, so as to keep the balance even, without weighing down the others. As long as the patronage of the crown affects the house of commons only so far as to induce a general support of public measures, and a bias towards the system that is pursued, not a blind confidence in, or prostituted devotion to, the minister; as long as the patrician influence extends no farther than to give to landed property and ancient establishments their just weight, without trampling upon the rights and interests of the people at large; and whilst the democratical principle in that assembly is restrained within such bounds as shall give equal liberty to every subject, impartial justice

and security to their persons and property, without the inconsistencies and extravagances of a popular government, I shall say all is well, and better than any alteration can hope to make it. I do not say this balance is actually adjusted with all the precision possible. It is essential to the nature of things, which are ever changing, that these three principles will have a tendency to encroach upon each other. The vast increase of patronage in the crown, which augments with the distresses of the country, cannot fail to give a proportionable increase of influence; and that is, in my opinion, the immediate danger which requires the vigilance of every well-wisher to the political equilibrium. The counterpoise to that increasing influence is not, if I can judge, the diminishing that importance which is derived from large possessions, hereditary privileges, family connections, in one word, every thing that gives consistency, strength, and consideration, to an assembly; in order to substitute, in its stead, all the confusion, mutability, and inconsequence, which must arise from *uninfluenced, frequent, and popular*, elections. On the contrary, were I the friend to absolute monarchy, these would be the very means I should pursue, and which have never failed, wherever they have been attempted, to introduce arbitrary power. Wise and moderate checks may be thought of, from time to time, without dangerous experiments of innovation; to counteract the increasing influence of the crown; and to such I shall be always ready to lend every assistance, as long as that weight appears to me, as it does at present, to predominate in the scale.

Our author produces the late ministerial revolution as an evidence, that the dreaded influence of the crown, does not operate to the prejudice of the public.

‘The influence of the crown, or power of corruption if you please, great as it is, has not yet overturned the civil liberty of the country. Our lives and liberties are preserved to us, at this hour, in a degree of security known to no other nation. The trial by juries and the habeas corpus, the two great tests of our freedom, remain unshaken. All the forms of our constitution still continue to us; and a very recent example has demonstrated, that not all the powers of corrupting, with all the abject disposition to be corrupted, could maintain in his situation a minister, when once the public indignation was roused against him. That such a spirit did not sooner exert itself was in fact owing to many causes. A prepossession in favour of the personal character of the minister, whose indolence and apathy, however prejudicial to the public, was never actively offensive to individuals; the opinion that his own hands were clean, whilst his inactivity left the state a prey to the rapine of his dependents; the principle of the American war, which was justly popular to the feelings of every unprejudiced Englishman; and, above all, the want of popularity in his opposers, to use the softest word for it, contributed to confirm him in the station to which his sovereign had called him. In all this the parliament exactly sympathised with the people. But, when disgrace and calamity, heaped upon us from year to year, had at length awakened us from the delusions which had been so artfully spread around us; when the experience of every day contradicted some of the professions and assurances of the minister; in short, when it was no longer possible to conceal the misfortunes of the country, or to dissemble the true causes of them;

them; the sentiments of the people changed, and parliament kept pace with their feelings. The unprotected minister used all his arts in vain; he struggled, tottered, and fell. Thus, when the people are in earnest, their representatives, however chosen, seize their spirit, and their exertions cannot fail to be effectual. Surely our king can hardly be called *despotic*, after so recent an example of the authority of the house of commons; nor can the house of commons, after such an exertion, be called the property of the crown. On the other hand, we have sufficient proof that, whilst that body continues in its present state, there is not enough of the democratic principle to obstruct the ordinary course of the executive power, or to overturn that consideration which belongs to property and personal importance, and gives confidence and solidity to the system.

There is much good sense in this dialogue, which may be safely applied to correct the acrimony in some publications on the opposite side of so interesting a question. The truth is, the state machine has gone on hitherto, we do not very well know how; and if we labour to bring the principles of it more within our comprehension, and more conformable to our ideas of rectitude, the serious question is, whether it might go on so well? The best principles often fail in practice; for the industry of man who is to carry them into execution, is vigorously exerted to warp or circumvent them; and until we can new-model the constitutions of our agents, we shall ever deplore the imperfections of government!

We have given unusual room and scope to the foregoing dialogue, not because we join with the author in every principle, but, because we wish that a subject of such high importance, as that of parliamentary reformation, should be amply and fairly discussed, and the arguments on both sides be attentively and dispassionately heard. Perhaps the preservation of what is left of the British empire depends on it.

Art. 18. *An Address to the People of England*, on the intended Reformation of Parliament 8vo. 1s. Debrett.

A loose declamatory persuasive to the proposed reformation, founded on facts but too well known, and current popular maxims. The author means well, and contributes his mite.

Art. 19. *The Coroner's Remarks on the First Part of his Majesty's Speech to Parliament*, December 5, 1782. 8vo. 1s. Debrett.

Times are greatly mended since the writer of the North Briton was punished for nibbling at a royal oration; but whether it may ultimately operate for the public advantage, to treat, or expose the supreme authority of government to be treated with a wanton asperity of animadversion and contempt, is a point now little attended to in struggles for power. Amid the fluctuation of parties, those who happen to be uppermost, may, perhaps, incline to toleration, on the principle of convenient forecall;—*turn, and turn about!*

Art. 20. *A short, but serious, Reply to the Author of a [mock] Defence of the Earl of Shelburne*; intended to prevent Prejudice, and to expose Maliginity and Deception. 4to. 1s. Bell.

The ironical defence of Lord S. was mentioned in our last month's Catalogue, Art. 1. It was to be expected that so notable a pamphlet would, for obvious reasons, produce many answers. Selling pamphlets always do so, on whatever subject or occasion; but when a man

in power, a man who has in his hands the dispensation of *good things*, is attacked, an army of defenders is ever ready to take the field, regulars and irregulars, well-disciplined troops, and unformed boor; all invited by the prospect of reward, or the hope of plunder. We cannot honestly pay the present champion the compliment of placing him in the *well-disciplined ranks*.

Art. 21. *The Recovery of America demonstrated to be practicable by Great Britain, upon Principles and Deductions that are clear, precise, and convincing. Containing, among other Matters, a Copy of the Outlines of a Plan for reinstating the British Empire, addressed to the Earl of Shelburne, when his Lordship was one of his Majesty's Principal Secretaries of State, and delivered to one of the Under Secretaries in May last. Also a Copy of an Address to several of the Cabinet Ministers, on the 28th of November, offering to demonstrate the Practicability of recovering America, and to shew the Immenity of our national Resources. By the Author, a Man of no Party.* 8vo. 1s. Wilkie.

This plan, announced as so clear, precise, and convincing, is to be effected by attacking the Prussian power by sea, on the plea of the King of Prussia's protecting the Dutch trade under his flag, purposely to produce a general European war, for the sake of enforcing alliances, and finding employment at home for those powers who now assist the American states. Then, adds the Author, 'America will

to find, that by some means or other, we will not undertake to surmise how, he is now laid aside; or more properly, cannot get his new offers of service accepted, after having sold out, and laid himself aside. This has soured his temper; and we have only to add, that if his own good sense will not enable him to support peace of mind against common disappointments, we are afraid he will seek it in vain by appeals to the public.

Art. 24. *Characters of Parties in the British Government.* 8vo. 2s. Robinson.

These characters are introduced by a laboured historical deduction from the time of the Romans in Britain; which, however well the author may understand himself, he has not been able to render clear, interesting, or instructive to his readers. The parties characterized are Whigs, Tories, and Republicans; names of which English readers will require no definition: and the present political misfortunes of the nation are ascribed to the influence of Tories, and the opposition of Republicans, strengthened occasionally by the assistance of the Whigs.

EAST INDIES.

Art. 25. *A Narrative of the late Transactions at Benares.* By Warren Hastings, Esq. 8vo. 2s. 6d. Debrett. 1782.

The transactions here related, are those which induced Mr. Hastings to displace Cheit Sing, the hereditary Chief of Benares, who rented the Zemindary, or sovereignty over that province, from the company; but who evaded the fulfilment of his engagements until he was obliged to perform them; and would not furnish the extra aids required from him on occasion of the French war, as a fine for his disobedience: he, under professions of poverty, amassing treasures and augmenting his troops in the mean while, to establish himself in independence; which he at length attempted by treacherous exertions of force, until he was obliged to fly. The Zemindary was conferred on the next heir of the same family.

This Narrative, which is addressed to Mr. Wheeler, and the other Members of the Council at Fort William, is written with the open frankness of a mind conscious of integrity and good meaning, and under a solemn appeal to the God of Truth, for the veracity of the particulars. Subjoined is an approbation of the Governor General's conduct by the Council, expressed in the fullest and strongest terms. What decisive opinions may be formed of such discretionary exercise of delegated powers there, by the supreme court of Eastern sovereigns in Leadenhall-street, and afterward by their comptrollers at Westminster, must be left for time to shew.

AFFAIRS OF IRELAND.

Art. 26. *A Letter to the First Belfast Company of Volunteers, in the Province of Ulster.* By a Member of the British Parliament. 8vo. 1s. 6d. Debrett. 1782.

This well-written pamphlet, which is attributed to Lord Beauchamp, enforces the necessity of an express total renunciation on the part of Great Britain of all legislative pretensions over Ireland; as the only solid foundation on which the liberties of that country can be settled.

Art. 27. *A Letter to Lord Viscount Beauchamp*, upon the Subject of his Letter to the First Belfast Company of Volunteers, in the Province of Ulster. 8vo. 1 s. Debrett.

This is a severe remonstrance with the noble personage addressed, on the tendency of the letter referred to; taxing his lordship with abetting the views of turbulent individuals in Ireland, who are stirring up claims beyond what the parliament in that country have stated. The letter writer observes in a postscript, — 'If the repeal of the 6th of George I. was valued at 50,000 l. perhaps Mr. Flood may expect twice that sum for an Irish bill of rights; your lordship too seems inclined to be an adventurer in this new species of lottery. By the publication of your letter to the Belfast company, you have stamped your name upon your ticket, and have thrown it into the wheel to take its chance. National generosity is extensive; and as no generosity is so extensive as that which is indulged at the expence of others, your lordship, in the ferment of the times, and the vicissitude of events, by parliamentary profusion, may be adjudged deserving of a prize. A renunciation of right, carried in the English parliament by your lordship, would be no trifling claim on the generosity of Ireland. What price can be too high for freedom? And while the munificence of her parliament offers such noble encouragement, neither on this nor on the other side of water will the liberties of Ireland ever stand in need of champions.'

Art. 28. *An Address to the Right Honourable Henry Grattan*,

wallis, Rear Admiral Graves, &c. which are referred to therein.
8vo. 2s. Debreit.

It had been happy for this country [we are to write now in the preterpluperfect tense], that the conduct of our commanders had been so clear and decisive as to save them the trouble of penning narratives and defences. Ill success is the parent of accusation, exculpation, and recrimination; and in this detail Sir Henry Clinton acquits himself of all share in Lord Cornwallis's misfortune; leaving that general to answer for misconceptions of the orders sent him, and for the choice of the post which he was reduced to surrender. A counter representation may probably follow from the other side; and such is all the satisfaction we have, and are likely to have, for the loss of America!

L A W.

Art. 30. *An Historical Account of the Rights of Election of the several Counties, Cities and Boroughs of Great Britain*: containing the Times when each of them was first represented in Parliament, and by what Authority; together with Abstracts of the Proceedings relative to controverted Elections, under every Place, and all the new Writs issued on Seats being vacated by Death, Expulsion, accepting of Places, or Preferment, or being called up to the House of Peers; from 1 Edw. VI. to the Dissolution of the Parliament in the Year 1780. To which is prefixed, an Inquiry into the Origin of Elections to Parliament, and the Right of the Commons to a Share in the Legislature. Also, the Number of Members returned in the Reigns of Edward I. Henry VI. Henry VIII. &c. and the Names of Places that have long discontinued to send Representatives, and have not had that privilege restored. The whole extracted from the best Collections of Records and Histories, and the Journals of Parliament. By T. Cunningham, Esq. Barrister at Law, and Fellow of the Society of Antiquaries, London. Part I. 8vo. 5s. sewed. Robinson, &c. 1783.

This collection is merely an index to the journals of the House of Commons, on the subjects specified in the title page; or rather an index to the journal-indexes: and hence may be very useful in turning readily to particular places, or cases, that may be immediately wanted.

In the preface, Mr. Cunningham follows his predecessor Mr. Carew*, in fixing the era of admitting knights of shires into parliament at the 49 Henry III. and citizens and burgesses, at the 23 Edward I. in opposition to those who incline to assign popular representation a much earlier origin. He then proceeds to enquire into the original mode of election for cities and boroughs; and traces the rights of election to those who contributed to the parliamentary wages of the members; a right, which, in many instances, has continued down under the distinction of inhabitants paying scot and lot. After shewing the partiality of decisions in controverted elections, by the old method of determining these cases, when Whig and Tory ministers brought in what members they pleased by

* See Carew's *Historical Account of the Rights of Election*, &c. Rev. vol. XII. p. 412.

contradictory rules of adjudication; he concludes with Mr. Grenville's famous plan for the impartial trial of election causes: and closes his preface with pointing out the alterations that have taken place in the number of members that compose the House of Commons.

It is to be observed, that the present collector has included all the cases and proceedings that took place between the separation of Charles I. from his parliament, and the Restoration; which were omitted by Mr. Carew as not being legal precedents. The names of places are arranged in alphabetical order, and this volume ends with *Malden*.

MATHEMATICS.

- Art. 31. *The Excise-Officer's Vade Mecum, or Ready Assistant.* Being a set of Tables for moneying the different exciseable commodities in the Country, and bringing forward the Charges with Certainty and Dispatch. By James Figges, Excise-Officer. 12mo. 2s. 6d. bound. Bew.

Very well contrived, and useful.

MISCELLANEOUS.

- Art. 32. *A Narrative of Circumstances attending Mr. Beresford's Marriage with Miss Hamilton.* 8vo. 1s. 6d. Fielding, &c. 1782.

This is Mr. Beresford's account. We never heard that any direct or formal reply hath been given to it by the opposite party. The charges against Mrs. Hamilton are of a very serious nature. They strike deep at her honour, and her humanity; and, if ill founded, ought to have been confronted. On the *present* face of the matter, Mr. Beresford appears to have been grossly injured. How he will get his injuries repaired, we know not. The detention of his wife is with her own acquiescence: and the court at Versailles espouse her cause—backed by the high authority of the *Grand Monarch*.

After all, the Public are very little interested in this domestic quarrel: and most persons will be inclined to say,

“What's Hecuba to us?”—

- Art. 33. *An Examination of the important Question, —Whether Education, at a great School, or by private Tuition, is preferable?* With Remarks on Mr. Knox's Book, entitled *Liberal Education*. By Percival Stockdale. 8vo. 2s. Doddsley. 1782.

This pamphlet is divided into two parts. In the first, Mr. Stockdale, who is an advocate for private Education, has collected the usual arguments in favour of the opinion he espouses; in the second, he has controverted, with some acuteness, the notions of Mr. Knox.

- Art. 34. *The Country Clergyman's SHROVETIDE Gift to his Parishioners.* Taken chiefly from Dr. Primatt's Dissertation on the Duty of Mercy, and Sin of Cruelty to Brutes. 8vo. 2d. Sherborn, printed by Goadby, and sold by Baldwin in London.

This worthy country clergyman seems possessed of a degree of benevolence, which soars even beyond the boundaries of philanthropy; and we heartily wish that a portion of the same generous, disinterested kindness, might induce every reverend pastor to disseminate such benevolent *monitions* throughout every parish in these dominions. The

young,

young, the ignorant, and the thoughtless, constitute a large part of the bulk of mankind; and this small tract is very properly calculated for their perusal: or, rather, (as they never read,) for the perusal of those who have some influence over them*. The Shrove-tide amusements of our common people are monstrously and basely cruel; and we have often expressed our abhorrence of the unmanly, and worse than brutal custom of *cock throwing*: a custom (by the way) which, we hope, is now declining, in every part of the kingdom.

It is to be wished also, that our preachers would charitably extend their admonitions to the unfeeling savages of the cock-pit, who delight in stimulating those noble yet inoffensive birds to tear each other in pieces, for the diversion (or from still worse motives) of idle fellows:—Some of whom, from their education, their rank in life, and their age, ought to be ashamed of the cruelties they wantonly exercise upon more innocent, more useful, and (we will add) more rational creatures than themselves.

"Open thy mouth for the dumb."——

LEMUEL.

NOVEL.

Art. 35. *A Lesson for Lovers*: or the History of Colonel Melville and Lady Charlotte Richley. 12mo. 2 Vols. 6s. sewed. Noble. 1783.

A very tragical story, but not a very interesting one. The *Means* are not such as justly warrant so deplorable a catastrophe. If a moral lesson be meant to be inculcated, the Author hath not laid the plan with judgment; nor doth the execution promise any good effect. Innocence is involved in the punishment of the guilty. Indiscretion, or too great a degree of diffidence, is made to undergo the extreme of suffering without relief. This sometimes happens in real life: but the painter of *fictional* life should take care how he mixes his shades, lest what was designed for instruction should only produce melancholy; and despair of reaching the rewards of virtue should quell all generous exertions, when we see a trivial and almost necessary deviation from it, involve in it all the consequences of the most aggravated wickedness.

But, abstracted from the *moral*, the story itself is not well told. Its incidents are all of the trite and hackneyed kind; and the observations that accompany them are slimy and superficial. The language is not remarkable for force or delicacy; for perspicuity or elegance: and, on the whole, we pronounce this *Lesson to Lovers*, to be one of those insipid things which, if it hath any merit, is wholly of the negative kind.

POETICAL.

Art. 36. *The Beauties of Painting*. By Pollingrove Robinson, A. D. 4to. 2s. Robinson. Kearsley, &c. 1782.

Mr. Pollingrove Robinson seems better acquainted with the theory of painting than with the practice of poetry. His blank verse differs

* Some Justices of the Peace, and Parish Officers, have laudably and successfully exerted themselves for the suppression of such barbarous diversions; and it is to be hoped that their good example will be generally followed, till this opprobrium of a country, which deems itself civilized, shall be intirely done away.

very little from prose. We cannot speak of his poem in the same terms of rapture, in which he speaks of the thirteen master-pieces in the Farnesian gallery.—What fire! what fury! what impetuous dash!

M E D I C A L.

Art. 37. *A Treatise on the Infantile Remittent Fever.* By William Butter, M. D. Fellow of the Royal College of Physicians, and Member of the Medical Society, both of Edinburgh. 8vo. 1s. Robson, &c. 1782.

The disease which is the subject of this treatise is what most authors have denominated the Worm Fever; though several others have given it appellations not relating to this supposed cause. Thus it is entitled by Sauvages *Hætica Infantilis*. Dr. Butter's definition of it is the following: "The Infantile Remittent Fever is distinguished by drowsy exacerbations, wakeful remissions, pain of head and belly, total loss of appetite, little thirst, and slimy stools." He represents it as common to all ages, from the birth to puberty; and he arranges the different forms in which it appears, under three heads, viz. the *acute*, the *slow*, and the *low*. These he particularly describes; and though the several kinds seem to differ much in degree of violence, yet he observes that they all afford a favourable prognosis.

In the chapter on the causes, nature, and seat of this fever, the author begins with some remarks on the peculiarity of the infantile constitution, which he makes chiefly to consist in irritability, and proneness to indigestion. From these he accounts for all the symptoms of this disease, which he supposes to take its rise from crude accumulations in the first passages, causing spasm in the intestines, which is communicated to the rest of the body, constituting the fever. At the close of this chapter he warmly opposes the idea of this disorder being occasioned by worms; and declares his opinion of the entire innocence of the worms generally found in the bodies of children. This opinion, as he acknowledges, has been already maintained by other writers.

In treating on the cure of the Infantile Remittent Fever, he sets out with this position, "that all the diseases to which the human frame is liable, are founded in irritation," and that our knowledge of the cause of this irritation can alone lead us to a rational idea of the nature of a disease, and its cure. In the present case, the irritating cause is sufficiently obvious, and the indication is proportionally clear: Yet this, he says, we must be content to fulfil by round-about means, till there is discovered, what probably exists in nature, a medicine which will, in not many hours, remove the febrile spasm. The means he at present chiefly recommends are, rest and quiet; diluting and nourishing drinks; opening medicines (of which he prefers a solution of Sal Polychrest); Nitre, when the body is sufficiently open; and Extract of Hemlock, in cases complicated with looseness, and particularly in the *slow* species of the disease. As the use of most of these remedies seems pretty obvious; and, according to the Doctor's own representation, the disease almost always ends favourably, his concluding paragraph will possibly appear somewhat extraordinary. "Thus (says he) have we recommended a variety of helps for taking off febrile irritation, such as darkness, coolness, rest, silence, diluents, emollients, and laxatives. This practice, however, is merely artificial, and cannot be

be founded in nature, as it employs too many means for answering one intention. These means, while they discover the defect of our art, at the same time point out the remedy; for they are all, properly considered, but lame substitutes for a single medicine, which possesses their aggregate power in a much greater degree, so as to be capable of nipping the disease in its very bud, without perhaps occasioning any evacuation except by stool. Such a medicine is most likely to be found in the vegetable creation.'

Now we imagine that few cases can be conceived in which the indications are more simple, and easily effected by medicines already known, than the disease under consideration. For, notwithstanding the enumeration of various means which the writer has given us, it is obvious that the whole stress of the cure must depend on purgatives alone, and that the rest are only the common cautions or auxiliaries, recommended in almost every disorder. That such suggestions as the above are likely to remove the medical art farther from *empiricism*, we cannot conceive. Whether this passage, compared with one before quoted, betokens any particular consequences, we leave to time to ascertain.

Art. 38. *Farther Remarks on the useless State of the lower Limbs, in consequence of a Curvature of the Spine: being a Supplement to a former Treatise on that subject.* By Percivall Pott, F. R. S. Surgeon to St. Bartholomew's Hospital. 8vo. 3s. Boards. Johnson, 1782.

In our Review for October last we took notice of a publication of cases by Dr. Jebb, confirming the efficacy of the method of cure proposed by Mr. Pott, in the deplorable disease which is the subject of the piece before us. The public must receive much additional satisfaction from this supplemental work of Mr. Pott himself; in which not only the mode of successful practice is established on the firmest foundation of repeated trials, but new light is thrown upon the nature of the disease, and some mistakes concerning it are candidly corrected.

Mr. Pott now regards the curvature of the spine as an effect of a scrofulous indisposition fixing itself upon the parts composing the spine, or its immediate vicinity. The morbid affections thus produced are various, and frequently, as he imagines, pass unnoticed, or mistaken for other diseases, for want of shewing themselves outwardly. When an evident curvature is occasioned, it is by means of an *erosion* (not *enlargement*) of one or more of the bodies of the vertebrae, whereby the whole column is, as it were, sapped or undermined, and a curve produced always from within outwards. This curvature is then only a consequence of an original disease, and not of itself the cause either of the other symptoms, or of the useless state of the limbs; for after a cure by means of issues is obtained, the curvature frequently remains nearly as before. The cure depends on such a derivation and discharge of the morbid humours, as removes the caries of the vertebrae, and causes the union of the bones with each other by a kind of ankylosis. On this ground the writer proposes it to the consideration of practitioners, whether the issues might not properly be used by way of preventative, when symptoms appear which give room to suspect the formation of such a disease in the spine, though it is not as yet manifested by any external change.

It is not necessary for us to extract more from a work, which undoubtedly will be in the hands of every practitioner; and which, from the variety of practical matter it contains in a small compass, is scarcely capable of abridgement. Valuable as every attempt is of this most able and judicious writer, towards the improvement of his profession, he has perhaps in none more clearly rendered important service to mankind; and we may congratulate the public on the too uncommon event, of a simple, easy, and efficacious remedy discovered, for a most afflicting, and generally deemed incurable disease.

The title-page has omitted to mention, that some plates (which are uncommonly beautiful) are added for the illustration of this work.

Art. 39. *Observations on the Prognostic in Acute Diseases.* By Charles Le Roy, M. D. F. R. S. Regius Professor of Physic in the University of Montpellier, and Member of the Royal Society of Physicians at Paris. Translated from the French. With Notes, 8vo. 5 s. boards. Wilkie, 1782.

There is no part of the medical art which more deserves the study of a young practitioner, with respect to his credit and reputation, than that of marking prognostics; since his knowledge or ignorance in this point is rendered manifest to the bystanders. It may be questioned, however, whether this skill can be attained on any other principles, than a thorough knowledge of the nature of diseases, and of the animal œconomy; for, with respect to the detached and unconnected signs mentioned by Hippocrates and other authors, it is well known how little they are to be relied on when taken singly. The present writer seems aware of this; and has therefore classed his observations so as to shew their mutual connexion and dependance, and the inferences to be drawn from them respecting those leading circumstances which conduce to a happy or an unfavourable event. He begins with those signs which indicate the state of the circulating powers: from thence he proceeds to those which point out the sound or diseased state of the viscera. He next treats on the evacuations, depositions, and eruptions, observed in acute diseases, and the prognostics to be drawn from them. This chapter is followed by some anomalous signs, not reducible to the foregoing heads; by prognostics relative to some particular diseases; and a digression on crisis and critical days. The prognostics themselves are many of them those of Hippocrates; the rest are the author's own, or derived from other authorities. The prognostics of Hippocrates at length are subjoined, in Latin, arranged under various heads. The volume is closed by notes referred to in different parts of the work.

We doubt not that this collection will prove of considerable utility to those who consult it; yet, after all, a great deal must be left to the sagacity and judgment of the practitioner. Thus, with respect to many of the prognostic signs, we are told that they are salutary when *critical*, but otherwise when *symptomatic*. But the author beforehand acquaints us, that by the term *critical*, he always means what contributes to the happy termination of the disease; and by that of *symptomatic*, what has no such effect. When these, then, are applied to characterize any appearance, it is saying no more, than that it is a favourable one, if the event shews it to be such; but not otherwise. It is obvious that the physician must depend entirely upon his own judgment

ment to form any conclusion in these cases. Several useful practical observations are contained in the writer's notes; which shew a liberal spirit, and an acquaintance with physic in its most improved state.

The translator seems in general to have faithfully rendered the meaning of his author; yet he is not free from inaccuracies. In particular, we remark in p. 28 and 29, the word *palpitation* used for *palpation* or *bandling*. But this may be a typographical error.

RELIGIOUS.

Art. 40. *The Glory of the Heavenly City, and Blessedness of departed Spirits, graciously manifested, in a Vision; to a young Lady of Bristol, on the 10th of October, 1781. Written by herself.* 8vo. 6d. Hazard, Bath. Robinson, London, 1782.

The effect of a fever: and neither new nor uncommon, especially to minds tinctured with enthusiasm.—This young lady seems to have more piety than understanding; and we wonder not at her mistaking the reveries of a delirious imagination, for the extraordinary manifestations of the Spirit of God.

S E R M O N S.

I. *National Reformation the way to prevent National Ruin: considered at a Monthly Exercise, on account of the present State of Public affairs, at Dr. Gibbons's Meeting-house in Haberdasher's Hall, February 20th, 1782. By Samuel Morton Savage, D. D.* 8vo, 6d. Buckland.

A plain, serious, sensible discourse, from Jeremiah xviii. 7 and 8. The subject of it is expressed above. There is no doubt that the present state of our country particularly, calls us to attend to the good advice given us in this and other discourses of a similar kind.

II. *Piety; or, the Happy Mean between Profaneness and Superstition.* By the late Rev. Mr. Mole of Hackney. 8vo. 1s. Dilly. 1782.

It is a difficult thing to characterize sermons that have nothing remarkable in them. The greatest part of those which are published may be referred to one general class. But we are tired of saying the same thing over and over again. Our invention, however, will not always supply us with new words to express old and familiar ideas: and therefore, if a sermon be not very bad or very good; if it doth not contain some original nonsense, or some excellent reasoning; if it proceeds in that middle path which hath been trod by thousands, without *snatching a grace* to be admired on the one hand, or running into some absurdity to be ridiculed on the other, we shall in all probability be reduced to the necessity of repeating what we have so often said, what we must at present say, and what our hard lot will, we fear, oblige us to say, a thousand times more—*plain and practical, and so forth—ut supra!*

CORRESPONDENCE.

††† It is with pleasure we comply with the wishes of Mr Jesse in the publication of the following letter:

To the AUTHORS of the MONTHLY REVIEW.

I HOPE you will do me the justice, in your next Review, to inform the author of an address † to the President of the Protestant Associa-

† See Review for December last, p. 477.

tion, that Mr. Jesse protests he never declared to the Protestant Association, or to any other, that 'now, at York, the Roman Catholics give ten pounds to any man who will embrace their religion, &c.' And I wish you to take care not to insert in your Review any thing to the prejudice of a gentleman's character, of which you have not a proof, or something better than the word of the anonymous author of the *strictures*.

Worcestershire, 10th Jan. 1783.

W. JESSE.

This letter may be called the *lis direct* to the author of the *strictures* on Mr. Berington's pamphlet. Let him look to it, if he hath any character to support.

†† On account of the assertion of Mr. Chambers in his Dictionary, that a syphon once set a running will persist in its motion, though removed into the most perfect vacuum our air-pumps can make. [See our Review for March last, p. 180.] We wished some gentleman, furnished with the proper apparatus, would try the experiment, and we have accordingly been favoured with the following account, from a correspondent who made it to satisfy himself.

'I took (says he) a thermometer tube of a pretty wide bore, and having bent it in form of a syphon, the legs being about five inches long, I inserted one into a vial full of mercury, and having set it to run into a small cup, placed them all together on an air-pump, under a receiver. Having extracted the air, I found the mercury to separate at top, and fall down into each leg, to about three inches above the surface of the stagnating mercury; and it continued to fall as I worked the pump, till it came to be about three quarters of an inch from the surface below, where it stood till the air was let into the receiver; when it began to rise in both legs, equally from the surface, till it run over through the leg in the vial, and having joined, continued to run till I again extracted the air, and the effect was the same as before. Had water been used, the air remaining in the receiver, which I found capable of sustaining a column of mercury about three quarters of an inch in height, would have been powerful enough to have sustained a column of water nine or ten inches high, consequently at that, or any less height of the syphon, the water would have continued to run. The want of attention to a similar defect in the tightness of the air-pump made use of, seems to be the only foundation for the assertion that water would continue to run through a syphon the weight of the atmosphere being removed, which, unless the syphon be capillary, or some other pressure be substituted for that of the atmosphere, I believe to be physically impossible.

Salisbury, Dec. 24.

R. D.

Such communications as the above, by increasing the common stock of knowledge, are of use to mankind; we hope therefore to be excused for deviating so far from our plan as to give it a place here; and are much obliged to R. D. for the pains he has taken to set this matter in a clear light.

ERRATUM in this Month's Review.

Viz. Page 1, l. 7—8 from the bottom, for 'collection,' r. collation.

THE
MONTHLY REVIEW,

For FEBRUARY, 1783.



ART. I. *A Journey from Chester to London.* By Thomas Pennant, Esq. 4to. [With many Engravings.] 1l. 5s. in Boards. White. 1782.

IT is always with pleasure that we attend this very agreeable and intelligent Traveller, in his various excursions and tours; as he never fails to entertain, and often instructs us, by his remarks and descriptions; in which he constantly approves himself the man of taste—occasionally the antiquary and the scholar, and invariably the gentleman.

With respect to the present recital, Mr. Pennant observes, in his previous Advertisement, that ‘the ground here described has been, for some centuries, passed over by the incurious traveller; and has had the hard fortune of being constantly execrated for its dulness. To retort the charge, and clear it from the calumny (says he), is my present business. To shew that the road itself, or its vicinity, is replete with either ancient historic facts, or with matter worthy of present attention, is an affair of no great difficulty. Possibly my readers may subscribe to the opinion, that the tract is not absolutely devoid of entertainment, and that the blame rests on themselves, not the country.’

We, for ourselves, readily ‘subscribe’ to this ‘opinion.’ We have trod the same ground, and this book hath convinced us that, whether from haste, inadvertency, or the want of due information, we have not always made the *best* of our way.

Our Traveller began his annual journey to London in March 1780; and his observations commence with the metropolis of Cheshire; of which very ancient and remarkable city he had given so ample a description, in his former tours, that

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he has left himself little to add on the present occasion. He briefly notices some improvements, with respect to public buildings, erected since his preceding account, and the discovery of some Roman antiquities; and then he proceeds to Beeston Castle, once a strong fortress, of which some magnificent remains still bear sufficient testimony. A good engraving of the great rock, crowned with these noble relics, accompanies Mr. Pennant's description and historical detail.

From Beeston we accompany our Author to Acton, Nantwich, &c. visiting, in our way, the churches, monuments, seats of the nobility and gentry, canal navigations, &c. &c. Mr. P. does ample justice to that unparrallel'd *water-work*, the GREAT TRUNK, as it is often styled; and gives a particular account of the nature and public advantages, the dimensions and extent, of this truly magnificent undertaking: which will, perhaps, ever remain as the FIRST in greatness, importance, and dignity, of our British inland navigations. Nor does he forget that astonishing genius, BRINDLEY, the director of this amazing enterprise. But we have already given a more ample account of that wonderful man, in our extract from the 2d volume of the new edition of the *Biographia Britannica*. See Rev. for Aug. 1781.

Before we quit the eastern confines of Cheshire, and the line of our Traveller's progress through part of Staffordshire, we cannot but remark a very unaccountable omission.—When Mr. P. was so near as within a mile or two of the British *Etruria*, the scene of Mr. Wedgwood's highly improved and extended manufactory, how was it possible for him to escape the temptation of visiting those celebrated works! Had he made a stop there, and been so lucky as to have found, at home, Mr. W. himself (the animating soul of this great body of whatever is useful or elegant in that multifarious branch of the arts) he would not have lost the opportunity of enriching his present work with—but we forbear: Mr. W. like other artists of real merit, is as modest as he is ingenious; and therefore we leave his works, as he does, to speak for themselves.

Of Shugborough, the seat of Mr. Anson, in Staffordshire, Mr. Pennant gives two elegant prints, with a just description; and then he proceeds, through Tixal, and Ingfree, to Stafford: of which good town we have here a proper account. From hence we are conducted to Lichfield; stopping, however, by the way, at several places worthy of observation, viz. Cauk Wood and Forest, Wolsley Bridge, Hermitage, Winchenour Manor, and Beaufort, the princely seat of Lord Paget.

Lichfield is an old, ill-favoured city; but the venerable cathedral, the close, the hospitals, and some antiquities, find employment for our Author's descriptive powers, and for those of his ingenious draughtsman and engraver.

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From Lichfield we deviate a little from the great road, and pass through some villages, which are duly noticed, and proceed to Tamworth, a borough town, between the conflux of the Tame and the Anker: the church particularly attracts our Traveller's attention.

Returning to Lichfield, we resume the London road, and enter Warwickshire; where the first place that appears to merit observation, is the town of Colehill. Here is a handsome church, with a number of monuments, particularly of the Digby family: for particulars we refer to the book.

In this neighbourhood are Maxtoke Castle, and several gentlemen's seats, which afforded our curious Traveller an opportunity of viewing several pictures, particularly at Blythe-hall (Mr. Gueft's), the portraits of Lord Keeper Littleton, Sir William Dugdale, and the famous Elias Ashmole.

At Packington, the seat of Lord Aylsford, were likewise seen some portraits of eminent persons; and the pleasant village of Mireden, commonly called *Meridan*, receives from our Author the usual tribute of praise from travellers, especially for its magnificent inn.

And now we enter Coventry, another ancient but homely city, still more dark and dirty than Lichfield; but this we say not from our Author, who takes no uncivil notice of either place.—Of Coventry, however, he has a good deal to say. He gives us the history of the city, civil and military; he touches on the story of the long-hair'd Lady Godiva, and does not overlook Peeping Tom. He speaks of the *Parlements* which have been held here in remote times; and he enumerates the manufactures, among which is the great one of ribbons, which is carried on here, to an extent, of which those who are unacquainted with the place can have no conception; especially when it is considered that this branch of the weaver's art is by no means confined to Coventry.

Our Author gives us likewise engravings, by Mazell, from the elegant drawings of Mr. M. Griffiths*, of Sponne and Grey Friar's Gates, &c. The objects of his verbal descriptions are the churches, halls, hospital, priory, canal navigation, with other particulars which we have not room to enumerate.

Leaving Coventry, we come to Combe Abbey, now possessed by the Craven family; and where are many productions of the pencil, worthy the notice of the connoisseur.

After describing the pictures at Combe, our Traveller proceeds, through several villages, to the county of Northamp-

* To these ingenious artists we are also obliged for a beautiful view of East Gate, Chester; which stands as an ornament in the title-page of this book.

ton; and, in the course of this branch of his excursion, he gives us an account of Daventry, the camps of Borough-hill, the Castle Dykes in the parish of Farthingstone, Tocester, Easton-Neston, Whittlebury Forest, &c.

At old Stratford we cross the Ouze into Buckinghamshire; of which county we soon take leave, after a slight view of the towns of Stoney and Fenny Stratford, and one or two other places.

We next enter the county of Bedford, arrive at Hockliffe (Vulg. *Hockley in the Hole*), Chalk-hill, Dunstable, &c. which being briefly described, we come next to Hertfordshire.

Gorhambury, once the seat of the Great BACON †, now of Lord Grimston, is rich in materials for our Traveller's liberal purpose. The productions of the pencils of the greatest masters are numerous, and the portraits are drawn from the most illustrious personages. From this distinguished collection Mr. Pennant has given us engravings of the Countess of Suffolk, wife to the Lord Treasurer; George Calvert, the first Lord Baltimore; and Margaret Countess of Cumberland, daughter of Francis Earl of Bedford: these are engraved by Caldwell.

Quitting Gorhambury, our Traveller presently enters the celebrated *Verulamium*. Of the vestigia of this once great municipal city he takes a proper survey, and gives a very satisfactory detail of its history.

From the ruins of Verulam sprung the neighbouring town of St. Alban's; at which we are now arrived, under the guidance of our intelligent and curious Observer.—Here we have abundant employment for the antiquary, who will with pleasure accompany our Author in examining the truly venerable abbey; of which we have here an ample account, illustrated by three quarto copper-plates. Particular attention is paid to the tomb of the good Humphrey Duke of Gloucester.—The other churches of this respectable town are also described, with the history of the battles fought in and near this place, during the horrid struggles between the ambitious houses of York and Lancaster.

Leaving, with regret, this attractive spot, we soon reach the county of Middlesex; arrive at the great metropolis of the kingdom; and here terminates the FIRST PART of the present publication.

Part II. of the entertaining volume before us, contains the observations made by our Author in a preceding excursion to London, in which he quitted the common road, near Daventry, and struck off for Northampton. This *Journey* is therefore entitled "From Northampton to London."

† A good print of this noble old mansion is here given, drawn and engraved by Griffiths.

Badby is the first place mentioned in this excursion; but there is little or nothing here to attract the Traveller's notice. Proceeding to Fawsley, we have a particular account of this ancient family-seat of the Knightleys. Here some portraits caught the Author's eye; as did also the church, and the tombs. We drive on to Flore and Upton, and so to Northampton. This large, handsome, populous town, affords the Author considerable materials for his Journal;—to which we must refer for particulars.

From hence we repair to Castle-Ashby, the magnificent seat of the Compton's, Earls of Northampton. Mr. P. gives us a view of this place, by his ingenious draughtsman, already named; and by whose performances so many of this gentleman's publications have been embellished. We have here likewise, two portraits (engraved by Basire) of the heroic John Talbot, Earl of Shrewsbury, and his Countess, Margaret, daughter of Richard Beauchamp, Earl of Warwick. These two original portraits our assiduous Virtuoso had the merit of redeeming from beneath a load of paltry pictures flung into a garret. He had been informed that a picture of the great Talbot existed in this house; but the person who attended him knew nothing of it.—After much search, the noble Earl and his Countess were discovered in the disgraceful situation above-mentioned. They were coarsely painted on wood, as might be expected from the artists of the period in which they flourished.—Many more of the DEPARTED GREAT are here still breathing on canvas; but for our Author's account of them we must refer to his book.

Entering Buckinghamshire, we come to Gotherst, the seat of the Digby family; which produces a long and very curious account, illustrated by an elegant print of Lady Venetia Digby; of whom many extraordinary circumstances are related.

Newport Pagnel is next described; and then we arrive in Bedfordshire.

In passing Wooburn Sands, Mr. P. directs our attention to the noted pits of Fuller's earth,—an 'invaluable substance, which is supposed to give that great superiority to the British cloth (*bonestly worked*) over that of other nations.'

The strata which lie over this important species of *marl* are thus described by Mr. Pennant: First, 'Several layers of reddish sand, to the thickness of six yards; then succeeds a stratum of sand-stone, of the same colour; beneath which, for seven or eight yards more, the sand is again continued to the Fuller's earth; the upper part of which, being impure, or mixed with sand, is flung aside, the rest taken up for use. The earth lies in layers, under which is a bed of rough white free-stone, about two feet thick, and under that sand; beyond that the labourers have never penetrated.'

'The great use of this earth is cleansing the cloth, or imbibing the tar, grease, and tallow, which are so frequently employed by the shepherds, in healing the external diseases to which sheep are liable; neither can the wool be worked, spun, or woven, unless it be well greased. All this grease must be gotten out before the cloths are fit to wear. Other countries either want this species of earth, or have it in less perfection.'—Several other parts of our island produce this most useful substance, beside Bedfordshire.

Woodburn-Abbey, the seat of the Duke of Bedford, is a noble subject for description. We have here an abstract of its history, from Dugdale, Willis, Tanner, &c. The architecture of the house is very briefly noticed; but the gallery contributes "a treasure of paintings." Of the portraits, there is, indeed, an illustrious group; which we now view undazzled with the wealth, rank, or power that the originals once possessed. Whatever were their virtues or failings, or their qualifications, mental or corporeal, they now, as our author expresses it, "undergo a posthumous trial, and, like the Egyptians of old, receive censure or praise according to their respective merits."

Our Author's commentary on this truly noble collection, is extended to a considerable length: we shall extract from it the following particulars:

I. Mr. P.'s just reflections on the melancholy fate of Lord William Russell, who fell, 'the sad victim to his virtuous design of preserving our liberties and constitution from the attempts of an abandoned set of men as ever governed these kingdoms. True patriotism, not ambition nor interest, directed his intentions. Posterity must applaud his unavailing engagements, with due censure of the *Machiavelian* necessity of taking of so dangerous an opposer of the machinations of his enemies. The law of politics gives sanction to the removal of every obstacle to the designs of statesmen. At the same time, we never should lose our admiration and pity of the generous characters who sell sacrifices to their hopes of delivering, purified, to their descendants, the corrupted government of their own days. To attempt to clear Lord Russell from the share in so glorious a design, would be to deprive him of a most brilliant part of his character. His integrity and ingenuity would not suffer even himself to deny that part of the charge. Let that remain unimpeached, since he continues so perfectly acquitted of the most distant design of making assassination a means; or of intriguing with a foreign monarch, the most repugnant to our religion and freedom, to bring about so desired an end.'

This may stand as a sketch of the political portrait of our Author himself; and we view it with the more pleasure, as, in general, we do not meet with so much good Whiggism among *Cambro-Britons*.

Of the portrait, and character, of Charles Brandon, Duke of Suffolk, we have the following account;

* His dress is black, with red sleeves, with the collar of the garter, and the George. His beard is white; his countenance bluff, not unlike that of his master Henry VIII. Their qualities, happily for the favourite, were different; for the inscription with truth says, that he was "gratious with Henry VIII.; void of despyte; most fortunate to the end; ~~was~~ in displeasure with his Kynge." He was brought up with his master, and justly beloved by him for his noble qualities, for his goodly person, courage, and conformity * of disposition in all his exercises and pastimes. He was a principal figure in every tilt and tournament. In his younger days (1510) he appeared at Westminster in the solemn jousts, held in honour of Catherine of Arragon, in the dress of a recluse, begging of her Highness permission to run in her presence; which having obtained, he instantly flung off his weeds, and came out all armed. He signalized himself at the Jousts at Tournay, in 1511, instituted by Margaret Princess of Castile, in compliment to his royal master.—He here won the heart of the fair soundress of the entertainment; but fortune reserved him for another princess.

* In 1514, he performed amazing deeds of arms at St. Dennis, at the coronation of the youthful Mary, sister to Henry, on her marriage with the aged and decrepid Louis XII. The good King, says Henault, forgot his age, and met with death in her arms, in less than three months. This opened the way to the possession of the beautiful dowager. Her heart was lost to him at the preceding tournaments; in which she had opportunity to compare her feeble bridegroom with the dexterity, the grace, and strength of her valiant knight; who, at single combat, overthrew man and horse. The French, envious of his prowess, introduced into the lists a gigantic German, in hopes of bringing the English hero into disgrace. He treated the Almain so roughly, that the French interfered; but, in a second trial, Suffolk caught him round the neck, and pummel'd him so severely about the head, that they were obliged to convey the fellow away secretly; who had been surreptitiously introduced in disguise, merely on account of his great strength.

* Mary, on the death of her royal consort, proposed to Suffolk, and gave him only four days to consider of the offer. This seems concerted, to save her lover from the fury of Henry, for daring to look up to a dowager of France, and, what was more, *his sister*. His master, fortunately, favoured the match.

* He continued beloved by the King, to the end of his life; after seeing the following knights and attendants on the conjugal festivities, the Earl of Devonshire, Lord Leonard Grey, Sir Nicholas Carew, and Anna Bullen, sent headless to their graves. But Charles went off, triumphant, with his royal spouse; carried with him her jewels, to the amount of 200,000 crowns; the famous diamond *le miroir de Naples*; and secured her jointure of 60,000 crowns. He married almost as many wives as his master, leaving his fourth to survive him. He died universally lamented, in August, 1545, and was

* Mr. Pennant, who quotes Herbert's Henry VIII. for these traits of Brandon's character, *supposes* that author meant conformity of disposition only with respect to "exercises and pastimes."

buried magnificently, at the expence of his master; his loss being one of the few things that touched his hardened heart.*

We shall here take leave of these valiant knights and illustrious dames, and proceed, with our Author, to the completion of this tour.

From Woburn we are conducted to Ampthill, where there is little remarkable, except Lord Ossory's house in the park; of which, with its paintings, Mr. P. in his usual manner, gives an account. Houghton Park and House are contiguous, and are all described. Houghton House being a very magnificent structure, is here made the subject of an elegant engraving. The house and manor, we are told, were purchased by the late Duke of Bedford from the Earl of Aylesbury, and with it the stewardship of the Honour of Ampthill, held under the crown.

We next arrive at Wrest, Lord Hardwick's, where the curious traveller will meet with a grand collection of paintings. 'The portraits, and their history (says Mr. P.) would take up a volume: I must therefore be excused for giving a more brief account than their merits may demand.'

Speaking of three fine portraits, of James I. in his robes; Anne of Denmark, in white, with a hoop, a feather fan, and her neck exposed; and their son, Henry, in rich armour, boots, and with a truncheon,—Mr. P. observes, that the prince's military turn appears in the dress of all his portraits.—Our Author subjoins the following reflection, which may be given as an instance of his candour, and perhaps of his penetration. 'Had Henry lived, England might probably have transferred the miseries of war to the neighbouring kingdom. His mother had inspired him with ambitious notions, and filled his head with the thoughts of the conquest of France. She fancied him like Henry V. and expected him to prove as victorious. I am sorry to retract the character of this lady; but I fear that my former was taken from a parasite of the court*. She was turbulent, restless, and aspiring to government; incapable of the management of affairs, yet always intriguing after power. This her wiser husband denied her†, and of course incurred her hatred. Every engine was then employed to hurt his private ease: she affected amours of which she was never guilty, and permitted familiarities which her pride would, probably, have never condescended to. James was armed with indifference.'

We come next to Luton, and Luton-Ho. The former a small dirty town, but affording some remarkable monuments, and a very fine *font* in the church. The latter is become famous on account of its present possessor, the Earl of Bute. All the

* Wilson.

† Carte.

particulars we have here, of this noble seat, are comprized in the following short paragraph :

'Luton-Ho,' the seat of Lord Bute, 'lies near the London road; about three miles from the town. I lament my inability to record his taste and magnificence; but alas! the useful talent, *Principibus placuisse viris*, has been unfortunately denied to me. I must therefore relate the ancient story of the favoured spot. In the 20th of Edward I. it was possessed by Robert, who took the addition of *de Hoo*, from the place; which signifies a high situation. His grandson, Thomas, was created Lord *Hoo* and *Hastings*, by Henry VI. in 1447. He, if no mistake is made in the account, settled two parts of the tithes on the Abbey of St. Alban's, for the use of strangers. Lord *Hoo* left only daughters. From one, who married Sir Godfrey Bullen, was descended Queen Elizabeth.—'

The next place of any considerable note, that we arrive at, is Hatfield, where the great CECIL built the magnificent house yet standing, and which is still possessed by his descendant the Earl of Salisbury. It has lately [since our Author wrote this account] been completely repaired and beautified, in the original style.

Here Mr. P. had his taste gratified, by the view of a fine collection of paintings, of the principal of which an account is here given:—And then we proceed to Gobions (vulg. *Gubbins*) late the seat of Sir Jeremy Sambroke, now of Mr. Hunter. Of this place we have only a short historical sketch.

We now enter Middlesex; and after some account of the New River, Enfield Palace, Waltham Cross, Waltham Abbey, Theobald's, &c. we return with our entertaining guide to London.

The volume is closed by an Appendix, consisting of copies of original papers, relative to the ancient history, records, &c. of some monastic and other places, mentioned in the course of these *Journies*. The whole is followed by an INDEX; an advantage which no publication of any considerable bulk ought to appear without; but of the want of which we have too frequently had occasion to take notice.

ART. II. *Sermons*, by Alexander Gerard, D.D. Professor of Divinity in King's College, Aberdeen, and one of his Majesty's Chaplains in Ordinary in Scotland. 8vo. Vol. II. 5s. Boards. Dilly. 1782.

IN our Review for December, 1780, we gave an account of the first volume of Dr. Gerard's Sermons; and what was said of the first, may, with equal justice, be applied to the second volume. There are very few writers who have a clearer or more distinct view of the subjects they treat of than Dr. Gerard, who possesses greater strength of reasoning, or who shew more candour and liberality of sentiment.

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The second volume is introduced with three excellent sermons on the progress of vice, from *Jerem. ix. 3. They proceed from evil to evil.* In order to put his readers on their guard against the deceitful insinuations and successive encroachments of vice; the Doctor traces out the ordinary steps of the sinner's progress *from evil to evil.* He lays open the train of inward indulgencies, by which irregular inclinations are gradually brought forward into overt acts of wilful sin; shews how vicious habits, in consequence of wilful sin, are contracted, strengthened, and multiplied; and describes that hardness of heart, that contempt and hatred of religion, which necessarily result from confirmed and multiplied habits of wickedness, and complete the corruption of the sinner.—These Sermons shew great knowledge of the human heart, and the frequent and serious perusal of them ought to be warmly recommended to young persons by all those who wish to promote their highest and most important interests.

In the fourth Sermon, the Doctor proves that long life is, in many respects, undesirable, and the immoderate desire of it pernicious.

The fifth Sermon cannot fail of giving our Readers a very high opinion of the Doctor's judgment, candour, and abilities. We shall lay before them a particular account of it.—The words from which he discourses are these—*But speak thou the things that become sound doctrine, Titus ii. 1.*—He sets out with observing, that *sound doctrine* is an expression so commonly used by Christians, that few are apt to suspect any ambiguity in its meaning—that every one of those sects into which the Christian world is unhappily divided, applies the expression to signify the whole of its own system of doctrine, but especially those speculative and disputable tenets which distinguish it from other sects, and even those technical terms which it has coined or adopted on purpose to define them with precision—that, though all sects, with equal confidence, appropriate the epithet to their own peculiar systems, the distinguishing tenets of different sects are contradictory. It is certain, therefore, he says, that the epithet is misapplied by some of them. Each affirms, that it is misapplied by all except its own adherents: and as the theological system of every sect contains something of human, and consequently fallible, explication, impartiality can scarce avoid suspecting that the epithet is, in some measure, misapplied by all sects.

He now proceeds to ascertain and illustrate its genuine import; and, with this view, he first examines its precise meaning in Scripture, and then explains the several particulars which, from such an examination, appear to be implied in it.

* *Sound doctrine, sound or wholesome words, sound speech, sound in the faith,* are all expressions found in Scripture, and evidently intended, the

the Doctor observes, to convey the same idea. The original words which express the epithet in all these phrases*, refer primarily to bodily health, as opposed to disease: but they are, by classical writers, used with great latitude, for signifying metaphorically whatever is right or approveable. They are all words of the same etymology. One of them † primarily signifies *healthful*, but is also used by Greek authors, to signify *healing*, *wholesome*, or conducive to health. Another of them ‡ signifies, most literally, *healing*, but is used likewise, in several places of the New Testament §, to signify *healthful*. We may conclude, therefore, that they are designed to be synonymous when they are applied to doctrine, and to denote such as is healthful, or such as is healing, or such as unites both these characters. What they precisely denote, we shall be best able to determine, by comparing the passages in which they occur, and examining the scope and connection of each. All these passages lie in Paul's Epistles to Timothy and to Titus: and, from the slightest attention to them, it will, I think, be evident, that the Apostle calls doctrine *sound*, in a sense very remote from that in which the term is used by the discordant sects of Christians; that he constantly means it to express both the ideas which it naturally signifies; that he intends the genuine doctrine of Christ, but with a particular reference, both to its being *healthful*, pure, and unsophisticated, and to its being wholesome or *healing*, as having a practical tendency. So far is he from designing it to denote the peculiarities of any human system, that, on the contrary, he is at pains to intimate, that he designs it to express the plainness and simplicity of the doctrine of the Gospel, as delivered by Christ and his Apostles, in direct opposition to the precarious opinions, the subtle explications and definitions, the ingenious speculations and refinements of uninspired men: and so far is he from applying the term to any curious or intricate theory, that he no less clearly and constantly intimates that, by calling doctrine *sound*, he means to express its being fit to cure the diseases, and promote the health, of the soul; and that, in opposition not only to tenets directly immoral, but particularly also to the inutility and pernicious tendency of all subtle questions and abstract disquisitions. These two ideas, by which the Apostle characterizes *sound* doctrine, it will be necessary to trace out jointly; for, in every passage of his writings, they are jointly kept in view with the greatest care.

The Doctor now proceeds to a full, distinct, and impartial examination of all the texts in which *sound doctrine* is mentioned, and ascertains the meaning of it with the fullest and most convincing evidence. The evidence is indeed so strong, he says, that when we attend to it, so large an investigation may seem to be unnecessary; but men are so inured to an opposite conception of the subject, that the largest investigation, he is afraid, will be insufficient for striking conviction into the rigid adherents to sects and parties.

* In one text, the adjective *ὑγιής*; in another, the verb *ὑγιαίνει*; in all the rest, the participle *ὑγιαίνων*.

† *ὑγιής*

‡ *ὑγιαίνει*

§ Luke v. 31. vii. 10. xv. 27.

He goes on to explain the several particulars implied in *sound doctrine*. It is in general, he says, the pure genuine doctrine of the Gospel, the very doctrine taught by Christ and his Apostles: entire, without the omission of any part of it: unperturbed, without being strained or wrested: sincere, unmixed with any thing else, either in the matter or in the manner of expression: proposed chiefly in the *sound words* in which Christ and his Apostles delivered it.—*Sound doctrine* means the pure doctrine of the Gospel, particularly as distinguished from all human definitions, limitations, refinements, and super-additions. The Apostle explicitly and anxiously sets it in opposition to all these. His expressions are levelled directly against the corruptions of doctrine which prevailed at that time; they are so chosen as to be likewise, in strict propriety, applicable to all posterior corruptions of it; he foresaw these, and foretold them, and has an eye to them in several passages of his writings. All the curious or forced explications of Christian doctrine, all the groundless or precarious deductions from it, all the subtle controversies about it, which have infested the church, demonstrate themselves to be such adulterations as he condemns; they are marked by the very features which he has delineated; they have produced the very effects which he has described.

They had already begun, says our Author, and they quickly spread wider and wider. Forgetful that the Gospel was not given to exercise ingenuity, or gratify curiosity; and desirous of recommending it to unbelievers, particularly the philosophers; partly too, it must be owned, swayed by their own preconceived notions, and expecting to display the accuracy of their own apprehension, some Christians began very early to conceive the articles of their faith, according to the theories of the Greek philosophy, chiefly the Platonic; to define them with scientific precision, and in the phraseology of the schools; and to adopt similitudes for illustrating them, and hypotheses for accounting for them, not only arbitrary, but generally improper. They were accused of error. Their accusers were not wise enough to satisfy themselves with proving, that the Scripture did not imply or admit the sense to which they determined it; but, infected with the spirit of the same philosophy, run into opposite definitions, comparisons, hypotheses, and terms of science, often equally improper, and equally involving error. These were justly retorted upon them by their adversaries. Controversies were agitated concerning these contradictory definitions; multitudes ranged themselves on each side; they broke out into contention, animosities, unjust suspicions and insinuations, mutual reproaches and invectives. Falseness was eagerly sought for, and for the most part easily found, in the abstract, subtle definitions of each party. In the progress of disputation, new terms, new distinctions, new comparisons were invented on each side, for marking with precision the peculiarity of its own opinion; and new hypotheses were contrived for reconciling it to Scripture or to itself, and for evading the objections urged against it. Every such attempt produced new questions; and every new question became more frivolous, more notional, more abstruse than the former.

In discussing it, new refinements of distinction, and new intricacies of argumentation, were introduced. Every disputant added something according to his own manner of apprehension.

* The church was distracted, bewildered, and enflamed. Councils were assembled to determine the points in question, and to extinguish the heats which they had raised. But, instead of *holding fast the form of sound words*, instead of recalling all parties to the simple doctrine of the Gospel, and rejecting the unscriptural, precarious explanations by which both sides went beyond it; they entered into all the minutiae of the controversy, they debated them with prejudice and passion, they indulged cavil and chicanery, they broke forth into clamour and outrage, into mutual accusations and threatenings, and sometimes they proceeded to tumult and violence. The stronger party overpowered the weaker by their superior vehemence, by the terror of their menaces, by mere force, or by a plurality, it may be, a very small plurality, of voices. They approved all the subtleties, refinements, and inventions of one party; adopted whatever hard words and technical terms they thought fittest for discriminating them from those of the other party; and by a decree of usurped, but formidable authority, they determined all these to be articles of faith, and their chosen terms of art to be the test of the truth. All who refused submission to their impositions, they condemned as adherents to the contrary party, and stigmatized as heretics; and they reviled, anathematized, excommunicated, and, whenever they could get the civil power to enter into their resentments, persecuted, banished, or put them to death. Other councils were assembled, and often gave opposite decisions, established the contrary tenets, and fenced them by contrary terms of art; but still decided in the same spirit of party contention, and violence. None of their decrees ever ended a single controversy. On the contrary, they perpetuated the controversies then subsisting, increased the bitterness of contention, and diffused it wider. They never failed likewise to produce new controversies. The persons who opposed them, contrived new terms, distinctions, and cavils, in contradiction to the subtleties implied in their decrees: they differed about these, and split into lesser parties. Those who adhered to the decrees, disagreed about their meaning, broke out into fierce contention, charged each other with error or with blasphemy, and disdained communion with one another. By the rage of controversy, and the spirit of faction in all, the Christian church was divided and subdivided, and again and again subdivided into sects innumerable, hating and execrating one another; but distinguished only by verbal differences, or by notions, of none of which the Scripture affirms any thing, or of which the human faculties can form no clear conception, and of which any conception or thought at all is both unnecessary and unprofitable.

* Different systems of philosophy were successively in vogue. With each of these in its turn, the doctrine of the Gospel was unnaturally incorporated. By this means it assumed a variety of forms, but all of them very unlike to its original simplicity. When the philosophy of Aristotle obtained unrivalled possession of the schools (a philosophy from the beginning subtle, disputatious, and contentious, and rendered more so by the perversion of the scholastics), the Christian doctrine, by being adapted to it, ranged according to its forced mode of distribution,

distribution, conceived according to its rules of definition and distinction; expressed in its hard words, and reasoned about in the artificial manner of its analytics, was totally distorted from its genuine form. A false ingenuity was laboriously employed in devising questions concerning every article of Christian doctrine, in pushing them to the utmost length of subtlety, and wrangling about them with all the nicety of affected precision. Questions sprung from questions in an endless series; all of them unnecessary, most of them of no importance, many of them mere plays of words, many of them ridiculous, many of them interminable, and even unintelligible, nay some of them impious and blasphemous. They were almost all dogmatically determined: the determinations of many of them were erected into articles of faith; and the technical words, employed in the determinations, were the only allowed criterion of men's holding these articles.

By such *oppositions* and contentions of *science falsely so called*, continued and increasing through many ages of intellectual darkness, the doctrine of the papal church became a huge body of tenets, unscripturally conceived and expressed, and many of them, not only destitute of all foundation in the Gospel, but directly repugnant to it. The Reformers, raised up in a blessed hour for that very purpose, unveiled this mass of corruption, exposed the perversions of the Gospel which composed it, and the fables which it had superadded to the Gospel. They pronounced the Scripture to be the only rule of faith, and disclaimed all human definitions of its simple principles. Happy had it been if they had persisted stedfastly in this. But their adversaries demanded, what it was precisely that they believed; they declared an appeal to Scripture insufficient for fixing this, because the authority of its words was pled by all sides; they cried out that the doctrine of Protestants was altogether indefinite and uncertain; they misrepresented it grossly; they called upon them to publish it in determinate language. Overcome by these importunities, clamours, and accusations, and not perfectly cured of the subtilizing spirit from which they sprung, Protestants were led unwarily, though at first reluctantly, to accept the challenge. The earliest explications of their doctrine were tolerably simple; the scholastic mode of arrangement, argument, and expression, was in general rather avoided than affected: but the spirit of abstraction gradually acquired strength and violence; the explications of doctrine given by some displeased others; opposite explications were proposed; questions about them were agitated; they were pushed to greater and greater degrees of subtlety; all the hardest words of the schools were borrowed for expressing the differences of opinion; and all the most frivolous or unintelligible distinctions of the schools were employed in debating them. Protestants were crumbled down into numberless sects, distinguished by peculiarities of belief upon points unnecessary or impossible to be determined. Creeds were opposed to creeds; systems were multiplied against systems; some on all sides, not so much systems of Christian theology, as metaphysical systems of verbal, speculative, abstruse, unimportant controversies, for which a handle was taken from that theology. Each party was tenacious of its own mode of conceiving, and even of expressing the truth; and, by this means, they have all continued divided and at variance.

Such

Such is the picture which our Author draws of the departure of Christians from the *simplicity of sound doctrine*: those who are acquainted with ecclesiastical history, the blackest part of the annals of human frailty, will be struck with the likeness. Not content with departing from the *simplicity of sound doctrine*, Christians have substituted the very deviation in its place, and given it its name. Every party appropriates the name of sound doctrine to those peculiar explications, speculations, and definitions which characterize itself, and discriminate it, and set it at the greatest distance from all other parties: but these the Apostle expressly, and in terms of abhorrence, excludes from the idea of sound doctrine, and urges Christians to avoid as repugnant to it. What the several sects have extolled as the soundest doctrine is, in the Apostle's sense, most unsound. According to his sense of it, the only sense which merits the regard of Christians, the bigot of every denomination, the tenacious partizan of any sect, necessarily deviates in some degree, and generally deviates the farthest.

Sound doctrine, our Author farther observes, means *practical doctrine*. God gave a revelation of the truth for this very purpose, to purify and improve the hearts, and to direct and influence the practice of men. Every part of it is immediately and powerfully conducive to this purpose: all the precepts of the Gospel, and all its principles, conspire in promoting it. The former prescribe the purest and the sublimest virtue: the latter are even more directly subservient to it, they excite to that virtue.

All abstract definitions of doctrine, all abstruse questions about it, are in their very essence wholly speculative; they are at best fit only for informing the understanding, too often only for perplexing it: their natural effects are thorny disputes, contentions, divisions, not the active exertions of Christian virtue and holiness; the utmost they can claim is, that they may be harmlessly amusing: they never can be profitable. If it were possible to determine them with the greatest clearness and certainty, yet they could not influence practice; abstract ideas being too frigid to warm the heart; too weak to draw out good affections; and too dim to be kept in view in the moment of action.

We have now given a full view of what our Author has advanced upon a very important subject, and heartily wish his Sermon may produce proper effects upon the minds of those who are principally interested in attending to it. When a Professor of Divinity, eminently distinguished too by his learning and abilities, delivers his sentiments with such freedom and boldness concerning the departure of Christians, of every denomination, from the simplicity of the Gospel, it cannot fail of giving

giving sincere pleasure to every friend to virtue and religion, and of lessening that attachment to the creeds and systems of fallible men, which has been so prejudicial to the interests of Christianity, and contributed, in a very high degree, to the spreading of scepticism and infidelity.

Resignation to the will, subjection to the authority, and regard to the judgment of God; the confidence of the righteous, and the self-condemnation of the wicked at the day of judgment, are the subjects of the 6th, 7th, 8th, 9th, and 10th Sermons of this volume; which concludes with the republication of a Sermon on the *Influence of the Pastoral Office on the Character*, in answer to Mr. Hume; for an account of which very judicious and truly excellent discourse, we refer our Readers to the twenty-fourth volume of our Review.

ART. III. *Gibbon's Account of Christianity considered*; together with some Strictures on Hume's Dialogues concerning Natural Religion. By Joseph Milner, A. M. Master of the Grammar-school of Kingston upon Hull. 8vo. 3 s. Cadell, &c. 1781.

WE are sorry that this performance has, from mere accident, so long escaped our notice; but we flatter ourselves that the Author will excuse us, when we assure him, that the omission did not proceed from any designed neglect.

Mr. M.'s Work is divided into three parts: In the first, he examines, and endeavours to set in a true light, some facts and characters, which he thinks have been mis-stated by Mr. Gibbon; in the second, he briefly considers the nature (the Author's own words) of Christianity; and in the third, he discourses on a variety of subjects, all reducible, however, to one point, the *recommendation* of the gospel to the attention of the polite and the learned, and the vindication of its doctrines from the aspersions of Mr. Gibbon,—whom he allows to be a man of exquisite judgment, sound classical erudition, and every quality necessary to form the accomplished historian. His sound judgment, however, Mr. Milner tells us, has not secured him from a series of mistakes in every thing relating to Christianity; nay, one thing is clear, he further says, *viz.* that Mr. Gibbon cordially hates Christianity.

We have no doubt of our Author's sincerity, nor of the uprightness of his views, and think his zeal for the honour and interests of Christianity highly commendable, but cannot help observing, that, in our opinion, his *zeal* is not according to *knowledge*. This, we apprehend, will clearly appear to most of our Readers from the following short passages.

Speaking of reason, and *rational* religion, he says,—‘Man being dark and blind with respect to God, and the beauty of holiness,

holiness, through the fall, a very considerable branch of that *eternal life, which God gives him in his Son*, lies in the gift of the mind, or Spirit of Christ the Lord. Hence, and not from the best use of the most improved rational faculties, however useful they may be in all things else, he has a proper perception of real Christianity.'—'The spiritual faculty is a perfect mystery to those who are merely possessed of the rational.'—'The bold intrusions of reason have been a most powerful cause of our national depravity.'—'The true nature of gospel truth, grace, and glory, and all the enjoyment, and all the holiness thence arising, a natural man, so remaining, must continue destitute of to eternity.'—'The extravagant applauses bestowed on the rational, have entirely jostled out of our religious system the *spiritual powers*; and so specious and plausible is the deceit, that even many good men do much impede their spiritual progress, by their excessive leaning to what is called rational in religion.'—'Let Reason be kept to her province, be respected, cherished, and encouraged in it, by every method; but let her not pretend to incorporate with spirituality itself, though she may judge of the circumstances that relate to it.'—'In a being so corrupt as man, the most vigorous exercises of reason are, in religion, good for little else than to confound and mislead him. The intellectual faculty, the more solid and piercing it is, sinks only the deeper in absurdity, whilst it mixes itself with the mire and dirt of human depravity.'—'The leaven of reason has spread itself through all Christianity, and threatens to leave neither root nor branch.'—We leave our Readers to their own reflections on these extracts.

What Mr. Milner says of the love of fame, appears to us extremely injudicious.—'To seek the esteem of men (says he), as a motive for our good actions, is the mask of an hypocrite.'—'How necessary that the love of glory be eradicated, to render even heaven desirable! The most unrestrained profligacy of temper is not more unsuitable to the temper of the heavenly world, than that passion for glory, which is so commonly deemed the mark of a great and generous mind. Persons of such a taste may be useful and respectable citizens, they cannot be Christian believers.'

Strange doctrine this! The great Author of Nature has, for the wisest and the most benevolent purposes, implanted the love of fame in the human mind; and we know that it has operated powerfully in many persons who have done honour to the Christian name and character. Christianity, indeed, furnishes higher and nobler motives to the practice of virtue, than the desire of fame; but when the passion for glory is directed and regulated by Christian principles, when it is joined, as we are persuaded it often is, to an earnest desire of the approbation of

OMNISCIENCE, the united influence of two such principles must warm and animate the soul, must give life and energy to all its exertions, and must ever produce a sublimity of virtue.

ART. IV. *A Letter to the Author of the History and Mystery of Good Friday* †. By a Layman. 8vo. 1s. Rivington. 1782.

THE objections of the Dissenters to the fasts and festivals of the Established Church may be reduced to the following heads: "The Almighty, by a positive command, hath allotted one seventh part of our time to his own immediate service by the acts of public devotion: and *only* that part. All institutions which exceed this limited portion are the superfluous appointments of mere human authority, exerted beyond the prescriptions of the Divine law, and therefore not obligatory on Christians. And especially may we dispute their propriety, when it cannot be ascertained when the events, to which such redundant institutions more immediately refer, really took place. Hence the veneration of them receives a double objection. Religion doth not authorize them: and chronology cannot determine their date."

This is the main ground of the debate. The Author of the present pamphlet joins issue on the footing of these objections, and proceeds to shew cause why fasts and festivals ought to be appointed by Christian legislators, and for what reasons Christian subjects ought to submit to their appointments.

That one day in seven was prescribed by Divine authority, and in the very body of the moral law, he pretends not to question. But, though one day in seven was appointed, he strenuously insists, that it was not to the exclusion of any other that particular circumstances might authorize the appropriation of to the purposes of religion. Though the law respecting the Sabbath was given to the Jews, yet, nevertheless, we are informed from the Mosaic code, that other days were also considered as sacred by the express appointment of the legislator himself.

Hence the Feast of the Passover, of Weeks, of Expiation, of Trumpets, of Tabernacles, of a day of Atonement, &c. &c. from which it appears, that God required more than a seventh part of time to be dedicated to his service; for at the appointment of these festivals it is expressly said, "It shall be a holy convocation to you; ye shall observe it by an ordinance for ever."

From a review of the subject respecting the institution of fasts and festivals, the Author concludes, that "worldly powers

† See Rev. Vol. LVII. p. 330.

have a right to appoint them.' If any objection should arise from their being *Jewish* institutions, the Author observes, that the same liberty of departing from the exact letter of the Ten Commandments was claimed by the Apostles of our Lord also. They appointed fasts, they attended feasts—and that too after our Saviour's ascension.

With respect to the exact day on which the several events commemorated happened, the Author observes, that it is an object not worth contention. The *day* considered in itself is nothing: but all its consequence depends on the appropriation given it. It is the *thing* itself that ought to be the grand object to a Christian. And though the chronology may not be settled, yet there is *something* which none but infidels can dispute; and it is *that* which ought to be kept in mind, and therefore to appoint a *particular* time to commemorate it cannot be absurd or superfluous. He particularly instances in the three grand institutions of the Church, viz. Christmas, Good Friday, and Easter Day. We ought undoubtedly to maintain an habitual sense of the importance of those events; but will that habitual sense be lessened by the appropriation of any particular days to the commemoration of them? Will they not rather come in aid of the general impression? Will not their habitual influence be strengthened by this particular appropriation?—With respect to the alteration of the 7th day to the 1st, the Author observes, that there is no positive command for it. The whole rests on tradition; and that tradition pretends not to any explicit abrogation of the original appointment. There is a great deal in this argument. We know not what a Dissenter can advance to evade the force of it. We should be glad to see. But let him remember his ground, and adhere closely to it. Let him produce the *authority* for the alteration of the Sabbath: but if he doth not prove that authority to be expressly divine, and if the evidence of it be not something better than traditional, he will give a Churchman an advantage over him, that he will find it very difficult to surmount.

The Author makes a good use of the *argumentum ad hominem*. The Dissenters do not object to the appropriation of some days to commemorative purposes. They observe the 5th of November; and keep national fasts. These appointments are merely human. If we object to one institution, because it is not founded on better grounds, why not to another for the same reason? Is there no *will-worship* among the Dissenters?—nothing but what they can appeal for “to the Law and to the Testimony?”

‘You are a Dissenter (says this Writer), the pastor of a congregation, we will suppose, and you think it wrong to dedicate that time to the service of God which ought to be employed in secular affairs. Suffer me to ask, Do you enforce by your prac-

tice the doctrine which you deliver from the pulpit, or send forth to the world in your publications? Permit me to give a recent instance of the propriety of this objection. Has not the Rev. Mr. R.'s * meeting-house, in Cambridge, been opened for Divine worship, till within these few years, every *Thursday* as well as Sunday? Has not notice been given from that gentleman's pulpit, that "on such a day Mr. *So-and-so* will deliver a lecture at this Meeting?" And have not printed hand-bills been delivered through the town of Cambridge to the same effect? The Dissenters talk loudly of the expence of keeping such days as the Church hath appointed for public service. The poor lose their labour; and not to earn, is to pay. This Author observes, that the same objection must be made against the Week-day Lectures of the Dissenters, Repetitions, Preparation Sermons, &c. &c. Among the rational Dissenters (as they are called) those superfluous services have been long discontinued; but among the orthodox, they are almost universally kept up. The Writer of this Letter, however, only follows the Author of the History and Mystery of Good Friday in this track of calculation: for it is a mode of reasoning so very pitiful, that no one would have condescended to have made use of it, if he had not been eager to catch at *any* thing to support his argument.

The following is too curious to be omitted: "*The Church hath not power to decree rites and ceremonies!* But a Dissenting minister hath power to make a *SHEW-ROOM* of his meeting-house, if he pleases; and suffer hand-bills to be distributed like the people who have *WILD BEASTS* to be seen: as for instance, "This evening, Oct. 24, at half past six o'clock, Mr. Murray of Newcastle, Author of Sermons to Asses, will deliver, in Mr. Robinson's Meeting, a Lecture upon Dan. xii. 6. *How long shall it be to the end of these wonders?* In this Lecture there will be given some curious demonstrations upon chronology, worthy of the attention of every one. Things *strange* and *new*, and unexplored before, will meet the ear." And it may be hinted at the conclusion of the discourse, that it will be necessary for the congregation to *put some money in the plate*, to defray the expence of the preacher's journey, &c. Excellent doctrine! faithful shepherds! pious preachers! "It is written, My house is the house of prayer; but ye have made it a den of thieves."

* Mr. Robinson, supposed to have been the Author of the History and Mystery of Good Friday.

ART. V. *The Prophecies and other Texts cited in the New Testament, compared with the Hebrew Original, and the Septuagint Version. To which are added Notes.* By Thomas Randolph, D. D. President of C. C. C. Oxford, and Lady Margaret's Professor of Divinity. 4to. 2s. 6d. Rivington. 1782.

A Most useful and valuable publication! The collection hath been made with much labour: and the whole is arranged with great accuracy and perspicuity. At one view the student in divinity is presented with the original text in the Hebrew, the quotation of it in the New Testament, and the translation of it in that ancient version, called the Septuagint. This will save him much expence of time and labour; and enable him to make with great facility a just comparison between the one and the other, as they are placed in opposite columns on the same page. The Hebrew is without points, in a type remarkably elegant and clear. The Greek characters are accented:—and the printing of the whole is correct and masterly.

The learned Author observes, in his Introduction, that ‘some years ago, great objections were made to the citations in the New Testament from the prophecies in the Old. These were said often not to agree with each other. One thing said, in order to account for this disagreement, was, that the writers of the New Testament took their citations from the Septuagint translation: but I found that though this might sometimes be the case, yet it was not generally true. I found them in some places differ from both. In order to obtain fuller satisfaction on this head, I drew out the following tables, where the citations in the New Testament are placed in the middle, between the original Hebrew on the one side, and the Septuagint translation on the other.’

Dr. Randolph adopts the reading of the *Vatican* edition of the Septuagint: and notes such material alterations as occur in the celebrated *Alexandrian* copy, in the annotations at the end of this work.

Upon comparing the citations in the New Testament with the Hebrew, there is a most *exact* and *literal* correspondence in the following texts: viz. Hof. xi. 1. and Matth. ii. 15. Deut. viii. 3. and Matth. iv. 4. Deut. vi. 16. and Matt. 4. 7. Hof. vi. 6. and Matth. ix. 13. and xii. 7. Lev. xix. 18. and Matth. xix. 19. and xxii. 39. Ps. cxviii. 22, 23. and Matth. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. Ps. cx. 1. and Matth. xxii. 44. Mark xii. 36. Luke xx. 42. Ps. xxii. 19. and Matth. xxvii. 35. Ps. xxii. 2. and Matth. xxvii. 46. Isa. liii. 12. and Mark xv. 28. Luke xxii. 37. Lev. xii. 8. and Luke ii. 24. Ps. lxix. 10. and John ii. 17. Ps. lxxxii. 6. and John x. 34. Isa. liii. 1. and John xii. 38. (Vid. Rom. x. 16.) Ps. xxii. 19. and John xix. 24. Ps. cix. 8. and Acts i. 20. Gen. xxii. 18. and Acts iii. 25. Ps. li. 2. and Acts iv. 25, 26. Ps. li. 7.

and Acts xiii. 22. Ps. ii. 7. and Acts xiii. 33. Isa. lv. 3. and Acts xiii. 34. Exod. xxii. 27. and Acts xxiii. 5. Ps. v. 10. and Rom. iii. 13. Psal. cxl. 4. and Rom. iii. 13. Ps. xxxvi. 2. and Rom. iii. 18. Ps. xxxii. 1, 2. and Rom. iv. 7, 8. Gen. xvii. 5. and Rom. iv. 17. Gen. xv. 5. and Rom. iv. 18. Ps. xlv. 22. and Rom. viii. 36. Gen. xxi. 12. and Rom. ix. 7. Gen. xxv. 23. and Rom. ix. 12. Mal. i. 2, 3. and Rom. ix. 13. Exod. xxxiii. 19. and Rom. ix. 15. Exod. ix. 16. and Rom. ix. 17. Lev. xviii. 5. Rom. x. 5. Ps. cxvii. 1. and Rom. xv. 11. Isa. lii. 15. and Rom. xv. 21. Job v. 13. and 1 Cor. iii. 19. Deut. xxv. 4. and 1 Cor. ix. 9. Exod. xxxii. 6. and 1 Cor. x. 7. Ps. xxiv. 1. and 1 Cor. x. 26. Ps. viii. 6. and 1 Cor. xv. 27. Isa. xxii. 13. and 1 Cor. xv. 32. Is. xxv. 8. and 1 Cor. xv. 54. Psal. cxvi. 10. and 2 Cor. iv. 13. Isa. xlix. 8. and 2 Cor. vi. 2. Exod. xvi. 18. and 2 Cor. viii. 15. Ps. cxii. 9. and 2 Cor. ix. 9. Isa. liv. 1. and Gal. iv. 27. 2 Sam. vii. 14. and Heb. i. 5. Ps. civ. and Heb. i. 7. Ps. xlv. 7, 8. and Heb. i. 8, 9. Ps. viii. 5, &c. and Heb. ii. 6. Ps. xxii. 23. and Heb. ii. 12. Isa. viii. 17, 18. and Heb. ii. 13. Gen. ii. 3. and Heb. iv. 4. Gen. xxii. 16, 17. and Heb. vi. 13, 14. Deut. xxxii. 35. and Heb. x. 30. Gen. xlvii. 31. and Heb. xi. 21. Josh. i. 5. (Vid. Deut. xxxi. 8.) and Heb. xiii. 5. Lev. xi. 44. and 1 Pet. i. 16.

○ An equal number of texts with the above may be produced which very nearly, though not so literally, agree with the original Hebrew. About twenty-four passages agree in sense with the Hebrew, but differ in words. About eight give the general sense; but either abridge or enlarge it in expression. Six differ from the Hebrew, but agree with the Septuagint. These are the following: Isa. xxix. 13. and Matth. xv. 8, 9. Ps. xvi. 8. and Acts ii. 25. Amos v. 25. and Acts vii. 42, 43. Is. lv. 3. and Acts xiii. 34. Ps. xix. 5. and Rom. x. 18. Prov. iii. 34. and Jam. iv. 6. There are about twenty-one citations in which we have reason to suspect that either the Apostles read the Hebrew differently; or put some other construction on the words than what is affixed to their signification in our Lexicons. The Author instances particularly the citations in Matth. ii. 6. and xi. 10. and xv. 8, 9. and xxvi. 31. Luke iv. 18, 19. John xix. 37. Acts viii. 32. and xiii. 41. and xv. 16, 17. Rom. iii. 14. and ix. 33. 1 Cor. ii. 9. &c. &c. &c. There are eight places in which the Hebrew hath the appearance of having been corrupted. Vid. Acts ii. 25. compared with the parallel passage in Ps. xvi. 8, &c. Also Acts xv. 16, 17. compared with Amos ix. 11, 12. Rom. xv. 10. comp. Deut. xxxii. 42. 1 Cor. xv. comp. Hos. xiii. 14. Heb. v. 6. comp. Ps. cx. 4. Heb. x. 5. comp. Ps. xl. 7. These suspicions of corruption in the original

text have received great confirmation from the late very elaborate collations of Dr. Kennicott.

It appears from the present collection of parallel passages that about seventy texts in the New Testament have been taken *verbatim* from the Septuagint; or at most only changing the person, &c. About forty-seven have a slight variation from this ancient version. Thirty agree in sense, but not in words: thirteen differ from the Septuagint, where they exactly or very nearly correspond with the Hebrew. And nineteen differ so far from the Hebrew and the LXX. as to make it probable that they were taken from some other translation or paraphrase.

Dr. Randolph hath affixed critical and explanatory notes to the present work, in which the *correspondencies* and *variations*, and the several texts in the Hebrew and Greek, are minutely set down, and judiciously commented upon. From an impartial Review of the whole, it must appear to every candid and unprejudiced Reader, that the Writers of the New Testament took no other liberties in their citations from the Old, than are generally allowed even to the most accurate writers in their appeals to the authority of others. Some of these quotations may be rather called references than citations: they are more designed to illustrate than to prove: and may be considered as allusions rather than as arguments. This point is well reasoned by the learned Author. Instances are also pointed out to exemplify and to corroborate his sentiments respecting the corruption of the Hebrew text. The fact is too obvious to be denied; though infidelity may cavil at the candour of the concession; and some weak and timorous believers may take offence at the boldness of it. However, the Author takes care to guard it in the best manner, to baffle objections on the one hand, and to remove scruples on the other.

Though God hath not wrought perpetual miracles to preserve his holy Scriptures invariably the same without any alteration, yet he has not left us without all remedy or resource. We have greater helps towards correcting the Hebrew text, than that of any other ancient author whatsoever. We have the Samaritan copy of the Pentateuch received by the Samaritans about 400 years before Christ. We have the Septuagint translation, which (or at least part of it) was made 2000 years ago, all of it older than the Christian æra. We have the Vulgate version, the chief part of which is taken from St. Jerom's translation from the Hebrew. We have some fragments of the old Italic version. We have the Syriac version, taken from the Hebrew, which is generally supposed to be very ancient, made soon after the times of the Apostles. We have the Arabic version, which, though not so ancient, was translated also from the Hebrew. The agreement of this version with many of the citations in the New Testament, and that sometimes in opposition to the present Hebrew copies, is very remarkable. We have the Chaldee paraphrases, two

of which are supposed to be as ancient as our Saviour's time. And though we do not set up any of these in opposition to the Hebrew original, or suppose them to be free from all error or imperfections, yet they may be of singular use in amending and correcting the original text. We find that these, in many instances, read the text differently from what we have it now in our printed copies. If this reading gives us a much better sense, why should we not prefer it? Some of the citations in the New Testament differ from the present Hebrew text; but agree with these versions: and this I cannot but look on as a plain proof that our present copies are faulty. We have also several MSS. of the Hebrew Bible, some of them of good authority, near 800 years old. These have been hitherto strangely neglected. An opinion seems to have prevailed, that all the Hebrew copies were invariably the same: but the contrary hath been fully demonstrated. The learned Dr. Kennicott hath, with indefatigable industry, discovered and collated, or caused to be collated, 600 manuscripts. These differ in many respects from the printed copies. Some variations there are of great consequence, and by the help of them the text may be greatly amended; and great light thrown on many obscure passages. Several difficulties have been cleared up, inconsistencies have been removed, objections answered, the old version in some points confirmed, and the citations in the New Testament justified.

ART. VI. *Annus mirabilis*; or, The eventful Year 1782. An historical Poem. By the Rev. W. Tasker, A. B. 4to. 2s. 6d. Doddsley. 1783.

THE praise of genius cannot be wholly withheld from this Writer. But his genius is "*extravagant and erring*." His judgment is not equal to his imagination. He seems to have no steady principles of taste to attemper and regulate his powers of invention: which are suffered to rove at large and to act at random. There is no arrangement in his ideas; and little selection in his expressions. Hence his performances are mixed and made up of heterogeneous matter. We discover in them the glowing and the frigid; the sublime and the bombast; the beautiful and the vulgar.

The present poem is a very striking proof of this. It hath every quality of good and bad poetry strangely blended.—We acknowledge the difficulty of the Author's undertaking: and on that score are willing to make the most candid apology for its defects. Recent events, familiar names, and familiar circumstances ill accord with the dignity and solemn tone of the heroic Muse. They have somewhat of the air of burlesque, and we are tempted to smile in the midst of a grave narration, even while the poet

paints to public view
The mighty wonders of sam'd EIGHTY-TWO!

The

The following passages have the sound of *Travestie*:

Still from their brazen throats his *guns* roar loud,
Like Jove's own thunders burbling from a cloud.

* * * *

As when the hundred-handed giant strove
And hurl'd his hundred darts 'gainst thund'ring Jove;
Thus Paris, while each heartless seaman runs,
Returns rare thunders from her—*hundred guns*.

Mr. Tasker, in his description of the engagement between Rodney and De Grasse in the *Ville de Paris* (called *Paris* by a poetical licence for the sake of the metre) had so often made use of *cannon*, that he was obliged, for the sake of variety, and in the last instance for the sake of the rhyme, to come down to *guns*. The word hath a most *un-epic* sound: and yet, if, like some nicer poets who affect an uncommon chastity of expression, he had called them *tubes*, he would have made the matter still worse.

Long were to tell the vigilance of *Hood*,
When he on wings of all the winds pursued
The flying fleet, and in their rapid way—
Stepp'd four arm'd vessels in the narrow sea.

He ought to have taken the whole fleet, as he pursued it so much like a God; or at least have given his poet an opportunity of exulting in their total destruction.

No further subterfuge, no further flight,
Lo! *guns*, and men, and *masts*, ALL sink to endless night!

One instance more of the genuine mock-heroic (though without design) will suffice. The Poet describing the *floating batteries* of the Spanish navy which appeared before Gibraltar, speaks thus graphically of their form:

Wond'rous their structure, and unusual size,
On their shorn decks, nor masts nor sails arise;
Unweildy, dragg'd by num'rous oars thro' tides,
Their low-built decks secure with *raw bull-hides*.

This account it must be acknowledged is *literally* true. But is it poetical? "And yet, Mr. Tasker may say, if the floating batteries are to be described, how could the Poet omit what was so essential to their structure and designation as the *raw bull-hides*?" Hence the difficulty of his present undertaking; a difficulty which a less adventurous poet, benumbed with the *Fuga Culper*, would have declined encountering with.

To point out the faults of this poem would be a tedious and invidious task. Let its more meritorious part rescue it from condemnation; and let the misfortunes of the man plead for the defects of the poet!

In spite of the '*wet, springy backs*' of the '*raw bull-hides*,' there is true poetic spirit and sublime imagery in the description of the late celebrated rencounter at Gibraltar:

Where

Where Calpe's rock laughs at the threat'ning waves
 While round his base old Ocean foams and raves;
 Turn martial goddess! turn with glad surprise,
 And view an object *worthy of thine eyes*.
 Behold thy ELLIOT, with his little band,
 Two mighty monarchs' blended powers withstand:
 Amid surrounding dangers, brave, sedate,
 And nobly struggling with the storms of fate,
 In action valiant, and in council sage,
 Like Homer's Nestor vigorous in age.
 O! for a bird of the Mæonian wing
 T' ascend the Heav'n of verse, and soaring sing,
 Then should old Tarif's mountain live in song
 Like Priam's Troy, besieged *half as long*.

The Poet pays a very just tribute to the distinguished bravery and humanity of Mr. now Sir Roger Curtis; and uniting his name with the ever honoured and illustrious name of Elliot, apostrophizes, in very animated language, the 'heroic pair.'

'If aught the powers of mighty verse avail
 Your blended names shall shine in poets' strains
 While English honour lives, or Calpe's rock remains.
 With rays congenial like twin stars shall flame,
 And sparkle in the ætherial space of old heroic fame'

Mr. Tasker, in a mingled vein of lamentation and humour, sings a *grace* o'er the Poet's slender repast: and it is a good one,

'The banish'd Muses hold a court their own
 In fancied dance round Phœbus' radiant throne;
 Scour o'er Parnassus in their lofty pride,
 And Pegasus the hobby-horse they ride.
 They breathe pure æther, and for heav'nly fare,
 Cameleon-like are taught to feed on air.
 Late on ambrosial metaphors they dine,
 While Hebe crowns th' ideal cup with wine,
 Press'd from harmonious grapes on rich Pieria's vine.'

This is *subtle doctrine*! It does admirably well in poetry. But to "a parson much bemus'd in beer," the *practical use and application* would be ill recompensed by all the *harmonious grapes* that all the *vines* of Pieria ever produced.—*Hinc illæ lachrymæ*! —for Mr. Tasker is not only a poet by *choice*, but by *necessity*! The 'ambrosial metaphors' which feast his imagination, must support, as well as they can, his body too! He hath Apollo's bow; but, alas! it is not the bow with *two* strings. The Muse, however, is fruitful in resources; and if she cannot secure a jolly life, she can, at least, anticipate a merry death. Hear how her dutiful child would reconcile her to her fate:

'Art thou more gross and sensual in thy views,
 Canst thou not feed on Heliconian dews;
 Or why complain to me, O starving Muse?
 For I, alas! can yield thee no relief
 Opprest, distressed, in sequestered grief,

Like

Like fabled swan, raise then thy notes on high,
Sing thy last song, and sing it well, and die.'

Mr. Tasker is the very Job of poetry! Less patient spirits would have *curst* the Muse—and *died*. But though she starve him, yet he will never leave her nor forsake her. We hope, however, she will *blest* his latter end more than his beginning.

ART. VII. *Collegiana Curiosa*; or, Miscellaneous Tracts relating to the History and Antiquities of England and Ireland, the Universities of Oxford and Cambridge, and a variety of other Subjects; chiefly collected, and now first published, from the Manuscripts of Archbishop Sancroft, given to the Bodleian Library by the late Bishop Tanner. 8vo. 2 Vols. 12s. Oxford, printed; and sold by Rivington, Cadell, &c. in London. 1781.

MIGHT we judge of the importance of a publication by the number of respectable subscribers, this before us would certainly claim a considerable share of attention. Subscriptions, we know, are often promoted by connections, friendship, or other considerations; but whatever influence such considerations might have, as to the present performance, there can be no doubt that the Editor's prevailing motive has been the bringing to light some curious tracts, and letters, which have long rested obscurely on the undisturbed shelves of a library.

This miscellany being chiefly compiled from the manuscripts of Archbishop Sancroft, the Editor introduces his collection by some extracts from the BIOGRAPHIA BRITANNICA, respecting this prelate; to which is added a letter (never before published) from Mr. Thomas Baker, Cambridge, to Dr. Richard Rawlinson, of St. John's, Oxford; which letter contains an account of the Archbishop, taken from the MS. papers of Roger North, Esq; steward of his courts, and youngest son to Dudley Lord North. Dr. Sancroft was a public and a party man, and, consequently, his character has been differently represented. In common with other mistaken high-churchmen, no doubt, he entertained principles unfriendly to that liberty for which reason, humanity, and Christianity plead; but whatever inconsistency might otherwise appear in his conduct, it must be acknowledged that he gave a strong testimony of sincerity, as this writer remarks, in sacrificing high dignities and advantages to what he thought truth and honesty.

The first volume of this work contains seventy-four numbers; concerning some of which it will be sufficient to mention their names without any farther remarks: 'The antiquity, use, and privilege of cities, boroughs, and towns: written by Mr. Francis Tate of the Middle Temple, 9th Feb. 1568.'
'The antiquity, use, and ceremonies of lawful combats in England.'

England: written by the same, Feb. 13. A. 1600.' 'A discourse touching the unlawfulness of private combats: written by Sir Edward Cook, Lord Chief Justice of England, at the request of the Lord Henry Howard, Earl of Northampton.'

'Of a *lie*, how it may be satisfied, or at least how it ought to be dealt in by an Earl Marshal; as also what laws are necessary to be established to prevent the many barbarous mischiefs that daily do happen, for default of some such course to be taken. Anonymous.' This last is the best of the tracts on the subject, inculcating true principles of honour and magnanimity of soul, in opposition to duels and private encounters.

* No. 5. Of the first establishment of English laws, and parliaments in the kingdom of Ireland, Oâ. 11. 1611. Written by James Usher, afterwards Archbishop of Armagh.'

* No. 6. A discourse shewing when, and how far, the Imperial laws were received by the old Irish, and the several inhabitants of Great Britain. By the same.' The first of these articles may be somewhat entertaining at the present juncture. It appears very clearly, that early care was taken, and continued, that the laws of England should be observed in Ireland. As to the parliaments of that country, it appears also, that the first order out of England which the Archbishop could obtain concerning them, is the constitution of King Edward II. in the 12th year of his reign, directing that parliaments should be held yearly in the land of Ireland. By other means it is found that they had been held much earlier, even in the 48th of Henry III. As to the Imperial law, we are told, that the precise time of the first profession of the civil law in England was about the year 1149: It is more a matter of curiosity than of importance. The principles of good sense, of truth and equity, of justice and humanity, are now too well understood to render it necessary for us to look back to directions of barbarous, or far less enlightened ages, and rules prescribed in times of conquest or arbitrary power. We may insert here a short sentence from the next article; 'herein appeareth some of the glory and riches of the Common law above the Civil or Feudal laws; for these laws hammer out plenty of legal or chymical distinctions,—by reason whereof the poor clients in their courts roll the stone of Sisyphus.' Happy, then, are the people who are emancipated from these shackles, which, under the notion of superior learning and abilities, serve only to enrich and aggrandize, at their expence, a few individuals!

* No. 7. Of ancient tenures. Written by Sir Walter Raleigh.' This is a long and curious article. 'No. 8. is an original letter to the Marquis of Buckingham from Queen Anne, wife to James I. copied by Abp. Sancroft.'—This, if we mis-
take

take not, has appeared in preceding collections: we have certainly read it before, but do not recollect where.* As, however, it is very short, and relates to so great and so unfortunate a person as the celebrated Raleigh, our Readers will not be displeased with a transcript of it.

* Anna R.

'My kind dogge *, if I have any power or credit with you, I pray you let me have a trial of it, at this time, in dealing sincerely and earnestly with the King, that Sir Valter Raleigh's life may not be called in question. If you do it so, that the success answer my expectation, assure yourself that I will take it extraordinarily kindly at your hands, and rest one that wisheth you well, and desires you to continew still, as you have been, a true servant to your master.

'To the Marquis of Buckingham.'

No. 9. relates to a dispute between the Knights commoners, as they are termed, and the Aldermen of the city of London, concerning precedency; and it appears to have been determined, on the 19th February 1611, 'that within the city Aldermen shall have and take place and superiority before the said Knights commoners, which are freemen or citizens of the said city.'

'An apology for the late Lord Treasurer Sir Robert Cecil, Earl of Salisbury. Written by Sir Walter Cope.' This is addressed to his Majesty, no doubt meaning, James I. It is sensible and well written, according to the style of the time. But we have seen it before, perhaps, in the Harleian collection of tracts.

The next five numbers relate to the marriage of the children of James I. They begin with an account of the management as to the Spanish match, first proposed with the *Infanta* major, and after with the younger *Infanta*; written, with great appearance of fidelity, and in vindication of himself, by Sir Charles Cornwallis to the Lord Digby. Then follow, 'A discourse concerning the marriage propounded to Prince Henry with a daughter of Florence: written by the same, being the Prince's treasurer, at the Prince's commandment.' 'A letter to the King. By the same, being an apology for himself.' 'Mr. Thomas Alured his letter to the Marquis of Buckingham, 1620, to dissuade the match with Spain.' This Mr. Alured, or Aldred, is said to have been one of the Marquis of Buckingham's chaplains. It is written with freedom,—that

* This was the style of court favouritism in the reign of the British SOLOMON. "Dear Dad," and "Dear Gossip," was Buckingham's mode in addressing the King (in his private letters); and "Dear Dog," and "Dear Strife," stood at the head of his Majesty's loving billets to that minion.

freedom, which a consciousness of truth and duty inspires; more sufficiently than discreetly penned,' says Abp. Sancroft, who perhaps judged by the event; for it seems that the author was, on this account, committed to prison. We find that this letter, but not so 'large and full,' is to be met with, 'misdated,' in *Rushworth*, and it is also mentioned in Camden's *Annals*. The last number on this subject consists of 'Instructions to ——— Ambassador into Spain: by ———.' This is said to be written wholly in Abp. Sancroft's hand, and to it is annexed the following words: 'Q. If these instructions were written to Sir John Digby, by Sir William Cornwallis, Knt. elder brother of Sir Charles?' Whoever was the author, it discovers much good sense, friendship, and knowledge of the world.

Nos. 16, 17, 18, 19, 20, give some account of the state of the colleges, in the university of Oxford, in the time of Henry VIII. and Queen Elizabeth; tenths and first-fruits; old rents; annual revenues; number of scholars and students; and expences of the buildings of Christ-Church college.

'No. 21. Sir Balthazar Gerbier's project for an academy royal in England, in the reign of James I.'

'No. 22. A taste of some observations intended upon things most remarkable in the history of this kingdom, from the Norman invasion till the 12th year of our virtuous Sovereign Charles the First, whom God have in his precious custody. Written by Sir Henry Wotton.' This is one of the most agreeable articles in the volume: it only gives us a view of the reign of William the First. We find it has been printed among Sir Henry's remains, but with variations from the copy. His character of William is thus expressed: 'Now for the constitution or character of his person, or mind: he was not of any delicate texture; his limbs were rather sturdy than daynty; sublime and almost tumorous in his looks and gesture, yea even in his oaths; for they say he used to swear *By the resurrection of the Son of God*. By nature far from profusion, and yet a greater sparer than sayer; for though he had such means to accumulate, yet his forts, castles, and towns which he built, and his garrisons which he maintained, and his feasts, wherein he was most sumptuous, could not but soak his exchequer.—One strange and excellent fame doth follow him, that the land hath never been so free from robberies and depredations as through his reign; scarce credible in such a broken and shuffling time, if it were not so constantly delivered. But, it should seem, to ingratiate himself with the vulgar (with whom there is nothing more popular than security), he made it a masterpiece of his regiment; and perhaps action had pretty well evacuated the idle people, which are the stock of rapine.'

Mr.

Mr. Fuller's observations of the shires is a humorous article, representing the counties as complaining of Madam London, who devours them all, and snatching her crown from her; but at length in comes Mother England, a grave matron, who soon settles the dispute.

'No. 24. An abstract of the plate presented to the King's Majesty by the several colleges of Oxford, and the gentry of the county, 20th Jan. 1642.'

The next number might have been spared, not that it is void of sense, or ill written, but it is produced by a prejudiced party-man on party-affairs, and the subject treated accordingly. 'Of the origin and progress of the revolutions in England. Written by Mr. M. Wren.' It relates to the times of Charles the First. The Author finds out many causes for this calamity, but he neglects, or passes slightly over the chief, viz. the arbitrary and oppressive principles and practices of government. No doubt there were faults on all sides, as there ever are in such contentions; but every man who loves his country, his friends, himself, will surely rejoice in the downfall of slavish and tyrannical maxims and usurpations.

'No. 26. A letter of Dr. Lloyd, bishop of St. Asaph, to Mr. Thomas Price of Llanvyllen, concerning Jeffrey of Monmouth's history, &c.' This will afford some entertainment to the exact antiquary.

Nos. 27, 28, 29, 30, 31, 32, relate to the affair of printing in the two universities. The last of these papers is dated 12th September 1634.

'No. 33. Reasons why the judicature or expulsion of a scholar or fellow of a college, doth not belong to the determination of the judges of the common law.'

We now arrive at the most interesting and important part of the volume, consisting of a number of papers relative to the conduct of King James II. and the consequent happy revolution in the English state and government. We can do little more than lay before our readers the titles of these papers.

'The dockett of King James the Second's license, dispensation, and pardon for Obadiah Walker, Nath. Boyse, Thomas Dean, and John Bernard, May 1686.' These persons were Papists, members of the university of Oxford, in whose favour the lawless King exerted his supposed dispensing power, as he did in many other instances. 'List of books which Obadiah Walker was permitted to print, by a license from King James II. May 1686.' Our readers will easily judge of what kind these books were.

'King James the Second's license, dispensation, and pardon for Edward Selater of Putney, Surry, clerk.' 'License, dispensation, and pardon for John Massey, M. A. Fellow of Merton

Merton College, late appointed Dean of Christ-Church, Oxford.'

' Princess of Orange's letter to Archbishop Sancroft. Copy of Abp. Sancroft's answer. Probably never sent.' Two letters to the Archbishop from Dr. Stanley, in Holland, relating to the measures employed by the King, to gain over the Princess of Orange to the church of Rome, and her firmness to the Protestant cause, with other particulars.

' Matter of fact: by the E. of Cl - - - - - Concerning the King's dispensing power and the Test act.' ' Audacious attempts of Popish seducers in King James's reign.'

A number of short letters to and from the Archbishop and Bishops, followed by the petition against distributing and reading his declaration for liberty of conscience; conferences with the King thereupon, and the warrant committing them to the Tower: Several other letters on this subject; instructions for the Bishops relative to their trial; speeches prepared by some of them, and proceedings at Westminster Hall on the 29th and 30th of June, 1688, when they were, on a unanimous verdict, honourably and joyfully released.

' No. 59. Articles recommended by the Archbishop of Canterbury to all the Bishops within his Metropolitan jurisdiction, the 16th July, 1668.' This contains a number of pious, judicious, candid, and useful directions. ' Instructions to the Judges itinerant in summer 1668, together with Justice Allibon's charge at the assizes at Croydon.' No. 60, 61, are of a different kind, and, under a specious appearance, labour to reconcile people's minds to those methods which the King wished to employ, and those principles he would have established.

' Copy of an address to King James II. from the Bishops,' presenting several articles of complaint worthy their station and character. ' An account of some of the Bishops presenting an address to the King, with ten advices.'

The last number we shall particularly specify is the 71st, ' A journal of what passed between the King and some of the Bishops, concerning an abhorrence of the designs of the Prince of Orange, 1668. With some original letters.' This is a valuable part of the Collection, but will not admit of extracts. Beside the general account, we have particular relations of the conferences given by the Bishops of Rochester and of Peterborough. The volume concludes with a vote of thanks from the House of Commons ' to the clergy who have preached and written against Popery, and refused to read the King's declaration for toleration, in opposition to the pretended dispensing power claimed in the late reign of King James II. and have

have opposed the ecclesiastical commission: dated 1st February 1688.'

On the whole, this is a useful and entertaining publication. We were rather surprized that it should contain so many papers which have before appeared in print; and particularly some concerning the Revolution, that have been published in the Appendix to the State Letters and Diary of Henry Earl of Clarendon.

It is a pity that Mr. Gutch, the Editor, was not better acquainted with former collections of a similar kind: the public are, however, certainly obliged to him for some truly valuable pieces which he has communicated to them in the present miscellany.

(*An account of the 2d Volume in our next*)

ART. VIII. *An Answer to Dr. Priestley's Letters to a Philosophical Unbeliever.* Part I. 8vo. 2 s. No publisher's name. 1782.

THE writer of this letter is an avowed *atheist*; and lest his simple declaration should not be credited, he swears to the truth of it. But what doth he swear by? Whom doth he appeal to? not to God: for he believes there is none. And as he thinks he can swear by nothing greater, he swears by his—HONOUR! 'As to the question, whether there be such an existent being as an *atheist*, to put that out of all manner of doubt, I do declare upon my *honour* that *I am one*. Be it therefore for the future remembered, that in London, in the kingdom of England, in the year of *our Lord* one thousand seven hundred and eighty one, a man has publicly declared himself an *Atheist*.'—Was ever honour so pledged! When it "fell among gamblers, it was stripped and wounded, and left half dead." It remained only for the *atheist* to finish the date of its shame and wretchedness.]

The writer, who *calls* himself William Hammon, seems to be one of those needy adventurers for fame, who, unable to procure attention in any reputable walk of publication, flatters himself with the hopes of exciting it by a daring attack on the common sense and opinions of mankind; and thus, by the worst species of novelty, create a name which he would have in vain sought for by more liberal pursuits in the accustomed tracks of speculation, or by any original investigations which required vigour of genius, or depth of discernment. Mr. Hammon, in the advertisement prefixed to his performance, disavows all intentions to overthrow revealed religion. 'The question here handled (says he), is not so much, whether a deity and his attributed excellencies exist, as whether there is any *natural* or *moral* proof of his existence and of those attributes? Revealed religion is not descanted upon; therefore Christians at least need

take no offence.' This low subterfuge in base equivocation, leaves us in doubt whether to despise his meanness, or detest his insincerity.—He cannot be so ignorant as not to know, that an attack on natural religion eventually, as far as it is effectual, injures revelation. A man undermining a foundation may as well pretend that he hath no design on the superstructure, as this *man of honour* may declare, that though he attempts to prove that there is no evidence of the being of a God from nature, yet that revelation hath nothing to fear from the proof. In *reality* it hath nothing to fear from *his* attempts. But it owes no thanks to his good-will. Revelation *supposes* the existence of a First Cause. It is a *postulatum* in nature; and reason is sufficient to settle this point without any supernatural illumination; or any supernatural evidences, internally bestowed by grace, or externally displayed by miracles. If this be denied, all the proofs to corroborate revelation must be unsubstantial and delusive. We will for a moment suppose—and it will be only the chimæra of a moment—that this writer's arguments have so far overcome our accustomed sentiments, as to force from our minds the belief of a God, and really produced the effects they were intended to have on our mode of speculation on nature. If the proofs from nature fail, and if every evidence already given were ineffectual to work conviction, *what* could convince us? 'Revelation.'—But how can revelation convince us? 'By the power of miracles.' And what are miracles? 'Evidences of the existence of the Deity given out of the common and ordinary course of nature.' But if the *general system* of nature doth not establish the proof of his existence, how can it be proved by any *partial deviations* from its ordinary laws? If these laws in their *full and constant* operation cannot prove it, is it not absurd to appeal to their occasional aberrations? Can one wonder have so much weight, and ten thousand have none.—We should not be convinced even if *one was to rise from the dead*—for as atheists, reasoning like the present writer, we should say, "There is some wonderful power in nature (though not distinct from it), which makes it to be *that* which it is; and that also which it *hath been* from eternity. Changes very wonderful and to all men unaccountable have happened. We believe that power, whatever it is, may have something folded up in it, that may at times produce those changes—those deviations from the common and apparent order of the general system which some esteem miraculous. But we do not believe that a being *distinct* from the universe causes those *changes*, any more than we believe that such a being caused, in the beginning, the order which universally takes place in the great system of nature. We cannot account

for

“ for the latter ; which however is the most extraordinary : but
“ if, by surmounting the common prejudices of mankind, and
“ their general habits of reasoning concerning causes and ef-
“ fects, we can dispense with *that* greater difficulty, we may
“ be well satisfied to leave the lesser unexplained ; and resolve
“ it at once into the same unknown principle by which the
“ revolutions of nature are performed ; and which, amidst a
“ boundless variety (the *particulars* of which we cannot enu-
“ merate), maintains a general uniformity ; to which miracles,
“ *all* things considered, are no exception, as they may only
“ constitute a part of the universal system.”

The Atheist, on the ground of his own hypothesis, must recur to some *mysterious arrangement* which the understanding cannot possibly comprehend or account for. What he calls *the settled and eternal constitution of the universe*, where a first cause is excluded, is so utterly unintelligible, that at the utmost the Atheist must content himself with the *sound of the words*, without having it in the compass of imagination to affix any thing that bears the appearance of meaning to them. They baffle all speculation : they run counter to all experience. Atheism is indeed the mystery of mysteries !—The supposition of a First Cause is, we grant, attended with difficulties, owing to our limited views and imperfect conceptions of spiritual beings. The subject also is so vast, that, like eternity and infinity, we are lost in it. But the supposition of a First Cause involves less and fewer difficulties than the exclusion of it from the creation and establishment of the universe. And ought we not to adhere to that hypothesis which is least embarrassed ; the parts of which most accord ; have most simplicity and least confusion ? To avoid lesser difficulties, shall we run into greater ? To avoid what is incomprehensible, shall we run into what is contradictory—absurd—impossible ?

We shall not trouble ourselves or the reader with a detail of this writer's arguments. He goes over the ground of the French atheist *Mirabeau*. To the learned they are already well known : as are also their confutation. There is no end to idle cavilling. Sophistry will ever find something in an indefinite subject that hath a tendency to puzzle sober reason. It will demand, what cannot in the nature of things be complied with. It will bring particular objections which can only be thrown into a general mass, and be confuted on general principles. And there is one principle laid down by the apostle, which the concurrent sentiments of mankind have established as an axiom which atheism cannot overthrow, nor sophistry evade, without involving itself in absurdities and contradictions without end—‘ *As every house is builded by some man, so he that built all things is God.*’

ART. IX. *Additional Letters to a Philosophical Unbeliever.* In Answer to Mr. William Hammon. By Jos. Priestley, LL. D. F. R. S. Honorary Member of the Academy of Sciences at Petersburg, and of the Royal Academy of Medicine at Paris. 8vo. 1 s. 6 d. Johnson. 1782.

THIS learned and ingenious Author hath condescended to make a serious reply to a work in many respects unworthy of his notice. But as the challenge was given, he thought he was obliged in honour to meet it. His sense of duty got the better of his pride: and though, as a philosopher, he must despise his antagonist, yet as a Christian he thought he was bound to 'rebuke the Gainfayer,' lest by his craftiness he should beguile the unwary, and 'lead captive silly souls laden with their iniquities.' The motive was a good one; and yet, perhaps, it might have been more prudent to have let the Atheist rest in obscurity.

Dr. Priestley, in these letters, convicts Mr. Hammon of dissingenuous conduct, and of unfair and absurd reasoning. He attempts, by a series of close but perspicuous arguments, to establish the natural evidence of the existence and attributes of the Deity. In his former letters he explained those principles and modes of argumentation which tend to confirm his system of natural religion; particularly that part of it which relates to the moral government of the Deity. 'Our *data* (says he) are contained in the *same face of nature*, which is equally open to our inspection. Let us then consider the different conclusions that we draw from the same premises.

'To instance in some one part of the system of nature, as a specimen of the whole, I have observed, that from whatever reason we are led to conclude that a *telescope* required a maker, an *eye* must have required a maker also; since they are both of them equally mere *instruments*, adapted to answer a particular purpose. They, therefore, prove the existence of what we call a *mind*, capable of perceiving that end or purpose, with a power of providing that means, and of adapting it to its end.

'This mind must be a thing entirely foreign to the telescope, and consequently to the eye; it being as contrary to appearances that the eye should make any part of this mind, as that the telescope should.

'In the same manner we are necessarily led to conclude, that the *animal* whose eye it is, is the production of some mind, or intelligent being (for every *power* is referred to some *substance*) foreign to itself, and also the *system* of which that animal is a part, comprehending the whole *visible universe*; each part of which bears a relation to the rest, and therefore must derive its origin from a being, whose intelligence is capable of comprehending the whole.

'The supposed *eternal generation* of one plant, or one animal from another, does not in the least remove the difficulty of conceiv-

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ing how any plant, or animal, should have no foreign cause; because there is nothing in any plant or animal, that is even capable of comprehending its own structure; and much less have they the additional power of properly *producing* any thing like themselves, and of enabling one of the species to produce another. This has been the effect of an intelligence much superior to theirs. How any thing that they do contributes to this end, is altogether unknown to them.

“ We are, therefore, in this train of speculation, necessarily led to *one great intelligent being*, capable both of *comprehending*, and of *producing* all the visible universe. This being must have existed from all eternity, without any foreign cause; for, if it had had a beginning, it must have had a prior cause. We cannot, indeed, conceive in *what manner*, or on *what principles*, as we may say, such a being exists, or why it might not be, that he should not have existed. But this does not affect the certainty, that such a being *does* exist, drawn from the certain existence of what necessarily requires and proves it.

“ Nor is there any thing peculiar in this particular argument. In many other cases we admit general *facts*, without pretending to have any idea of the *mode* or *manner* of their existence. We have no idea at all how the principles of sensation and thought should depend upon, or result from, the texture of the brain; but as we know, from undeniable facts, that these properties, or powers, do result from that organization, we necessarily believe it, without having any farther distinct idea on the subject. In like manner we firmly believe, that there must have been an eternally existent and intelligent being, capable of producing the visible universe, without having any farther idea how this should be. This is not, strictly speaking, believing what is *incomprehensible*, but what we *do* perfectly comprehend, though we perceive it is connected with something that we are not able to comprehend. But as you lay particular stress on this subject, I shall enter a little farther into the discussion of it.

“ You say (*Preslatory Address*, p. 32) “ It is impossible for an intellectual being to believe firmly in that of which he can form no conception. I hold the deity, the fancied deity, at least, of whom, with all his attributes, such pompous descriptions are set forth, to the great terror of old women, and amusement of young children, to be an object of which we form (as appears when we scrutinize into our ideas) no conception, and therefore can give no account.” You also say (p. 48), “ All that Epicurus and Lucretius have so greatly and convincingly said, is swept away in a moment by these better reasoners, who yet scruple not to declare, with Dr. Priestley, that what they reason about is not the subject of human understanding. But let it be asked, is it not absurd to reason with a man about that, of which that same man asserts we have no idea at all? Yet, will Dr. Priestley argue, and say, it is of no importance whether the person with whom he argues has a conception or not of the subject. *Having no ideas includes no impossibility*; therefore, he goes on with his career of words, to argue about an unseen being, with another whom he will allow to have no idea of the subject; and yet it shall be of no avail in the dispute, whether he has or no, or

whether he is capable or incapable of having any. Reason failing, the passions are called upon," &c.

"Let us now see whether the *career of words, without ideas*, be more justly laid to my charge, or yours. In order to this, I wish, Sir, you would consider what conception you have, or what account you can give of an uncaused and eternally existent universe, every separate part of which bears undeniable marks of a design and intelligence, of which itself is not capable. If you only attend to the case, I think you will soon find that your ideas are far from being clear or satisfactory; notwithstanding you say (p. 37.) in general, that to suppose an "infinite succession of finite causes, is so far from being difficult, that a mind, not afraid to think, will find it the most easy contemplation in the world to dwell upon. It is probable," you say (p. 38.) "that if one horse had a cause, all horses had.—But will not the argument be more consonant to itself, in supposing all horses had the same cause; and as one is seen to be generated from a horse and a mare, so all were, from all eternity."

"How this conclusion can appear *clear and satisfactory* to your mind, is to me not a little extraordinary, as it gives me no satisfaction at all. To me it is the very same thing as if, knowing nothing historically about the matter, a man should find such a city as *London*, and conclude that it had existed from eternity, just as it is, and had no foreign cause; or as if, without knowing any thing concerning the production of *horses*, or of *men*, he should conclude that any particular *horse*, or *man*, had existed from eternity, without any foreign cause. I do not see how these cases differ; because the whole *race of animals* shews the same marks of design, in the relation they bear to other parts of the system, that the several parts of any individual being bear to the rest of its particular system; and of a design of which they are themselves incapable. Yet should any person affirm, concerning *London*, or concerning any particular horse, or man, what you do not hesitate to affirm concerning the *whole species*, and concerning the *universe*, you would not scruple to say, that he talked without having any distinct conception or ideas, or without reasoning consequentially from them. For there is no objection against the independent existence of the *individuals*, that does not equally lie against that of the *whole species*.

"I am ready enough to acknowledge, that there is something relating to an *independent first cause*, of which I can form no proper idea, that is, of which I have no knowledge. But this certainly implies no *contradiction*, any more than my ignorance concerning many other things, of the *existence* of which I have no doubt.—Every thing that I see I suppose to have a cause foreign to itself, because it is not capable of comprehending itself; and the whole *visible universe*, in this respect, comes under the same description with any plant or animal that is a part of it. But there is not this objection against the supposition of a being that is capable of comprehending itself, and all things else, having existed without cause from all eternity, whatever other difficulties may attend the speculation. If, then, you adopt that opinion which is pressed with the least difficulty, and is farthest removed from a manifest absurdity, you must abandon that of the independent existence of the *visible uni-*

verse, and have recourse to an *invisible first cause*; which is the only alternative left you, in order to avoid the most palpable absurdity.

* As you may, perhaps, still object (though you do not urge it very particularly) that the visible universe itself, though bearing marks of design, may as well be conceived to have had no foreign cause, as that the cause of the universe should have had none; I shall endeavour to state more distinctly, why I conceive that there is a very great difference in the two cases.

* The obvious reason why an *eye*, which is properly an instrument, or a means to gain a particular end, and also why the *animal* that is possessed of it, which is a *system of means* adapted to various ends, cannot have been uncaused, is that they are not capable of comprehending themselves. They are properly *contrivances*, and therefore necessarily suppose a *contriver*, just as much as a *telescope* does, which comes under the same description with the *eye*; being an instrument adapted to answer a particular purpose.

* Consequently, the mind can never rest till it comes to a being possessed of that wonderful property, but of which we can have no distinct idea, because we are not possessed of it ourselves, viz. *self-comprehension*. And this being must be so essentially different from all others, that, whereas they *must* be derived, this *may* be underived; and if it *may*, it will follow from other considerations, it absolutely *must*. For the mind will always revolt at the idea of going back *ad infinitum*, through an infinite succession of mere finite causes, whatever you may pretend to the contrary.

* It is not pretended, as I have said, that we can conceive, *a priori*, that a being possessed of self-comprehension, must have been uncaused: but as the mind cannot rest till it arrives at such a being, and this is a circumstance essentially different from that in which we find every other intelligent being, it *may* be capable of self-existence, of which the others are not. Any real difference in the condition of these beings may be sufficient to interrupt the analogy between them, so that we cannot be authorized to conclude concerning the one, what we do concerning the other. But these beings differ in that very circumstance on which the inference, that a *superior cause is wanting*, depends. There must be some external cause of whatever is *limited or finite*. We cannot conceive the possibility of its independent existence. But whatever other difficulty attends the speculation, we cannot say the same concerning a being *unlimited and infinite*.

* If any thing whatever bear marks of *design*, there must exist somewhere a *mind* capable of that design; and if it be not capable of it itself, we must look for it in some other being. But if that being has within itself that perfect comprehension of itself, as well as of all things else that depend upon it, we have no longer the same motive to make any farther enquiries. Such a being as this may, for any thing we can prove to the contrary, have existed without cause, and from eternity. At the same time it must be acknowledged, as before, that, supposing no visible universe to have existed, it is absolutely inconceivable by us, on what principles, as we may say, such a being as the author of this visible universe should exist. But being sensible of the one, we are necessarily led to infer the other.

This is plain and simple reasoning. The Atheist may affect to despise it because it is plain : but its plainness is the best evidence of its truth. It is reason speaking intelligibly, and in its clearness discovers its power.

ART. X. *The Works of the Right Reverend Thomas Newton, D. D.* late Lord Bishop of Bristol, and Dean of St. Paul's, London. With some Account of his Life, and Anecdotes of his Friends. Written by himself. In three Volumes. 4to. 3 l. 15 s. boards. Rivington. 1782.

THE capital and most obvious trait in the character of this good Prelate was SIMPLICITY : — a blamelessness of mind and manners, which interests us strongly in his favour, and so attaches us to him, and his concerns, that we overlook his imperfections, and forgive his prejudices. We look so clearly through him, that we can easily account for his mistakes. They are not clothed in a mysterious cloud : they are not the mistakes of the heart, but of the head. Their principle is not a malignant one ; though art, leagued with malice, would be ready to make an ill use of them. We have more particularly in our eye some of his sentiments respecting ecclesiastical and civil polity. They are not the sentiments of Hoadley or Locke. They were formed on a narrow plan, and favour too much of the bigotry of less enlightened and less liberal times than the present. His imagination, indeed, had taken the alarm ; and because he saw the ill use that was made of liberty by those who pretended to be its most zealous advocates, he so deplored its effects, as to make us sometimes ready to suspect that he did not wish well to its principle. He was not, indeed, hearty in its cause : his affection for it was qualified and restrained. He gave it his sanction with a trembling hand, and pronounced its benediction with a quivering lip. But we believe his scruples arose from his simplicity. He connected religion with the church ; and imagined, that to oppose the institutions of the one, was virtually to weaken, if not overthrow, the influence of the other. It was the same principle (or prejudice, if it must be so called) that made him look with a suspicious eye on all attempts to reform the abuses of the state. He saw, or fancied he saw, some iniquitous design of republicanism lurking at the bottom. With republicanism he associated rebellion ; and in an opposition to government, he feared a renewal of *the church's danger*. These apprehensions frequently disturbed the tranquillity of his mind ; and the eve of his days was, in particular, much clouded by them. His fancy gave them their full force ; and the infirmities of his body aggravated the anxious forebodings of his mind. When he spoke of public affairs, he was querulous. When he spoke of the leaders of the late *Opposition*, he was splenetic. When he spoke of Mr. Wilkes, he

he was more than querulous; he was more than splenetic: he was indignant. He was all that resentment could inspire; and his expressions are the bitterest that execration could dictate. He saw in Mr. Wilkes the enemy of God and man. He saw in him the nation's curse and scourge: he dreaded him as a traitor: he abhorred him as an infidel,—and the pest of society. Here it was that the good Bishop discovered his weakness. He was a dupe to his own fears: but he was not singular in this. Many of his high order conjured up the same spectres: they gave that deep solemnity to the drama that it was not entitled to of itself. The poor play would soon have been over, and as soon forgotten: but they added to the scene; and the actor, who would *have fretted his little hour on the stage, and been seen no more*, was only exalted by the very means that were designed to suppress him.

But the excellencies of Bishop Newton make ample atonement for his weaknesses and defects. He was steadily devoted to the best interests of virtue and religion. His life was an exemplary pattern of piety and diligence. His heart was sincere in its attachments; and gratitude and friendship were very conspicuous ornaments of his character. His writings may be reckoned among the most useful, if not the most learned and brilliant, productions of this or any other country. They are plain, rational, and instructive. They bear marks of great industry, piety, and a good understanding. He hath collected from the best authorities, and hath arranged his collections in the best order. They are calculated for general utility; and if they have nothing to gratify a metaphysical genius, and little to inform the deep scholar; if fancy is not much charmed by their novelty or elegance; if no addition is made by them to the great stores of criticism or erudition,—yet they can boast a higher merit, and are likely to produce an effect that will outlive the inventions of genius, and the accumulations of learning.

In a general review of the character of Bishop Newton, in his moral and literary capacity, we thought this tribute due both to him and to justice. Our respect for his virtues, and our esteem of his publications, make us as candid and tender as possible to his defects as a man, and as an author: but we are not so blind to them as to offer incense to his memory, with a prodigality that knows no restraint. While we respect, we must distinguish.

In the preface to the present very handsome publication of the Bishop's works, we are informed, that disabled as he was by ill health from performing his duty in the pulpit, and even from attending the duty of the church, he was yet very unwilling to live and die altogether useless to the world. Several of the last years of his life were therefore employed chiefly in revising, correcting, and preparing his works for the press. They

They are entitled Dissertations, because many of them were first written as such, and were never preached, nor intended to be preached. Sensible of the disadvantages which posthumous works generally lie under, he judged it advisable for himself to commit his works to the press, and make himself alone answerable for them. But though he caused them to be printed, he had no thought of publishing them in his lifetime. 'One of the last things of his writing was his Account of his own Life.' This account, indeed, concerns his friends and connections more than his own private story. The latter had little in it remarkable or interesting. The former were dignified with matters of real consequence; and the relation of that great revolution in the politics of the late reign, which effected the downfall of Sir Robert Walpole, and changed the whole system of administration, by introducing the great leaders of the opposition formed under Pulteney, into the higher offices of the state, is particularly curious and satisfactory. All the steps leading to the new arrangement are minutely recorded: the whole is drawn up with great perspicuity, and the best authorities are quoted to confirm the relation.

From the Bishop's Account of his own Life, we learn, that he was born at Litchfield on the 1st of January 1704. His father, John Newton, was a considerable brandy and cyder merchant, who, by his industry and integrity, having acquired what he thought a competent fortune, left off trade several years before he died.

He received the first part of his education in the free school of Litchfield: — a school, which the Bishop observes, with some kind of exultation, at once laudable and natural, had at all times sent forth several persons of note and eminence, from Bishop Smalldridge and Mr. Wollaston, to Dr. Johnson and Mr. Garrick.

From Litchfield he was removed to Westminster school in 1717, under the care of Dr. Friend and Dr. Nicoll.

During the time he was at Westminster, there were, he observes, more young men who made a distinguished figure afterwards in the world, than perhaps at any other period, either before or since. He particularly mentions William Murray, the present Earl of Mansfield, with whom he lived on terms of the highest friendship to the last.

He continued six years at Westminster school, five of which he passed in college. He went to Cambridge, and entered at Trinity college. Here he constantly resided eight months, at least, in every year, till he had taken his Bachelor of Arts' degree. Soon after he was chosen Fellow of Trinity college, he came to settle in London. As it had been his inclination from a child, and he was also designed for holy orders, he had sufficient time to prepare himself, and composed some sermons, that
he

he might have a stock in hand when he entered on the ministry. His title for orders was his Fellowship; and he was ordained Deacon in December 1729, and Priest in the February following, by Bishop Gibson.

At his first setting out in the world, he officiated as curate at St. George's, Hanover-square; and continued for several years assistant preacher to Dr. Trebeck. His first preferment was that of reader and afternoon-preacher at Grosvenor chapel, in South-Audley street.

This introduced him to the family of Lord Tyrconnel, to whose son he became tutor. He continued in this situation for many years, very much at his ease, and on terms of great intimacy and friendship with Lord and Lady Tyrconnel, 'without so much (says he) as an unkind word or a cool look ever intervening.'

In the spring of 1744, he was, through the interest of the Earl of Bath (who was his great friend and patron, and whose friendship and patronage were returned by grateful acknowledgments and the warmest encomiums), presented to the rectory of St. Mary le Bow; so that he was forty years old before he obtained any living.

At the commencement in 1745, he took his Doctor's degree.

In the spring of 1747 he was chosen lecturer of St. George's, Hanover-square, by a most respectable vestry of noblemen and gentlemen of high distinction.

In August following he married his first wife, the eldest daughter of Dr. Trebeck, 'an unaffected, modest, decent, young woman, with whom he lived very happy, in mutual love and harmony, near seven years.'

In 1749 he published his edition of Milton's *Paradise Lost*, 'which (says he, very modestly), it is hoped hath not been ill received by the public, having, in 1775, gone through eight editions. After the *Paradise Lost*, it was judged (says he) proper that Dr. Newton should also publish the *Paradise Regained*, and other poems of Milton; but these things he thought detained him from other more material studies, though he had the good fortune to gain by them more than Milton did by all his works put together. But his greatest gain (he says) was their first introducing him to the friendship and intimacy of two such men as Bishop Warburton and Dr. Jortin, whose works will speak for them better than any private commendation.'

In 1754 he lost his father, at the age of 83, and within a few days his wife, at the age of 38. This was the severest trial he ever underwent, and almost overwhelmed him. At that time he was engaged in writing his *Dissertations on the Prophecies*;

Prophecies; and happy it was for him: for in any affliction he never found a better or more effectual remedy, than plunging deep into study, and fixing his thoughts as intensely as he possibly could upon other subjects. The first volume was published the following winter; but the other did not appear till three years afterwards, as, for the encouragement of his work, he was appointed, in the mean time, to preach the Boyle's lecture. The Bishop informs us, that 1250 copies of the Dissertations were taken at the first impression, and a thousand at every other edition: and 'though (says he) some things have been published since upon the same subjects, yet they still *hold up their head above water*, and having gone through five editions, are ready prepared for a another. Abroad, too, their reception hath not been unfavourable, if accounts from thence may be depended upon.' They were translated into the German and Danish languages; and received the warmest encomiums from persons of learning and rank.

After many disappointments, which the Doctor doth not appear to have borne with the most placid temper (indeed some of them were too provoking not to disturb the most Stoical disposition), he was at last, in the spring of 1757, made Prebendary of Westminster, in the room of Dr. Green, promoted to the deanery of Salisbury. In October following, he was made Sub-Almoner to his Majesty. This he owed to Bishop Gilbert. He married a second wife in September 1761. She was the widow of the Rev. Mr. Hand, and daughter of John Lord Viscount Lisburne, 'by a fine young woman whom he had married, and much injured.' In the same month he kissed his Majesty's hand for his bishoprick.

In the winter of 1764, Dr. Stone, the Primate of Ireland, died. Mr. Grenville sent for Bishop Newton, and, in the most obliging manner, desired his acceptance of the Primacy. Having maturely weighed the matter in his mind, he declined the offer.

In 1768 he was made Dean of St. Paul's. 'His ambition was now fully satisfied; and he firmly resolved never to seek or ask for any thing more.'

From this time to his death, ill health was almost his constant companion. 'It was really wonderful (says he at the conclusion of his narrative), that such a poor, and weak, and slender thread as the Bishop's life, should be spun out to such an amazing length. In the autumn of 1781 (usually the most favourable part of the year to him), he laboured under repeated illnesses, with which, as it is unnecessary, it would be disagreeable to trouble the reader: and so let the last act now be closed, and *the curtain drop.*'

To this account some friend of the Bishop's hath made a
slight

slight but necessary addition, in order to convey to the reader some information respecting the time and manner of his death.

‘ The Bishop finished the whole of this work a very few days before it pleased God to release him. He might very justly wonder how such a weak, infirm body was so long preserved; for few men, perhaps, had more constant or severer infirmities to combat with than himself. On Saturday, the 9th of February 1787, he began to find his breath much affected by the frost. His complaints grew worse and worse till the Thursday following. ‘ He got up at five o’clock, and was placed in a chair by the fire; complained to his wife how much he had suffered in bed, and repeated to himself that portion of the Psalms, “ O my God, I cry unto thee in the day-time,” &c. &c. About six o’clock he was left by his apothecary in a quiet sleep. Between seven and eight he awoke, and appeared rather more easy, and took a little refreshment. He continued dozing till near nine, when he ordered his servant to come and dress him, and help him down stairs. As soon as he was dressed, he enquired the hour, and bid his servant open the shutter and look at the dial of St. Paul’s. The servant answered, it was upon the stroke of nine. The Bishop made an effort to take out his watch, with an intent to set it; but sunk down in his chair, and expired without a sigh, or the least visible emotion, his countenance still retaining the same placid appearance which was so peculiar to him when alive.’

These leading outlines of the Bishop’s life are selected from the scattered materials which lie before us, and which are so blended and incorporated with anecdotes and relations of a foreign and sometimes heterogeneous nature, that a reader is apt to be confused by them, and, without particular attention, may not always readily perceive when the narration speaks of himself, or of some other person. We have, however, received great entertainment, and no small degree of curious information from the perusal of the whole. Some of the anecdotes are trifling; and a fastidious critic would affect to be offended at the *garrulity of an old man*, every where too discernible in these sheets: But to us, who wish not to refine away our pleasures by a squeamish taste, the narrative hath all the charm of easy and familiar conversation. Events that dignify the page of history are generally viewed on the large scale. Minute circumstances, with which they were connected, are always kept out of sight; but after we have received a strong impression from the former, we are ever prepared to receive amusement from the latter. It is the same with great and distinguished names. After we have been taught to think of them with reverence, we are fond of any anecdotes that relate to *their persons, habits, or even accidental connections or adventures*. We love to contemplate
them

them on the scale of common life, and familiarize them by common incidents. It is from this principle (which is general to the human mind) that narratives, like that which we have before us, are so pleasing and agreeable. We see the great softened and mellowed by the easy and entertaining. Dignity throws off its restraints, and invites us to a nearer intercourse. We love to be pleased by that which hath awed us, and are fond of those stories which graft amusement on events which have excited admiration.

From this multifarious mass we will select a few anecdotes concerning some persons, and events of consequence and celebrity, which, we doubt not, will afford entertainment to readers who are not too nice and critical in their taste. 'It sometimes happens (says the Bishop's friend in the preface) that an old man's *chit-chat* is very agreeable.'

Of Bishop Smalldridge we have the following character :

'He was a truly worthy prelate, an excellent scholar, a sound divine, an eloquent preacher, a good writer, both in Latin and English, of great gravity and dignity in his whole deportment, and, at the same time, of as great complacency and sweetness of manners : a character at once both amiable and venerable. He was so noted for good temper, that succeeding Dr. Atterbury in the deaneries of Carlisle and Christ-church, he was said to carry the bucket wherewith to extinguish the fires which the other had kindled. Mr. Whiston, in the memoirs of his life, would fain represent Bishop Smalldridge as an Arian, and a friend to him and Dr. Clarke. He was, indeed, a friend to all mankind, and conversed with those two learned men in the spirit of meekness, and was for moderating the violent proceedings of the convocation against them : but Whiston was always too sanguine and opinionative. Whatever he took into his head he firmly believed ; and because he wished the Bishop to be as himself, he fondly concluded him to be such an one. However, the report so far prevailed, that the Bishop thought proper to disclaim it, and to assert his constant belief of the Trinity, in a letter addressed but a few days before his death, to Sir Jonathan Trelawny, Bishop of Winchester, and by him attested and made public.'

'In August 1722, not many days after performing the last office at the magnificent funeral of the great Duke of Marlborough, Bishop Atterbury was taken into custody, and carried before a committee of the Privy Council, where, being under examination, he made use of those words of our Saviour, "If I tell you, you will not believe ; and if I ask you, you will not answer me, nor let me go:" and he was committed a prisoner to the Tower for treasonable practices. There is too much reason to fear that the Bishop had been dabbling in this kind of politics ; but a full and clear detection of the conspiracy was never obtained. After the Westminster election was over (in 1723), some of the King's scholars thought it a very proper piece of respect to wait upon their late dean [Atterbury] in the Tower, as every body had then free admittance to see and take their

their leave of him; and among other things which he said to them, he applied to himself those lines of Milton:

The world is all before me, where to chuse
My place of rest, and Providence my guide.*

Of Dr. Bentley, and his antagonist Dr. Middleton, we have the following account:

Dr. Bentley was indeed an arbitrary master; attended little to the duties of his station; very rarely was seen in the chapel; and set no good example, but that of hard study. In his latter days he loved his bottle of old Port; and used to say, that *Claret would be Port if it could*. However, he must be allowed to have been an excellent scholar, a most acute and able critic, and had withal a great deal of wit and pleasantry. His edition of *Paradise Lost* may be said to be his most puny child; and his edition of the Greek Testament (to the regret of the learned world) proved an abortion. It was said, that a design was formed of bringing over Le Clerc from Holland, and for constituting him the Royal Librarian, which place was then possessed by Dr. Bentley, who, for this reason, was supposed to publish his edition of the fragments of Menander and Philemon, which Le Clerc had published before, in order to expose the fatuity of Le Clerc's criticisms, and thereby to disconcert the scheme for his intended promotion. His edition of Terence engaged him in a controversy with Dr. Hare, another editor of Terence, which was the more extraordinary, as they had been good friends before, and drew a severe reflection upon them from Sir Isaac Newton, that two such divines, instead of minding the duties of their function, should be squabbling about an old play-book. His English writings are not so numerous as his Latin. His sermons at Boyle's Lectures, being the first that were preached upon that foundation; his *Dissertations on the Epistles of Themistocles, Socrates, Euripides, and Æsop's Fables*, annexed to Wotton's *Reflections on Ancient and Modern Learning*; his *Remarks on Collins's Discourse on Free thinking*, for which he received the thanks of the clergy; and his chief work, his *Dissertations on the Epistles of Phalaris*, with his Answer to the *Objections of Mr. Boyle*, afterwards Earl of Orrery. This work passed under the name of Mr. Boyle; but it is generally known that he was assisted in it by Atterbury, who had been his tutor, and by other learned and ingenious men of Christ Church; inasmuch that Swift, in the *Battle of the Books*, says, that Boyle's suit of armour was given him by all the Gods. The wits at that time generally gave the preference to Mr. Boyle, as Swift did in the *Battle of the Books*; for Dr. Bentley's *Dissertation* having been first published at the end of Wotton's *Reflections*, &c. Swift represented Boyle with a lance, thrusting them through both together, and spitting them like a couple of woodcocks. Dr. Garth, likewise, has these memorable lines in his *Dispensary*:

So diamonds take a lustre from their foil,
And to a Bentley 'tis we owe a Boyle.

* But all men of letters are now agreed, that Dr. Bentley has greatly the advantage in point of argument, as well as learning. It is a controversy very well worth reading, for the uncommon erudition displayed

displayed therein; and the gentle satire and irony on the one side, and the rough wit and humour on the other, render it very entertaining. Some of these English pieces are become scarce*; and out of justice to the memory of such a man, his son, or his nephew, or some of his family and friends, should collect them together, and cause them to be printed in a handsome and uniform manner.

* One of Dr. Bentley's most formidable enemies, was Dr. Middleton, as appears from several parts of his works, and particularly from Dr. Bentley's projected edition of the New Testament; which remarks are supposed to be one principal obstacle to the publication of that work. But length of time having overcome all prejudices, it is much wished that the person who possesses the MS. would oblige the learned world, by setting forth so curious a performance. By the death of Dr. King there was a vacancy of the mastership of the Charter-house, a place which some considerable persons at different periods have desired to fill. Bishop Benson and Dr. Jortin used to say, that there was a certain time in their lives when of all preferments they wished it the most. And now the competitors to succeed Dr. King were Dr. Middleton and Mr. Mann. When Dr. Middleton applied to Sir Robert Walpole for his vote and interest, Sir Robert honestly told him, that talking with Bishop Sherlock, he found the Bishops were generally against his being chosen Master. Mr. Mann had been tutor to the Marquis of Blandford, and when the Marquis was disposed to be dissipated and idle, he would say to him, that he should apply himself more to his books and to learning, or he would never make a figure in the world like the Duke of Marlborough. The boy replied, that he was already a better scholar, and knew more of Greek and Latin than the Duke ever did; and why then should not he make as great a figure? The Duke of Marlborough was said to be rather illiterate, and to spell very ill, though in other respects he was one of the most illustrious characters, as great a Statesman as a general, excelled equally in the cabinet and in the field, and never fought a battle but he won it, nor besieged a town but he took it. It was through the interest of that family that Mr. Mann gained the ascendancy over Dr. Middleton; and when he waited upon the Governors at their respective houses to return his thanks, he said very needlessly and impertinently to Archbishop Potter, "I suppose your Grace knows that you have made choice of an Arian." The Archbishop was startled; but soon recollecting himself, made answer, "An Arian, perhaps, may be better than a Deist." Dr. Middleton, it is to be hoped, was not a Deist, for late in life he accepted a small living in Surry, and of course took the usual oaths, and made the regular subscriptions. It is not easy to say what his religious principles were: they seem to have been va-

* A very correct edition of all the Dissertations, comprehending the celebrated dispute with Mr. Boyle, under the superintendence of Dr. Salter, with some original papers of Dr. Bentley, was published in one volume octavo, by Bowyer and Nichols, in the year 1777, accompanied with explanatory notes, and a copious index. Before this publication, the Dissertations were become exceedingly scarce, and their original price was more than doubled in the catalogues.

rious at various times. He was certainly a very unfair controvertist, and his quotations cannot be depended upon without particular examination. He was sometimes guilty of literary forgery, by additions or omissions as best suited his purpose. His first connections were amongst the High Church party, as they were called, but he plainly appeared to have been warped and drawn aside to heterodoxy by pique and resentment, for not being preferred according to his merits and expectations. He was much hurt and provoked at this disappointment, and thinking Bishop Sherlock to be the primary cause of it, he wreaked his malice in his ill-natured and ill-timed animadversions on the Bishop's discourses on Prophecy, pretending that he had never seen them before, though they had been published several years, and had gone through several editions. Nor did he afterwards spare the Archbishop and his chaplains, but took every opportunity of making Lambeth House the subject of his wit and satire. It is also well known that he wrote a treatise of the Inutility and Inefficacy of Prayer, which was communicated to Lord Bolingbroke, who much approved it, and advised the publication of it. Mrs. Middleton, however, never thought proper to publish it in her lifetime; and the Bishop has heard, that Dr. Heberden, a particular friend of Dr. Middleton, and to whom the widow left all his papers, has since committed it to the flames: an act worthy of so good a man, and the fittest end of such a work.

On this anecdote respecting Dr. Middleton, we cannot avoid remarking, that the good Bishop was somewhat too credulous, and too hastily admitted reports that affected the reputation of those against whom he had imbibed a prejudice. It was asserted by the Bishop, in his original account of the obnoxious manuscript, that Dr. Heberden purchased it of Mrs. Middleton, at the price that it was supposed it would fetch if it went to market; — insinuating, that the widow was equally indifferent to her husband's reputation, and the edification of the Christian world, provided she could secure her own profit. Dr. Heberden having had some intimation of this very gross mistake, before the present work was published, insisted that the leaf which contained it should be cancelled; declaring, at the same time, his resolution to contradict it publicly, if it remained in its original state. The leaf was accordingly cancelled, and the information brought somewhat nearer to the truth; perhaps it ought to be admitted, with some qualifications. We are no strangers to the freedom of Dr. Middleton's sentiments on some points of religion; but we can scarcely believe that he wrote a tract to disprove the necessity of prayer, though possibly he might not entertain such ideas of its efficacy as Dr. Ogden and some other divines, who represent it not only as the means of our own improvement, but as an instrument to work on the Deity himself, as if his purposes could be changed, or as if he was altogether such a one as ourselves.

The Bishop hath given a variety of curious and entertaining particulars relating to Lord Bath, founded on his own personal acquaintance with that great statesman, to whom he was first chaplain, after his exaltation to the peerage. The following is a very well drawn sketch of his Lordship's character.

* He was truly a great, and wise, and what is more, a good man; and of all men he was the best and easiest to be with, and to live with, at all times, and on all occasions. An inferior naturally appears before a man of his uncommon parts and talents with some degree of awe and diffidence; but so familiar and engaging was his address, that you could not be with him half an hour but you felt yourself entirely at your ease, your apprehensions lessened, and your respect increased. Whether he was in a lesser or a larger circle, in conversation with a few, or in a mixed company, he was equally excellent in both; and was universally allowed, by the most judicious of both sexes, to be *one* of the most, if not *the* most agreeable, entertaining, and instructive companions of his time. He did not, like Lord Bolingbroke, overwhelm you with discourse, though excellent, and engross the whole to himself; but invited and encouraged every one to bear his part, tossed the ball that it might be returned again, and delighted not so much in displaying his own powers, as in calling forth the exertions of others. He did not, like Lord Chesterfield, affect quaint conceits, and lay traps and baits to introduce witty sayings and stories, which he had prepared before hand, but gained admiration by not seeking it; his wit, all natural and easy, arising from something then said or done, and the more pleasing, because sudden and unexpected. He was not only a most instructive and agreeable companion, but was also a most eminent and able speaker in parliament; and not only a most excellent speaker, but also a very fine writer, of which there are abundant proofs in the Craftsman, and other papers and pamphlets. His own papers in the Craftsman were marked with the letter C. Those marked with C. A. were written by him and Amherst jointly, or by Amherst from his dictation. Lord Bolingbroke's were distinguished by the letter O.

* But though he opposed and pursued Sir Robert Walpole, both in the House and out of it, by speaking and by writing, yet he was not moved thereto by any personal enmity or envy. He liked the man, but disliked his measures, and really thought that he was a most dangerous minister. He admired his parts and abilities, and particularly his great skill and knowledge in affairs of the finances, wherein he declared, that he should not have been able to have contended with him, if he had not been assisted by so good a second as Sir John Barnard. So far was he from bearing malice or resentment, that he sometimes would take a pleasure in relating stories to his credit and honour; and the following may serve as a specimen: When Steele was to be expelled the House of Commons, Mr. Walpole and Mr. Pulteney were commissioned to go to him and Addison by the noblemen and gentlemen of the Kit-Kat Club, with their positive order and determination, that Steele should not make his own speech, but Addison should make it for him, and he should *re- cite it from the other's writing*, without any insertion or addition of his

his own. Mr. Addison thought this an hard injunction, and said, that he must be like a school-boy, and desire the gentlemen to give him a little sense. Mr. Walpole said, that it was impossible to speak a speech off-hand and in cool blood; but being pressed, he said he would try, and immediately spoke a very good speech of what he thought proper for Steele to say on the occasion; and the next day in the House made another speech as good, or better, on the same subject, but so totally different from the former, that there was scarce a single argument or thought the same; which particulars are mentioned as illustrious proofs of his uncommon eloquence.

The following anecdote, relating to Mr. Whiston, deserves to be recorded, as an instance of primitive plainness of speech, and integrity of heart, seldom found in courts.

Whiston was a pensioner to Queen Caroline, who sometimes admitted him to the honour of her conversation, and paid the pension with her own hands. One day she said to him, Mr. Whiston, I understand you are a free speaker, and honestly tell people of their faults; no one is without faults, and I wish you would tell me of mine; and she pressed him to do so. He was still upon the reserve, and she pressed him the more. Well, said he, since your Majesty insists upon it, I must obey you. There are abundance of people who come out of the country every spring to London, and they all naturally desire to see the King and Queen, and have not any opportunity of seeing your Majesties so conveniently as at the chapel-royal; but these country-folks who are not used to such things, when they see your Majesty talking with the King, almost all the time of divine service, are perfectly astonished, and depart with strange impressions into their respective countries, and make their reports there (let me tell you) not at all to your Majesty's honour. I am sorry for it, answered the Queen; I believe there may be too much truth in what you say: but pray, Mr. Whiston, tell me of another fault. No, Madam, said he, let me see you mend of this, before I tell you of another.

The above anecdote was related by Sir Thomas Clarke, Master of the Rolls, who (as Bishop Newton informs us) 'always professed a high veneration for his namesake Dr. Clarke, and was not an enemy to Mr. Whiston; then seeing the one a very great, and the other a very honest and well-meaning man.'

The following relation conveys an exact idea of the good Bishop's political system:

'When Mr. Grenville was removed from the helm in July 1765, the Bishop of Bristol lost a very good friend at court, and (what was infinitely worse) the king and the nation lost a most faithful and able minister. And what followed upon it? The repeal of the Stamp Act—the sacrifice of the honour and authority of Great Britain, and all the subsequent troubles in North America. The Bishop was always a friend to government, seldom opposed the measures of the ministry, and never carried his opposition so far as to become a protester but upon this occasion: but foreseeing then, and seeing since, the train of growing evils, he would not upon any account

count but have had his name appear against a proceeding so disgraceful to his king, and so destructive to his country. Mr. Grenville was not only an able minister, but was likewise a religious good man, and regularly attended the service of the church every Sunday morning, even while he was in the highest offices; and whatever the world may pretend to the contrary, it is an infallible axiom that the best men, *cæteris paribus*, will always make the best ministers. Let Lord Clarendon, and Mr. Grenville, and Lord North be cited as witnesses.

Some of our readers will smile at the above citation; and others perhaps will not be restrained from bursting into a loud laugh!—so various are the opinions of mankind about the merit of ‘attending the service of the church every Sunday morning:’—at least the merit of it in the first lord of the treasury. It may be an outward and visible sign—but not of a wise or a good *statesman*;—nor can devotion palliate those errors in government, which, beginning in ambition, lead to carnage, and end in disgrace.—To Cæsar we appeal.

The following testimony to the worthy character of the present metropolitan is very amiable, and deserves notice:

‘When Dr. Cornwallis was a young man at the university, he had the misfortune of a paralytic stroke on the right side, from which he has never recovered the full use of his right hand, and is obliged to write with his left: but notwithstanding this, he hath hitherto enjoyed uncommon good health, and never fails in his attendance upon the multifarious business of his station. He hath greatly improved Lambeth House, he keeps a hospitable and elegant table, has not a grain of pride in his composition, is easy of access, receives every one with affability and good nature, is courteous, obliging, condescending, and as a proof of it, he has not often been made the subject of censure even in this censorious age.’

It is entertaining to read the Bishop's sentiments of Lord Mansfield and the late Earl of Chatham:

‘He always regarded Lord Mansfield as the best and ablest speaker that ever he had heard in parliament. Lord Chatham was indeed a great genius, and possessed extraordinary powers, quick conceptions, ready elocution, great command of language, a melodious voice, a piercing eye, a speaking countenance, an authoritative air and manner, and was as great an actor as an orator.—What was said of the famous orator Pericles, that he lightened and thundered and confounded Greece, was in some measure applicable to him; and during the time of his successful administration, he had the most absolute and uncontrouled sway that perhaps any member ever had in the House of Commons. With all those excellencies he was not without his defects. His language was sometimes too figurative and pompous, his speeches were seldom well connected, often desultory, and rambling from one thing to another, so that though you were struck here and there with noble sentiments, and happy expressions, yet you could not well remember, nor give a clear account of the whole together. With affected modesty he was apt to be too confident and overbearing in debate; sometimes

descended to personal invectives, and would first command, that he might more effectually abuse; would ever have the last word, and, right or wrong, still preserved (in his own phrase) an *unembarrassed countenance*. He spoke more to your passions than your reason, more to those below the bar and above the throne, than to the House itself; and when that kind of audience was excluded, he sunk and lost most of his weight and authority.—Lord Mansfield was happy in most of the same perfections, with few of the same failings and imperfections. His language was more natural and easy; his speeches were more in a continued chain of reasoning, and sometimes with regular divisions, so that you easily accompanied him, and clearly comprehended the whole from the beginning to the end. What he said, as well as his manner of saying it, was more modest and decent, less presuming and dictatorial: he never descended to personal altercations, disdained to reply even to reflections cast upon himself, and in all things preserved his own dignity, and that of the House of Peers. He addressed himself more to your reason than to your passions: he never courted popular applause so much as the approbation of the wise and good: he did not wish to take you by storm or surprise, but sought to prevail only by the force of reason and argument. He had always an immediate intuition into the merits of every cause or question that came before him, and comprehending it clearly himself, could readily explain it to others: persuasion flowed from his lips, conviction was wrought in all unprejudiced minds, and for many years the House of Peers paid greater deference to his authority than to that of any man living.

The Bishop's sentiments of his great friend the late Bishop of Gloucester are, in our opinion, equally liberal and just.—They may be added with great propriety to the very satisfactory account of that illustrious prelate, given in our Review for Nov. 1782, from Nichols's *Biographical Anecdotes of Mr. Bowyer*:

‘Bishop Warburton was in a great measure lost to the world and his friends, some years before his death, by the decay of his intellectual faculties, the body pressing down the mind that mused upon many things, which hath been the case with many a great genius as well as himself. For he was indeed a great genius, of the most extensive reading, of the most retentive memory, of the most copious invention, of the liveliest imagination, of the sharpest discernment, of the quickest wit, and of the readiest and happiest application of his immense knowledge to the present subject and occasion. He was such a universal reader, that he took delight even in romances, and there is scarce one of any note, ancient or modern, which he had not read. He said himself, that he had learned Spanish, to have the pleasure of reading Don Quixotte in the original. He was excellent and admirable, both as a companion and as a friend. As a companion, he did not dwell upon little trivial matters, but disclosed a nicer vein of conversation, was lively and entertaining, was instructive and improving, abounded with pleasant stories and curious anecdotes: but sometimes took the discourse too much to himself, if any thing *can* be said to be too much of such

an inexhaustible fund of wit and learning. As a friend he was ingenuous and communicative, would answer any questions, would resolve any doubts, delivered his sentiments upon all subjects freely and without reserve, laid open his very heart; and the character which he was pleased to give Mr. Pope, of being *the soul of friendship*, was more justly applicable to him, and more properly his own. The same warmth of temper which animated his friendship, sharpened likewise his resentment; but even to his enemies, if he was easily provoked, he was as easily reconciled, especially after the least acknowledgment and submission; so that his friend truly applied to him the saying,

Ira fci facilis, tamen ut placabilis esset.

He was rather a tall, robust, large boned man, of a frame that seemed to require a good supply of provisions to support it: but he was sensible, if he had lived as other people do, he must have used a good deal of exercise; and if he had, it would have interrupted the course of his studies, to which he was so devoted as to deny himself any other indulgence; and so became a singular example, not only of temperance, but even of abstinence in eating and drinking; and yet his spirits were not lowered or exhausted, but were rather raised and increased by his low living. . . . His capital work, the Divine Legation of Moses, is left unfinished, to the loss and regret of all who have any regard for religion and learning. It is indeed a loss much to be lamented, whatever was the cause, whether he was disgusted at the ill reception which was given to the work by several of the clergy, for whose use and service it was principally intended, or whether he was diverted from it by the numerous controversies, wherein he was engaged in the defence of it. But he should have cared for none of those things, and should have proceeded directly and steadily to the end. The viper might have fastened upon his hand, but, like St. Paul, he should have shaken off the beast into the fire, and, like him too, would certainly have felt no harm.

Bishop Newton informs us, that 'some books were published in 1781, which employed some of his leisure hours in his rural retreat (*viz.* Kew Green), and during his illness.'—The following is his opinion of the respective merits of those which engaged the most general attention of the public; how *just* that opinion is we leave to the decision of our readers.

'Mr. Gibbon's *History of the Decline and Fall of the Roman Empire*, he read throughout, but it by no means answered his expectations: for he found it rather a prolix and tedious performance, his manner uninteresting, and his style affected: his testimonies not to be depended upon, and his frequent scoffs at religion offensive to every sober mind. . . . The Bishop's reading the whole was a greater compliment to the work than was paid to it by two of the most eminent of his brethren for their learning and station. The one entered upon it, but was soon wearied, and laid it aside in disgust. The other returned it upon the bookseller's hands; and it is said that Mr. Gibbon himself happened unluckily to be in the shop at the same time.—Dr. Johnson's *Lives of the Poets* afforded more amusement,



amusement, but candour was much hurt, and offended at the malevolence which predominates in every part. Some passages, it must be allowed, are judicious and well-written, but make not sufficient compensation for so much spleen and ill-humour. Never was any biographer more sparing of his praises, or more abundant in his censures. He seemingly delights more in exposing blemishes, than in recommending beauties; slightly passes over excellencies, enlarges upon imperfections, and, not content with his own severe reflections, revives old scandal, and produces large quotations from the long forgotten works of former critics. His reputation was so high in the republic of letters, that it wanted not to be raised upon the ruin of others. But these essays, instead of raising a higher idea than was before entertained of his understanding, have certainly given the world a worse opinion of his temper. The Bishop was, therefore, the more surprised and concerned for his townsman, for he respected him not only for his genius and learning, but valued him much more for the more amiable part of his character, his humanity and charity, his morality and religion. *Lenit albescens animos capillus*, as Horace says. Old age should lenify, should soften men's manners, and make them more mild and gentle; but often has the contrary effect, hardens their hearts, and renders them more sour and crabbed. The panegyrist of Savage in his youth, nay in his old age, become the favourite of the most favourite authors; in both cases alike to be blamed, his encomium as unjust and undeserved as his censures.

At the end of the Bishop's life, we have three appendixes. The first is a speech intended to have been spoken in the House of Lords, on the second reading of the dissenter's bill, May 19, 1772. The second is entitled, 'Sentiments of a moderate Man concerning Toleration, 1779.' The third, is 'a Letter to the New Parliament, with Hints of some Regulations which the Nation hopes and expects from them.' For the credit of the Bishop's head and heart, the speech that was unspoken should have been unpublished, especially as he professed to have adopted more liberal principles afterwards. But the '*old leaven*' had so diffused itself through the '*whole lump*,' that it savoured of it too strongly to the last. *Servabit odorem testa diu!*—His reflections on the dissenters are so acrimonious, and on the whole so unjust, that our veneration for his memory, and real esteem of the many excellencies of his character, make us sorely lament their publication; and we wish it were possible to consign them to the darkness from whence they sprung, that not a cloud might arise from them to shade the milder lustre of the Bishop's name.

[*To be continued.*]

ART. XI. *Sacred History selected from the Scriptures, with Annotations and Reflections, suited to the Comprehensions of young Minds.* Vol. II. From the numbering of the Israelites, before their Departure from Mount Sinai, to David's Victory over Goliath. By Mrs. Trimmer. 8vo. 3 s. Dodsley, &c. 1783.

OUR approbation of the first volume of this epitome of sacred history, appeared in the Review for April 1782. It gives us pleasure to find that this ingenious lady has met with patronage so respectable, and success so considerable, as to encourage her to proceed in the execution of her useful and laudable design: for what literary undertaking can be more laudable and useful, than that of a work * particularly calculated to facilitate the study of the holy scriptures in *schools* and in families, and to render this branch of education easy to the teacher, and [above all] PLEASING to the PUPIL?

Mrs. Trimmer's method is, to give the extracts from the scriptures in the words of our Bible-translation; subjoining to each *historical* or *other* passage, the reflections and expositions which have occurred to her own observation, assisted by the remarks of our best commentators.—As a specimen of her annotations, we shall select *part* of what she has offered, by way of improvement, on the remarkable story of Jephthah and his daughter.

* As Jephthah was a *chosen servant of the Lord*, as well as the *approved judge of Israel*, it pleased the LORD to send his Spirit upon him; by which is to be understood, that God endued him with every requisite qualification for the important and honourable employment; and you find, that by this means he gained a glorious victory; but this triumph was clouded by a melancholy event, occasioned by his making an inconsiderate vow. It is a very affecting story, and cannot, I think, be read without painful emotions.

How must it rend the heart of a fond parent, to think of taking away the life of his only child, who appears to have entertained the utmost reverence and affection for him; who, thoughtless of danger, came forth to meet her honoured parent, with every demonstration of joy and thankfulness to heaven for his success and preservation; expecting to be pressed to his fond bosom, and hoping to reward his toils with assiduous duty.

What must be the agitation of her mind, when she beheld him turning from her with agonies of distress, and heard him declare her unhappy fate, to which his own rashness had reduced her; for "*he had opened his mouth to the Lord, and could not go back.*"

Jephthah's daughter certainly was possessed of uncommon fortitude, for she submitted to this sudden and heavy calamity with the utmost calmness and resignation; willing to suffer any misfortune, rather than her father should be guilty of impiety to God; therefore only requested to be indulged with a short respite, in order perfectly to reconcile herself to the disappointment of dying without leaving a *family*, which was reckoned, by the Jewish women, the greatest disgrace.

grace that could befall them; because every one hoped, that she might be the mother of some great deliverer at least, if not of the promised SAVIOUR.

* When the dreadful news was known to the young companions of this amiable lady, pierced with severe grief, they doubtless threw aside the instruments of mirth with which they came to welcome the conqueror, and changed their songs of triumph for tears and lamentations: willing to enjoy her conversation to the last, they accompanied her to a place of retirement, where she might effectually wean her thoughts from this world, and prepare for eternity.

* I fancy, my dear, you are quite dissatisfied with Jephthah, and what to say in his excuse I know not, for indeed I find it has puzzled the *learned*. It is thought by *most* authors, that he did *not* offer his daughter for a burnt sacrifice, but only devoted her to the service of God, and that she passed the rest of her days in acts of religion. It is much beyond my abilities to *decide* this difficult point; but if we never come to any certainty about it, it will be of no real consequence to us. Let us however consider, what instruction this affecting history affords, and you will find that you may derive advantage from it.

* The example of Jephthah teaches us, that we ought to weigh well the lawfulness of any action, before we engage ourselves solemnly to the performance of it: had Jephthah done so, he would have recollected, that as there were certain species of animals appointed for sacrifices, any other kind of creature would have defiled the altar, because God had expressly named those he would accept. Human sacrifices were strictly forbidden, particularly those of a person's own children: not only because such cruelty is displeasing to a God of infinite mercy, but likewise on account of its resembling the horrid practice of the idolatrous nations. There was little chance, I think, that an ox, a lamb, &c. should be the first to meet their master; therefore it appears probable, that Jephthah had learnt, during his exile, or before the last repentance of Israel, the sacrifices in use by the heathens, and really *intended* to offer a *human victim*; and that God taught him to understand the enormity of this horrid crime, by suffering him to be involved in such extreme distress: for he was under the necessity, either of taking away the life of his only child, inflicting a disgraceful punishment on her, worse than death, or else of exposing himself to the curse of God for breaking a vow, made with the utmost solemnity.

* Whatever was the fate of Jephthah's daughter, whether she resigned her pious soul as a voluntary sacrifice, in acknowledgment of God's mercy in preserving her father, and delivering her country, or whether she relinquished the hopes of having an honourable offspring, and passed the remainder of her days in solitary sadness, she certainly has left us an example of filial piety of the most exalted kind, and every dutiful child will read and admire it; whilst those who are unmindful of their parents happiness, and unthankful for the blessings which paternal love dispenses, ought to blush with shame and confusion, when conscience obliges them to draw a comparison between themselves and Jephthah's amiable daughter.*

If we have any objection to this fair commentator, it is with respect to her sometimes indulging, perhaps, a little too much in conjecture.

In the foregoing observations, which are, in general, very judicious and proper, we apprehend that she has *supposed* a degree of criminality in Jephthah, beyond what the scripture hath warranted. It is no where intimated that he *intended* to sacrifice an human victim; nor could he *possibly* have entertained a design so totally incompatible with his situation as a public man (a chief, a judge of Israel), from whom the strictest regard to the Mosaic law was indispensably requisite; and of that law a grosser violation could not have been offered.—In truth, we have not a doubt, but that a human sacrifice was entirely out of the question, unless the unfortunate virgin's being *devoted to celibacy* may be termed a *sacrifice*. And in this opinion we are countenanced by the best critics upon the passage.

ART. XII. POEMATATA VARIA quorum nonnulla nunc primum in Lucem eduntur. 8vo. 6s. boards. T. Payne. 1781.

THESE poems, which, to the admirers of Latin verse, will furnish an agreeable repast, are partly original, and partly selected. The mode of selection is, however, a peculiar one: the poems are not taken *verbatim* from the authors of whom they are borrowed, but are new-modelled and embellished, according to the taste and fancy of the selector. In some instances the passages that are thought defective, or inelegant, are omitted, and the omissions supplied. In others, the poetical architect takes down the whole of the building, and puts the materials together again afresh, as in the following:

AD CICADAM.

On-comis quæ populeis, Cicada,
Insides, roremq; bibis cadentem
Cœlitus, soles nimium fugaces
Vocæ laceffens,
Imbrobâ, ne tu tennais querelæ
Definas, rixæq; levis, volato,
Nempè quàm fas est properantiori
Præterit assas.
Jamq; brumalis grave frigus auræ
Gutturis claudens iter oblitrepentis
Franget exiles tibi delicatæ
Corporis artus.

As it came from the hands of the original designer, CASIMIRE, it stands thus:

O quæ populeâ summa sedens comâ,
Cæli rores feris ebria lacrymis,
Et te vocæ, Cicada,
Et mutum recreas Nemus,

Post longas hiemes, dum nimium brevis
 Æstas se levibus præcipitat rotis,
 Festines, age, lento
 Soles excipe jurgio,
 Ut se quæque dies attulit optima,
 Sic se quæque rapit: nulla fuit satis,
 Unquam longa voluptas,
 Longus sæpius est dolor.

The following elegant little ode, though on a subject on which scarcely any thing new can be said, is probably the Author's own: we say probably, because as there are no references to the original poems, which he tells us *ex obscuris et rarioribus scriptis desumpta sunt*, it is very possible some of them may be taken from authors we have never seen, or if seen, have forgotten.

AD SOMNUM.

SOMNE, curarum requies, veneno
 Efficax dulci reparare vires
 Quas dies sensim minuit, laborum

Anxia nutrix.

Cur meo cor ah! procul e cubili,
 Avolas versis, fugitive, pennis,
 Integras dampnas vigilare mæstum,

Te sine noctes?

Luna ter, cælo revoluta, clarum,
 Extulit cornu tua dum per umbras,
 Dona nequicquam videt inquietis

Postcere votis.

En tibi pressò filet ore lucis,
 Nuncius, strati siluere venti,
 Ipse fons dormit placide refusus,

Margine lymphis.

Si venis tum me referente grates
 Audies vitæ pater atq; cultos,
 Pallide nec jam metuas vocari

Mortis imago.

Besides two books of odes, there is a third, consisting chiefly of epigrams, among which are many very excellent ones. The book is elegantly printed, though not very correctly.

ART. XIII. *A Discourse*, delivered to the Students of the Royal Academy on the Distribution of the Prizes, Dec. 10, 1782. By the President. 4to. 3s. Cadell.

THIS Discourse does great honour to the taste and judgment of its Author. He introduces it with observing, that the highest ambition of every artist is to be thought a man of genius; that as long as this flattering quality is joined to his name, he can bear with patience the imputation of carelessness, incor-rectness, or defects of whatever kind; that so far is the presence of
 genius

genius from implying an absence of faults, that they are considered by many as inseparable companions; that some persons go such lengths as to take indications from them, and not only excuse faults on account of genius, but presume genius from the existence of certain faults.

It is certainly true, Sir Joshua further observes, that a work may justly claim the character of genius though full of errors; and it is equally true, he says, that it may be faultless, and yet not exhibit the least spark of genius. This naturally leads to an enquiry, what qualities of a work and of a workman may justly entitle a Painter to that character.

* I have (continues he), in a former Discourse (the 3d), endeavour'd to impress you with a fixed opinion, that a comprehensive and critical knowledge of the works of nature, is the only source of beauty and grandeur. But when we speak to painters, we must always consider this rule, and all rules, with a reference to the mechanical practice of their own particular art. It is not properly in the learning, the taste, and the dignity of the ideas, that genius appears as belonging to a painter. There is a genius particular and appropriated in his own trade (as I may call it), distinguished from all others. For that power, which enables the artist to conceive his subject with dignity, may be said to belong to general education; and is as much the genius of a poet, or the professor of any other liberal art, or even of a good critic in any of those arts, as of a painter. Whatever sublime ideas may fill his mind, he is a painter only as he can put in practice what he knows, and communicate those ideas by visible representation.

* If my expression can convey my idea, I wish to distinguish excellence of this kind, by calling it the genius of mechanical performance. This genius consists, I conceive, in the power of expressing that which employs your pencil, whatever it may be, *as a whole*; so as that the general effect and power of the whole may take possession of the mind, and for a while suspend the consideration of the subordinate and particular beauties or defects.

* The advantage of this method of considering objects, is what I wish now more particularly to enforce. At the same time I do not forget, that a painter must have the power of contracting, as well as dilating, his sight; because, he that does not at all express particulars, expresses nothing; yet it is certain, that a nice discrimination of minute circumstances, and a punctilious delineation of them, whatever excellence it may have (and I do not mean to detract from it), never did confer on the artist the character of Genius.

* Beside those minute differences in things which are frequently not observed at all, and when they are, make little impression, there are in all considerable objects great characteristic distinctions, which press strongly on the senses, and therefore fix the imagination.—These are by no means, as some people think, an aggregate of all the small discriminating particulars; nor will such an accumulation of particulars ever express them. These answer to what I have heard great lawyers call, the leading points in a case, or the leading cases relative to these points.

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* The detail of particulars, which does not assist the expression of the main characteristic, is worse than useless, it is mischievous, as it dissipates the attention, and draws it from the principal point. It may be remarked, that the impression which is left on our mind, even of things which are familiar to us, is seldom more than their general effect; beyond which we do not look in recognizing such objects. To express this in painting, is to express what is congenial and natural to the mind of man, and what gives him by reflection his own mode of conceiving. The other presupposes *nicety* and *research*, which are only the business of the curious and attentive, and therefore does not speak to the general sense of the whole species; in which common, and, as I may so call it, mother tongue, every thing grand and comprehensive must be uttered.

* I do not mean to prescribe what degree of attention ought to be paid to the minute parts; this it is hard to settle. We are sure that it is expressing the general effect of the whole which can give to objects their true and touching character; and wherever this is observed, whatever is neglected, we acknowledge the hand of a master. We may even go farther, and observe, that when the general effect *only* is presented to us by a skilful hand, it appears to express that object in a more lively manner than the minutest resemblance would do.

The properties of all objects, Sir Joshua observes, as far as a painter is concerned with them, are, the outline, or drawing, the colour, and the light and shade. The drawing gives the form, the colour its visible quality, and the light and shade its solidity. Excellence in any one of these parts of art, we are told, will never be acquired by an artist, unless he has the habit of looking upon objects at large, and observing the effect which they have on the eye when it is dilated, and employed upon the whole, without seeing any one of the parts distinctly. It is by this, our Author says, that we obtain the ruling characteristic, and that we learn to imitate it by short and dexterous methods. He does not mean by dexterity, a trick or mechanical habit, formed by guess, and established by custom; but that science, which, by a profound knowledge of ends and means, discovers the shortest and surest way to its own purpose.

If we examine with a critical view the manner of those artists whom we consider as patterns, we shall find, Sir Joshua says, that their great fame does not proceed from their works being more highly finished, or from a more minute attention to details, but from that enlarged comprehension which sees the whole object at once, and that energy of art which gives its characteristic effect by adequate expression.

This great and leading idea of his whole discourse he goes on to illustrate and establish by observations on the works of RAFFAELLE and TITIAN, two names which stand the highest in the Art of Painting; one for drawing, the other for painting.—

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* The most considerable and the most esteemed works of Raffaele (says he), are the Cartoons, and his Fresco Works, in the Vatican; those, as we all know, are far from being minutely finished; his principal care and attention seems to be fixed upon the adjustment of the whole, whether it was the general composition, or the composition of each individual figure; for every figure may be said to be a lesser whole, though in regard to the general work to which it belongs, it is but a part; the same may be said of the head, of the hands, or feet. Though he possessed this art of seeing and comprehending the whole, as far as form is concerned, he did not exert the same faculty in regard to the general effect, which is presented to the eye by colour, and light, and shade. Of this the deficiency of his oil pictures, where this excellence is more expected than in fresco, is a sufficient proof.

* It is to Titian we must turn our eyes to find excellence with regard to colour, and light and shade, in the highest degree. He was both the first and the greatest master of this art. By a few strokes he knew how to mark the general image and character of whatever object he attempted, and produced by this alone a truer representation than his master Giam. Bellino, or any of his predecessors, who finished every hair. His great care was to express the general colour, to preserve the masses of light and shade, and to give by opposition the idea of that solidity which is inseparable from natural objects. When those are preserved, though with nothing more, the work will have, in a proper place, its complete effect; but where any of these are wanting, however minutely laboured, the picture may be in the detail, the whole will have a false and even an unfinished appearance, at whatever distance, or in whatever light, it can be shewn. It is vain to attend to the variation of tints, if, in that attention, the general hue of flesh is lost; or to finish ever so minutely the parts, if the masses are not observed, or the whole not well put together.

* Vafari seems to have no great disposition to favour the Venetian Painters; yet he every where justly commends the admirable manner and practice of that school.—This manner was then new to the world; but that unshaken truth on which it is founded, has fixed it as a model to all succeeding painters; and those who will examine into the artifice, will find it to consist in the power of generalising, and in the shortness and simplicity of the means.

Excellence in every part, and in every province of the Art of Painting, from the highest stile of history down to the resemblances of still-life, depends, Sir Joshua says, on this power of extending the attention at once to the whole, without which the greatest diligence is vain. By a *whole*, he does not mean simply a *whole* as belonging to composition, but a *whole* with respect to the general stile of colouring; a *whole* with regard to the light and shade; a *whole* of every thing which may separately become the main purpose of a Painter.

The great advantage, he says, of this idea of a whole is, that a greater quantity of truth may be said to be contained and expressed in a few lines or touches, than in the most laborious finishing

finishing of the parts, where this is not regarded. It is upon this foundation, we are told, that it stands; and the justness of the observation, our Author says, would be confirmed by the ignorant in art, if it were possible to take their opinions, unsecluded by some false idea of what they imagine they ought to see in a picture.

The Students of the Royal Academy will, we hope, pay due attention to what is so earnestly recommended to them in this excellent Discourse. If, instead of employing their labour on minute objects of little consequence, they endeavour to acquire the art, and perfect the habit, of seeing nature in an extensive view, in its proper proportions, and its due subordination of parts, we may expect to see many of them rise to eminence in the different provinces of their art, some in landscape, some in portrait, and some in history-painting.

Before we conclude this Article, we cannot help expressing our wishes, that all who have the direction of the studies of youth, would imitate our Author's example, by pointing the diligence and industry of those committed to their care to proper objects. How many young men, of excellent parts, when studying philosophy and theology, are permitted, by injudicious tutors, to waste their strength, and the prime of their faculties, on questions which are too large for the grasp of the human understanding, instead of being directed and encouraged to prosecute such studies only as have a manifest tendency to make them happy in themselves, and useful to society!

FOREIGN LITERATURE.

ART. I.

VERHANDELINGEN, &c. *i. e.* Dissertations relative to Natural and Revealed Religion. Published by Teyler's Theological Society at Haarlem. Vol. II. *Concluded.*

We gave, in our last *Appendix* (just published) a pretty full account of M. DE CASTILLON's Prize-Dissertation concerning Providence, and our Readers will recollect the ingenious manner in which this learned Professor maintained the doctrine of a *General Providence*, as sufficient to account for all actions, events, and phenomena, both in the moral and natural world; without our being obliged to recur to any particular interposition of the Deity, unconnected with the general laws by which he governs the universe.

A different hypothesis is laboriously maintained by Professor PAP DE FAGARAS, whose Discourse obtained the second prize, or silver medal. This sensible and learned Writer pleads the cause of a *Particular Providence*, and endeavours to prove, that the Supreme Being governs the universe, not only by the influence

ence of *general* stated laws, but also by a *particular* interposition, at certain times, when goodness and wisdom require it. He acknowledges, that it is neither in the *perpetual act* of the Deity, to which the creatures owe the continuation of their existence and powers, nor in the Divine *concurrence* with their operations and actions, that this particular interposition takes place; but only in the *direction* of certain actions and events, which, according to him, do not come within the province of the general and established laws of Nature. To prove his point, he *first* enlarges, without necessity, on the dependence of all created beings upon the supreme direction and government of the Deity, which none but the Atheist denies; he then comes nearer to the matter in question, by attempting to prove, that general laws, and a general Providence, are not sufficient to account for all the phenomena of the natural and moral world; and that the connection between these two worlds renders this insufficiency palpable. His arguments, drawn from the respective motions of the celestial bodies appear to us totally inconclusive: they only prove, that all these motions do not originate from *fixed* laws, or *effects* of fixed laws *known* to us, and not that *there* are really no fixed laws, which are effectual for their production and direction: his arguments prove only a wise and admirable direction, which may be as well exerted by the operation of *general* laws, as by that of a *particular interposition*, according to the ideas attached to these two methods of government in the question proposed. All this part of his dissertation is a popular and satisfactory demonstration of a *governing*, but affords no proof of (what is called) a *Particular*, Providence: it is copious, nay redundant and declamatory; and shews, that the Writer is better acquainted with the science of astronomy than with the rules of logic. His reasonings in favour of a Particular Providence, drawn from the constitution of the moral world, prove, perfectly, a wise moral government of the universe, and nothing farther; but this does not answer the question proposed; for, on both sides of the controversy, this is acknowledged and maintained; and M. PAP, if we do not mistake the matter, was not called to combat the silly fiction of a famous French philosophical painter, that Providence (or rather old Mistress *Nature*) takes care of the *species* without minding the *individual*,—that is to say, takes care of a *universal idea*, and gives no attention to the *real* beings from which it is extracted. *Risum teneatis amici!*—M. Castillon's doctrine of a general Providence and general Laws leaves no object, not even an atom, independent on, or neglected by, the Divine care. The only question then is, whether a system of general fixed laws, once formed by a single *act of the Supreme Will*, can extend their influence to *all* these objects? That there are such laws we know, both by observa-

tion and experience, though we know but imperfectly their nature and their manner of operating; but who will venture to say, that their influence does not extend to all beings and all things?—At least, if this be affirmed, it must be proved; and some signs (miraculous works excepted, which are not comprehended in the question proposed), some *signs*, we say, or characteristics, must be given, by which the interposition of a Particular Providence is distinguished, when it takes place, from the effects of fixed general laws. The consideration of these signs forms the *Second Part* of M. PAP's Dissertation.

But here we find him, though always copious in learning and good sense, yet still as defective in logical precision, as in the former Part. We learn from a note, that the judicious directors of TEYLER's Society (who seem to know very well the difference that there is between popular good sense and analytical reasoning) have expunged a long list of *signs* and facts, which the philosopher of Transylvania had exhibited as marks of a Particular Providence, and expunged them with his own consent, as he had the candour to acknowledge that they were not satisfactory. Those that remain are not more so; and M. Pap, after beating all the thickets of his brain and memory with sudorific labour, to get testimonies for his cause, tells us, at length, that it is very difficult, if not impossible, to come at such testimonies. So it is, indeed: M. Castillon had proved it impossible, and therefore thought himself justified in placing all *particular* cases and events under the jurisdiction of *general laws*, which Omnipotent Wisdom was able to render sufficient for every case. But our learned Professor's lame success in finding *witnesses* does not hinder him from pleading his *cause* without them. Though *matter* and *mind* have general laws prescribed to them, which account for every phenomenon, our good Professor cannot think of leaving the government of the world to them, though they be ordained and established by eternal wisdom: on, therefore, he goes, peeping for crevices through which he may spy a solution of continuity, proper for his purpose; and though he be not satisfied with his discoveries, he still, nevertheless, sticks to his text, and puts us in mind of the old saying of witty Samuel,

He that's convinced against his will,

Is of the same opinion still.

As to the sources of consolation, which M. PAP supposes are deducible from the doctrine of a Particular Providence *alone*, we think this *exclusive* advantage attributed to his doctrine totally groundless as far as it is exclusive. If any form ideas of a General Providence that exclude the individual from its *entire* care, or sacrifice its happiness to the good of the *whole*,—their errors be to themselves. Those who have perused our account of M. DE CASTILLON's Dissertation will see that it leads us to no
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such exclusion: if it did, this very circumstance would furnish the strongest presumptive proof of the falsehood of his hypothesis. We know of no *whole*, that does not consist of *individuals*, and we have no conception of universal, without particular happiness: happiness in a system, of which the parts essentially and unchangeably suffer, is not *universal* but *partial* happiness. That all should be *equally* happy is not affirmed on any side of the question; but that all should be the objects of Divine inspection and care, is provided for by the doctrine of both the contending parties, and that equally. With respect to consolation, encouragement, effort, and duty, the two different hypotheses have the very same advantages and fruits, when they are properly understood.

The *Third Dissertation* in this volume treats the subject of *Providence* entirely upon the principles of *Leibnitz*, and thus exhibits nothing new; it contains a series of good reasonings, accurately expressed, and coincides, upon the whole, with the sentiments of M. CASTILLON. The *Fourth* and *Fifth* maintain the doctrine of a *Particular Providence*.

ART. II. *Nouveaux Memoirs de l'Academie Royale, &c.* New Memoirs of the Royal Academy of Berlin for the year 1780.—*Concluded.* See Appendix to our Review (published on the first inst.) p. 551. We now proceed to the division of *Belles Lettres*.

Mem. I. *Reflections on the Strength of States, and on their relative Power.* By M. DE HERTZBERG, Minister of State, and Member of the Academy. To treat a subject of this kind in a satisfactory manner requires something more than the knowledge which a learned man treasures up in his *museum*; and it is therefore with pleasure that we see it undertaken by this illustrious Academician, who possesses, in such an eminent degree, the united abilities of a man of study and a man of business,—of a scholar and a statesman. He shews how imperfectly those writers estimate the strength and power of political states, who found their speculations *only* on *population* and *extent* of territory (and even these computed erroneously), and to these two principles, or sources of power, he adds three more,—the *situation* of a country—the *form* and *character* of its government, and the *national character* of its inhabitants. These points are well treated, though too compendiously to yield a large extent of instruction; but they are ingeniously turned towards the honour of the festival on which this discourse was delivered:—viz. the anniversary of the King's birth.

Mem. II. *Concerning Tacitus, considered as a painter of characters, a moralist, and a politician:* Third Memoir, by M. WEGUELIN. Several good observations occur in this piece, and the passages that display the merit of Tacitus under the points of

of view mentioned in the title, are properly chosen, and often well illustrated.

Mem. III. and IV. *Concerning the Biography of Plutarch*: By the same. These two Memoirs shew that our Academician is well acquainted both with Plutarch and with human nature: but his style is always redundant, and his expressions are often chargeable with obscurity, inelegance, and affectation.

Mem. V. *Concerning the Writers of* (what is called) *Augustan History, or the History of the Roman Emperors*. By M. DE MOULINES. We have here a critical account of Ælius Spartian, Vulcatius Gallicanus, Ælius Lampridius, Trebellius Pollio, Julius Capitolinus, and Flavius Vopiscus. There is much variety and confusion in the accounts that have hitherto been given of these writers. Some have reduced their number to four, for instance, Fabricius; who expunges Vulcatius Gallicanus from the list, and pretends that *Spartian* was an additional name joined to that of Ælius Lampridius, and not the name of a distinct Author: this our Academician learnedly refutes. Others have treated these historians with great severity, censuring the incorrectness of their style, the inaccuracy of their narrations, their insipid details, and their credulous recitals of prodigies and miracles: these decisions our Academician rejects, as inexact and exaggerated. He does not, indeed, pretend to represent these writers as exempt from all reproach, or to hold them up as models: he even acknowledges that their diction is not so pure, correct, or agreeable, as might be wished; and that it is frequently chargeable with obscurity: but he does not think it equitable to censure them for defects, which were partly owing to the time in which they wrote, and partly to circumstances, which ought not to be imputed to them. Beside, when it is considered what their writings have suffered from the depredations of time, how they have been altered, mutilated and corrupted, by the ignorance and presumption of compilers and transcribers, he thinks they ought to be judged with a peculiar degree of candour and indulgence.

The perusal of these writers, observes our Academician, will not be detrimental to the culture of pure Latinity, as they are not put early into the hands of the studious youth, who seldom read them before their taste is already formed by classical historians and poets of the first purity. But the writers under consideration have, nevertheless, their merit and utility. They comprehend a period of 160 years, which exhibits a succession of a numerous list of princes, with a lively picture of the corrupt manners of the Roman people, and of that unbridled licentiousness of the troops, who wantonly sported with the lives of the emperors, and turned all things into confusion and disorder. Nor do these authors confine themselves to the description of these

revolutions, or to an historical relation of the private lives and public actions of such heroes, as Marcus Antoninus, Severus, Alexander, &c. they abound moreover with anecdotes, interesting in themselves, and adapted to illustrate many things in the history of the church, in the state of jurisprudence, literature, and arts. We find in their writings much useful knowledge relative to civil law, wise institutions succeeding severe and arbitrary procedures, the right of succession secured, the rigour of certain punishments mitigated, the power of masters over their slaves restrained, the first origin of feudal tenures, and many other objects worthy of learned curiosity.

They have not, *continues our Author*, the wit, the grace, the fine colouring of *Livy* and *Sallust*;—these are the rare merit of extraordinary and privileged geniuses; but after all, the first, the essential duty of an historian is to represent facts as they have happened, to give a clear idea of the circumstances that preceded and followed them, to be *circumspect* in assigning causes to particular events, to *display the ornaments of style with sobriety*, and use with caution that beautiful but dangerous colouring, which, by presenting objects in a *delusive* point of light, alters and disfigures them. To the neglect of these precautions we may impute the *splendid abuses* which, of late years, have made their way into the historic page. Hence that laborious display of wit, those portraits *zested and larded with antitheses*, those pointed sentences, those cadenced periods, that render historical narration, more adapted to dazzle and amuse than to enlighten and inform. Facts, and actions should chiefly be employed in painting *characters*; but it often happens, that history exhibits, principally, the portrait of the *historian*.

III. *Disputationum Academicarum Fasciculus Primus et Secundus*, &c. i. e. Two small Volumes of Academical dissertations. The FIRST comprehending those Dissertations that are Physico-Chemical and Physico-Pharmaceutical, and the SECOND, those that are Chemico-Mineralogical and Metallurgical. Stockholm and Leipzig. 1781.

The dissertations, contained in these collections, were composed at *Upsal*, and submitted to academical discussion, under the *Chevalier Wallerius*, professor in that university. The first collection, in which natural philosophy is applied to chemistry and pharmacy, is published in a *quarto* form, and contains eighteen dissertations, of which we can only give the titles.—Concerning the principles or elements of bodies.—Of alkaline salts, and their medical uses.—Of the nature and origin of nitre.—Of the origin of oils in vegetables.—Concerning the edulcoration of acids.—Concerning the corporeal difference between light and fire.—Concerning the question, whether or not heat proceeds from the sun? which is decided in the negative.—Observations

servations on a thunder-storm at Upsal, in 1750.—Concerning the thunder-stone.—Of the variable character, and properties of water.—Answers to the objections, that have been made against the transmutation of water.—Admonitions and censures, relative to the preparation of chemical medicines.—Concerning the improper mixture of medicines.—Concerning the effect of cinnabar on the human body.—An analytical and synthetical examination of the laxative powders of AILLAUD. N. B. These powders, to our knowledge, have killed and cured many: we do not mean cured them effectually, by killing them: we mean, without any design to joke, that they have produced the most salutary and also the most pernicious effects. Whether or no the Swedish chemist has discovered the secret of their composition, we shall not venture to pronounce, but rather refer the medical reader to his accurate analysis.

The second volume or collection, in which chemistry is applied to mineralogy and metallurgy, contains twenty *dissertations* on the following subjects; The vegetation of minerals.—The *palin-genesia* or renovation of bodies.—The external diversities of mountains.—The doubts, that may be formed concerning the growth of mountains.—Volcanos.—The hills of *Uddeval* which abound with shells.—The relics or remains of giants.—Mineralogical observations on the western coast and district of the Bothnian Gulph.—The supposed fluidity of the earth produced by fire (see BUFFON) denied and refuted.—The effects of air on mineral bodies.—The calcination of metals by fire.—The good effects that arise from the *turnings* of metallic ores.—The burning of iron ores.—The fusion of metallic ores.—The use of calcareous stone in the fusion of iron ores.—The superior quality of Swedish iron.

Such are the contents of this truly valuable collection, of which the merit may be presumed, even before perusal, from the name of the celebrated WALLERIUS, which is prefixed to it. We shall join to this article the following one, on account of their manifest connection. It is a *Discourse*, delivered the 21st of February 1781, in the Royal Academy of *Stockholm*, by Count LILIENBERG, President of the College of Mines, and published the same year, in small 8vo. The new discoveries, improvements, and establishments, which augment the profits that are derived from the mines of Sweden, form the subject of this *Discourse*. The improvement of the ancient mines, for these forty years past, has been more the object of attention in that country than the discovery of new ones. The theory and practice of this branch have made a very considerable progress in the hands of *Bromel*, *Wallerius*, *Cronstedt*, *Bergman*, *Scheele*, *Rinmann*, and *Geisler*, the famous subterranean surveyor. The process of fusion is greatly improved: M. Brandt has drawn a

Regulus from cobalt, M. *Cronstedt* from nickel, and M. *Gohn* from manganese. A saving has been made of the *fourth part* of the coal that was formerly employed in the furnaces, where the bars of iron are prepared. The *scoria* is formed into stones for building. Iron and steel are greatly improved by the practice of melting cast iron in reverberatory furnaces for works of a finer kind. At *Eskituna*, a town which was enfranchised in 1771 (in favour of the artificers, who are there employed in the refining of iron and steel), there are at present 66 master-workmen, of whom 29 have no other occupation than what they call the *Fine fusion*. The exportation of copper, in the year 1780, was very considerable, and the metals and minerals, sent to foreign countries, in the space of the last twenty years, have brought up very little less than 46,153,000 of rixdollars, exclusive of the tin and the finer metal manufactures.

IV. SUPPLEMENTUM *Novi Thesauri Juris Civilis et Canonici*, &c. i. e. A SUPPLEMENT to the New *Thesaurus* of Civil and Canon Law, containing various Works of the best French and chiefly Spanish Civilians and Commentators, distinguished both by their Merit and *Rarity*, some of which are now published for the first Time; the whole selected from the Library and Collection of the late M. GERARD MEERMAN, and published and enriched with a Preface by his Son, JOHN L. B. MEERMAN, LL. D. and Lord of the Manors of *Dalem* and *Vuren*. One Volume in Folio. Hague. 1780.

The late M. MEERMAN is well known in the republic of letters, not only by his extensive and solid erudition, but also by the protection, which a generous spirit and an opulent fortune excited and enabled him to grant to men of learning. His famous book on the *Origin of Printing* displayed a rich fond of knowledge, and an uncommon acuteness in critical investigation. His *Thesaurus Juris Civilis et Canonici*, published some years before his death, in seven volumes in folio, was well received by the learned in all the nations of Europe. The SUPPLEMENT, now before us, completes that celebrated collection, and does honour to the literary zeal and capacity of his worthy and learned son. The greatest part of this 8th volume is occupied by the *Manuale Legum* of the ancient Civilian, CONSTANTINE HARMENOPULUS, revised and accompanied with a Latin translation, and critical notes by the learned Mr. G. O. REITZ. This new edition of *Harmenopulus* must naturally be considered as a valuable publication by those who have a taste for the study of ancient jurisprudence, as the former editions of this work are become very rare, the latest being that of *Stephen Gotbtfred*, which was printed in 1587. The other works we meet with in this volume are, a *Treatise concerning Municipal Law*, by PETER PONCET.—An anonymous Dissertation on the following question,

tion, Whether a Judge ought to decide according to the deposition of witnesses or his own knowledge and conscience, in case of a competition, or, as the title expresses it, *Utrum iudex secundum allegata et probata, ut aiunt, judicare debeat, an secundum conscientiam?* A very rare and curious piece, which was formerly published in 12mo, without date, but whose Author was in all probability FRANCIS DE ROYE, Professor at Angers, who died in 1686.—Three Dissertations of SAMUEL FERMAT, concerning certain Roman Military Laws—concerning the Authority of HOMER in Matters of ancient Jurisprudence—and concerning Natural History—together with some poems by the same Author.—Two Dissertations of Professor CORNELIUS VAN ECK of Utrecht, *De VII. Damnatæ Legibus Pandectarum* and *De Quota Litis*—ADR. VAN DER HOOP *Disputatio de iis, qui antiquitus apud Romanos de Criminibus Judicantur*, i. e. of those among the Romans who judged in criminal cases.—PETRI TRONCHINI *Dissert. de Variis Capitibus Juris*.—CHRISTII *Historia Legis Scatinæ*.

M. MEEZMAN has given, in his judicious Preface, the literary history of each of these pieces; and, under his inspection, a General Table or Index has been composed of all the authors that are mentioned, and of all the laws that are explained and corrected in the eight volumes of the *Thesaurus*. This Table, which has been just published, makes a part of the *Supplement*, and completes the work.

V. *Voyage Pittoresque des Isles de Sicile, de Malte, et de Lipari*, &c. i. e. Travels, represented in a series of Engravings, through Sicily, Malta, and Lipari: In which accurate Accounts are given of the Antiquities yet remaining in these Countries,—the natural Phenomena they exhibit,—as also the Character and Customs of their Inhabitants. By M. JOHN HOUZEL, Painter to the King of France, Folio. 1782. Twelve Livres each NUMBER.

This is, at least, the fourth publication, relative to Sicily, that has been mentioned in our Review in the course of the year 1782, and it is the second that bears the title of *Voyage Pittoresque*. That of which we gave a short account, in our *Foreign Correspondence* for the month of June, comprehended also the kingdom of Naples. The Travels here announced are confined to Sicily, Malta, and Lipari; but these offer so large a field for observation, that the last comer, besides the last word (which is an advantage here, as well as in controversy), has always something to tell that had been omitted by those who went over the ground before him. A residence of four years in the towns of Sicily that are the most remarkable for the ancient monuments they contain, a complete knowledge of the language of the country, and the united talents of painter and architect, have enabled M. HOUZEL to observe, inquire, describe, and delineate, in a manner that must render this noble and expensive work peculiarly valuable. The drawings that are to exhibit, in the progress of this work, the ancient monuments of the arts in Sicily, and the other islands already mentioned, amount to three hundred, and there

has been no care nor expence omitted that could contribute to render them accurate and elegant. The author has described and delineated (for his pen is as instructive as his pencil is exact) two amphitheatres, six theatres, twenty-six temples, of which two are standing and well preserved; three triumphal edifices, palaces, walls of cities, bridges with their ancient pavements, naumachies, aqueducts, wells dug in rocks, with subterraneous communications; baths of various kinds; tombs of different forms, size, and construction; statues, basso relievos, marble vases adorned with sculpture; Etrurian, Grecian, and other vases of baked earth, fragments of architecture, household furniture, utensils, and every object that can convey an idea of the manner of living in ancient times.

We have the two first NUMBERS of this publication now before us. The first contains six plates. The most remarkable of these is the plate which represents the temple of *Segeſtus*. It is situated upon a hill about five hundred paces from the road which leads to *Trapani*, and the noble simplicity of its architecture appears to great advantage amidst the barren plain which surrounds it. There are, as we find in *Baron Riedesel's Travels through Sicily*, some peculiarities to be observed in the structure of this temple, which cannot be explained without a drawing; and these are well expressed in the drawing of our author. The outward part of this temple remains entire. *Riedesel's* Description of it is, as far as it goes, conformable to that before us; but *M. Houzel's* is much more circumstantial; and the three last plates of this number contain details which display the art of the architect, point out the proportions of the columns, and exhibit views both of the inside and the exterior of this curious ancient edifice.

The second NUMBER contains six plates. The two first, which are the 7th and 8th of the work, represent a geometrical plan of the theatre of *Segeſtus*, and the view of its outside. From hence our author proceeded to *Trapani*, which he calls a miserable little town, though *Riedesel* speaks of it in a different manner. It is built upon Mount *St. Julian*, the ancient *Eryx*, the highest in the whole island, after *Ætna*. It rises above the clouds, which bear, to the astonished spectator, the aspect of an icy ocean extending to the horizon, while, through the void spaces that are between these clouds, the portions of the earth below appear like isles, submerged amidst heaps of ice. On the shore at *Trapani* *M. Houzel* found the shell called *Camé*, which is about two or three inches in diameter, and is generally covered with a kind of moss, resembling the finest green velvet. The artists of *Trapani* make of it small basso relievos, which are set and worn in rings and bracelets. He thinks that the agates of two or three colours, on which heads and other subjects are engraven, derive the name of *Cameo*, or *Camaieu*, from this shell.

Our author's visit to the island of *St. Pantales*, where *Hercules* is said to have built the city of *Motya*, afterwards possessed by the Carthaginians, and, in later times, destroyed by the Saracens, furnished the subject of the 9th PLATE, which exhibits a view of the ruins of that city, together with a plan of the salt-works between *Trapani* and *Marſala* (the ancient *Lilybæum*), whose harbour is represented in the 10th Plate, together with several ancient remains, and three heads in marble, one of which is *Æsculapius*, surrounded with medals, and
ancient

ancient coins of the towns of Segestus, Motya, Drepanum, and Lilybæum. A fine vase of white marble, with beautiful handles, and a foliage surrounding it, with other vases, and a statue of the god *Pan*, are represented on the 11th Plate. On the 12th we find the famous grotto of Sibylla, which is the excavation of a rock carried to the depth of eighteen feet, and discovers many vestiges of its ancient magnificence. Nothing can be more ingenious than the method our author has followed in delineating this grotto, so as to render both its outward form and its internal structure distinctly perceivable. There is a church built upon this grotto in honour of St. John of Jerusalem; but this change has not entirely effaced the reputation of the Sybil: For the eve preceding the Festival of St. John, the women, particularly in the lower classes, come in crowds to consult the ancient prophetess; the matrons to learn whether or no their husbands have been faithful to the marriage-bed during the past year; and maidens to enquire whether they shall get husbands in the course of the present? To obtain the information they desire, they drink of the water that forms a canal at the bottom of the grotto, which, by the force of fancy, produces a kind of intoxication, and then they pronounce certain words, which this sonorous cavity sends back, modified by the echo of the place in various ways, which the supplicants understand as they *can*, and interpret as they *chuse*; and concluding, as suspicion, desire, or the caprice of the moment suggest, that their husbands are inconstant or faithful, direct their conduct accordingly. The Reader will find, in this second number, many interesting particularities relative to the manners and customs of the Sicilians; though some details of this kind might be considerably abridged, and others suppressed, without impairing the merit of the work.

VI. *Tobern Bergman Opuscula Physica, &c.* Philosophical and Chemical Essays, &c. By Tobern Bergman, F.R.S. &c. Vol. II. Concluded. See Review for December last, p. 458.

DISSERTATION XVIII. On *Platina*.

We shall select some of the Author's experiments on this singular substance; in the course of which he was, in some measure, successful: though it is still to be lamented that it remains a *desideratum* in chemistry to procure the easy fusion of this metal; which would be extremely valuable, could a method be discovered of melting it in such masses as might be manufactured.

In the Appendix to our 57th volume, p. 562, we took notice of a method discovered by M. Delisle, by which platina was said to be rendered more fusible, after it had been reduced to the state of a precipitate, thrown down from a solution of it in *aqua regia*, by means of *sal ammoniac*. The Author repeated this experiment with success; but only procured a malleable regulus, or metal, when he used a very small quantity of the precipitate, and a very intense fire. Employing the same precipitate, he even succeeded in melting it, merely by the heat produced by the blow pipe, with the addition of a little microcosmic salt. He thus obtained, in a few seconds, a pure, but small, metallic

metallic globule; which, on being beat on an anvil, bore extension so as to become of one line in diameter. He even melted, in the same manner, seven or eight of these globules, first beat thin into one; which likewise bore extension under the hammer. In this state he again melted it on a piece of charcoal, as before; but he found that this larger mass had not undergone so perfect a fusion as in the preceding experiment; for, on trial, it broke under the hammer.

In this manner, however, the Author obtained several minute globules, perfectly bright, and remarkably extensible; and which, by repeated fusions with microcosmic salt, were freed from iron better than in any other known method. Here follow some of their properties:

1. They were of the most perfect silvery whiteness; and 2. Extensible in a very great degree, singly. 3. A very powerful magnet produced no effects on them; nor did they affect the most sensible magnetic needle. 4. They could not be dissolved by any simple *menstruum*, except the *dephlogisticated* marine acid; and, 5. No precipitate was formed in a solution of these globules, on the addition of the purest saturated *Prussian alkali*. On this occasion, there was not the slightest appearance of Prussian blue; which nevertheless would have been the case, on adding to the solution only as much *green vitriol* as is equal in weight to a one thousandth part of the platina.—As the Author has elsewhere shewn, this $\frac{1}{1000}$ part of green vitriol contains only $\frac{1}{100000}$ parts of iron.

The Author, in his last section, discusses the question, whether platina be a pure and distinct metal, *sui generis*; and he strongly maintains the affirmative. Some chemists of great character affirm, that it is only a compound of gold and iron. Both these metals are certainly found in the *crude* platina; but what metal, says the Author, is found perfectly pure? Gold is more or less contaminated with silver, copper, or iron; silver, with copper and arsenic, &c.: but the iron contained in platina can be so far separated from it, as to give no indications of its presence, either by the magnet, or that delicate test, the *Prussian alkali*. What probability is there, he adds, that in 100,000 parts of platina, *previously purified*, there should be contained 99,977 parts of gold, united with 23 parts of iron; and yet no known chemical test shall shew the presence of either of these metals in it?

The Author had long wished to possess some platina, on which no artificial operations had been performed; for it is well known, that, in general, it is triturated with mercury in iron mills, in Peru, in order to extract from it the gold grains which are mixed with it. At length he received from two Spanish gentlemen, who had travelled to Upsal, two specimens of platina;

tinia; one of which, it was asserted, had never been exposed to any operations whatever. His joy, however, on receiving this last mentioned acceptable present was of short duration; for, on exposing some ounces of it to heat, in a glass vessel, mercurial vapours arose, and were condensed into globules in the neck of the vessel. He thinks, that it is not probable that platina ever passes into Europe without having undergone a previous amalgamation with mercury, for the purpose of robbing it of the gold that is mixed with it.

DISSERTATION XIX. *On the white Ores of Iron.*

Among many other curious particulars contained in this Essay, there are several relating to *manganese*, which has been lately discovered to be the calx of a new metal, or metallic substance, and is endowed with many remarkable properties. Its reduction to a metallic state is effected by exposing it to a most intense fire, in a close crucible, where it is on all sides surrounded by powdered charcoal. The weight of the metallic substance thus procured is found to be $\frac{1}{100}$ parts of the calx employed, and its specific gravity with respect to that of distilled water is as 6850 to 1000. This regulus possesses the singular property of losing some of its phlogiston, if exposed for some time to the atmosphere in a moist place, so as at length to crumble between the fingers into a powder. The Author supposes, that, intense as the heat was in which this regulus was procured, it was not quite sufficient to unite all the metallic particles intimately with each other.

The Author well explains the very singular phenomena which this calx produces on glass, in the manufacture of which it is much used. It will give various colours to glass, and yet it is principally employed for the purpose of destroying the colours with which that substance is tinged. By means of this calx, it has lately been discovered by M. Scheele, that the common marine acid contains phlogiston as a principle; to which *manganese* has so strong an affinity, that it decomposes this acid, and even robs gold of it; so as to enable the marine acid, after having been digested with it, to dissolve that metal singly.

DISSERTATION XX. *On Nickel.*

The difficulty of obtaining this semi-metal perfectly pure is very great; particularly of freeing it from the sulphur, arsenic, cobalt, and, above all, the iron contained in it. The separation of this last, beyond a certain point, eluded all the skill and perseverance of the Author. Different parts of a regulus which he procured of this semi-metal, not only strongly adhered to the magnet, and even to common iron, but likewise attracted each other. They were so *ductile*, that a globule of a line in diameter bore extension under the hammer, so as to form a plate of three lines in diameter. The Author has not been able to ascertain

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tain whether it be a distinct metal, or a peculiar modification of iron, or a compound of various metallic substances formed by nature; particularly, as some have thought, of cobalt, copper, and iron. He failed, however, in producing *nickel*; though he made various mixtures of these substances, and treated them both in the dry and humid way.

DISSERTATION XXI. *On Arsenic.*

This Dissertation contains many curious observations on this heteroclit substance, which is so widely diffused throughout the mineral kingdom; and, in its different states, appears under the various forms of a *metal*, a *calx* or *earth*, and a *salt* or *acid*. The white arsenic of the shops is in fact nothing more than an acid of a peculiar nature, different from every other known acid, and which contains just such a quantity of phlogiston as is sufficient to coagulate it. When a still greater quantity of phlogiston is added to, and combined with it, it becomes a metal.

According to the Author, 100 parts of white arsenic contain 20 parts of phlogiston. When this principle has, by proper means, been totally expelled, the *arsenical acid* is left pure. In that state, it becomes fixed in the fire; but, on being exposed to a moist air, it deliquesces, and at length is wholly resolved into a limpid fluid; having attracted to itself about two thirds of its weight of water.

It is nevertheless remarkable, that this pure acid, on being kept in a red heat, even in a close vessel, acquires, in *some manner or another*, as M. Scheele has shewn [Observations, &c. on Air, p. 53.] a certain portion of phlogiston, sufficient even to convert it into white arsenic. To account for this appearance of phlogiston, the Author adopts M. Scheele's singular hypothesis, concerning the constituent principles of *heat* or *fire*; according to which, the *fire*, which passes freely through the sides of the retort, consists of *dephlogisticated air*, and *phlogiston*; but within the body of the retort the *fire* is decomposed; its *phlogiston* is attracted by the arsenical acid, with which it forms white arsenic; and its *dephlogisticated air* may be collected in a bladder fixed to the neck of the retort.

When the arsenical acid has acquired as much phlogiston as is sufficient to saturate it completely, it then assumes, as we have above hinted, its third and last form, and becomes a *metallic substance*. From this singular fact principally, and reasoning from analogy, the Author concludes, that 'it is probable that *the different metals are nothing more than different acids*, thoroughly coagulated with phlogiston, although the connection of these two principles is, in general, so strong, that we are as yet ignorant of the proper means of destroying it:—the calces of metals always abounding more or less with phlogiston.'—M. Scheele evidently inclines to the same opinion, and says—
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fible to separate the phlogiston, so firmly united with *metallic* earths, they would probably discover their *acid* nature more palpably.' [Obs. p. 107.]

Briefly enumerating the various uses of arsenic, the Author takes notice of the discovery of a new and excellent green colour, which undergoes no change for many years, whether it be used as a water or an oil colour. It is a precipitate from a solution of blue vitriol, made by adding to it an aqueous solution of white arsenic and vegetable alkali.

One of the singular qualities here mentioned of arsenic is, that, on its being fused, in its metallic state, with iron, the compound metal, formed of these two substances, is not possessed of any magnetical qualities, though the quantity of iron contained in it be equal to that of the arsenic, or even constitute, in some cases, two thirds of the mass. On dissipating, however, a part of the arsenic by heat, though no phlogistic matter be present in the vessel, the iron recovers its magnetic powers.

DISSERTATION XXII. *On the Ores of Zinc.*

One of the curious particulars contained in this Article is, that the *Pseudogalena*, one of the ores of this useful semi-metal, being treated either with vitriolic or marine acid, furnishes that particular species of *air*, first discovered by the Author, to which he gave the name of *Hepatic Air*, as having been originally produced from *Hepar Sulphuris*, and to which, it is evident, all the hot, and (as it now appears they have been justly called) the *sulphureous* mineral waters, owe their principal medicinal efficacy. In our account of the Author's first volume [M. Review, Vol. LXII. January 1780, p. 74.], we described his method of discovering and precipitating the sulphur contained in these waters. In the present dissertation he describes a method of exhibiting that substance, when it exists under the modification of *hepatic air*. This is effected by adding, to a quantity of *hepatic air* contained in an inverted jar, an equal quantity of *nitrous air*. On their admixture, a real sulphur is precipitated from the first mentioned air; and a thermometer, included in the mixture of these two species of *air*, rises several degrees. We have formerly observed, that the Author's theory, with respect to the constitution of *hepatic air*, is that it consists of *sulphur*, combined with the matter of *heat*, through the medium of *phlogiston*. He here explains that idea more fully.

That it contains *sulphur*, is evident from the precipitation of that substance: that *latent heat* [*calor ligatus*] is likewise contained in it, is equally evident, he says, from the rising of the thermometer, which is caused by that heat being let loose, or becoming sensible heat: and that *phlogiston* (exclusive of that which is contained in the sulphur) is the bond which connects

the two other principles, is apparent, he observes, from hence;—that the hepatic air cannot be decomposed, except by substances that greedily attract phlogiston. Thus the concentrated nitrous acid exerts this quality, even in water impregnated with hepatic air; as does nitrous air, though already loaded with phlogiston. Thus, on the separation of the phlogiston, this compound, consisting of three principles, is destroyed; for the other two, *sulphur* and *heat*, without phlogiston, do not exhibit any hepatic odour.

But M. Bergman endeavours to prove the truth of this hypothesis synthetically; that is, by shewing that these three principles are to be found in the *Pseudogalena*. He next inquires whether they exist there in a combined state, that is, in the form of hepatic air, in the same manner as fixed air exists in marble; or whether the hepatic air is then only formed, when the acid is applied. In consequence of the results of certain experiments, he concludes, that it is generated at the time of the experiment. The acid lets loose the *latent heat*, and the *phlogiston*, of the ore: these two principles attack the *sulphur* contained in it; and, combining with it, constitute a permanently elastic fluid.

A singularity respecting a particular species of the *Pseudogalena* (that of Scharfenburg) deserves particular notice. That ore treated *alone*, with heat, in a close vessel, exhibits the very same kind of stinky sublimate, or *fluor crust*, as is given by the *sparry fluor*, or *Derbyshire spar*, when treated with oil of vitriol. The *sparry acid*, therefore, says the Author, pre-exists in this ore, but probably combined with a metallic basis;—‘so that it can be expelled from it by *fire alone*, and, united with an aqueous vapour, can generate the *fluor crust*.’

DISSERTATION XXIII. On Metallic Precipitates.

That man must have been greatly astonished, as the Author in part observes, who first saw so ponderous and opaque a body as a metal, gradually, and at length totally, disappear in a fluid; the liquor which contained it still appearing perfectly limpid and homogenous. Nor would his surprise be less, when, merely on the affusion of another transparent liquor, he perceived the metal suddenly to re-appear in its former ponderous and opaque state, and soon fall down to the bottom of the vessel, in the form of what is called a *precipitate*. These two operations, *solution* and *precipitation*, are the two most important in the whole practice of chemistry; and are most satisfactorily, though compendiously, treated in this dissertation. We must content ourselves with only extracting a particular or two from it.

‘No metal,’ the Author says, ‘can be dissolved by an acid, while it retains the whole of that quantity of phlogiston which is essential to its metallic state.’ That part of its inflammable principle, which is the obstacle to this process, must therefore necessarily be removed,

moved, before any solution can take place. The different acids, by their strong attraction of this principle, produce the solution of the various metals, in proportion to the strength with which they respectively attract it, and, we may add, to the strength with which each metal retains it.

Among the acids, the *nitrous* attracts phlogiston the most powerfully; and can even rob the vitriolic acid of it. If any one doubts this, says the Author, let him expose sulphur to the action of the concentrated nitrous acid, in a gentle boiling heat, and he will find the sulphur at length robbed of all its phlogiston, and the vitriolic acid left naked.

The marine acid, as we have already observed, contains phlogiston as a proximate principle; but when it has been robbed of it, or *dephlogisticated* (by manganese or otherwise), it readily attacks every one of the metals, in consequence of the avidity with which it is disposed to recover its phlogiston. Gold and platina, which retain their phlogiston so strongly, and on which it could not before act, yield readily to its power, in its dephlogisticated state.

In this Dissertation, M. Bergman boldly attempts to loose 'that most intricate Gordian knot'—the *genesis* of all the *aeriform fluids*. But those who do not fully adopt the peculiar theory of M. Scheele, on air and fire, will think perhaps that, in this attempt, he has, at least occasionally, practised the ancient *manœuvre* of Alexander. This part of the essay, however, highly merits an attentive perusal.

DISSERTATION XXIV. *On the Essaying of Metallic Ores, in the Humid Way.*

The many difficulties and disadvantages attending the essaying of metallic ores in the dry way, or by fire, have induced the Author to form a regular system, comprehending the various methods by which the same object may be still more easily and accurately obtained, in the humid way, or by solution, precipitation, &c. He proceeds regularly through the ores of all the metals and semi-metals, in a compendious but instructive manner.

We shall only extract from this dissertation a piece of curious information respecting one of the ores of lead (*plumbum calciforme*) which has been discovered by M. Gahn to contain the *acid of phosphorus*. When the lead has been precipitated, from a solution of the ore in nitrous acid, by means of the vitriolic acid, the remaining liquor, on evaporation, leaves a true *acid of phosphorus* behind it.

DISSERTATION XXV. and Last. *On the Blowpipe, and its Use in the Examination of Bodies, particularly Mineral Substances.*

This dissertation, which is accompanied with a plate, contains a regular series of instructions with respect to the management

ment of that useful instrument, the blow-pipe; with which innumerable experiments may be made in chemistry and mineralogy, with very little trouble, and in a very short space of time; to say nothing of the intense degree of heat, which the operator can thus procure from the flame of a candle, in a few seconds.

The Author, after having described the instrument, and the proper management of it, divides mineral bodies into four classes, viz. *Salts, earths, inflammable matters, and metals*; and then proceeds to treat methodically of the individuals of each class, and of the effects of the flame, assisted with the proper *fluxes*, on each of them.

VII. *Traité de l'Elasticité de l'Eau, &c.* A Treatise on the Elasticity of Water, and other Fluids, &c.: together with the Description of a Machine constructed to prove the Compressibility of Fluids, &c. By E. A. G. Zimmermann, &c. Amsterdam. Rey.

In this publication the difficult and celebrated question, concerning the compressibility of water, appears to be satisfactorily decided, in favour of the affirmative; by means of a machine lately invented by a M. *Abich*, a German philosopher; and by which the compressibility of water, and some other fluids, is not only proved, but the quantity of the compression seems to be ascertained with accuracy.

The different attempts that have been made to solve this difficult question are first related by the Author, in a chronological order, and in a very particular and satisfactory manner; with judicious observations on each. The principal experiments that have been made relative to this subject, which are here described, and occasionally illustrated with plates, are those of—Lord Bacon, Mr. Boyle, Du Hamel, The Florentine Academicians, Hamberger, Muschenbroeck, Nollet, Hollam, Canton*, and still more lately, by M. de Herbert, whose apparatus is well imagined, and proves the compressibility of water and some other fluids: but it is so far imperfect, as the fluids examined in it were exposed only to the pressure of a column of mercury of the height of four feet. By means of that pressure, water was found to be compressed 1-4358th part of its whole bulk, in the temperature of 14 degrees of Reaumur's thermometer.

The last and most simple machine, here very particularly described, is that of M. *Abich*; whom the Author assisted in the experiments made with it, between the years 1777 and 1779. Some idea of its nature and effects may be formed from the following short account of it:

* See the Philos. Transf. Vol. LII. Part II. Art. 103, or our account of the Article.

M. Abich first attempted the compression of water in a musket barrel, by means of a piston forced into it, and which was exactly fitted to its cavity; but, by means of the great force employed, the barrel, which was only a line thick, burst. He then procured a stronger cylinder, formed of brass, the sides of which were three quarters of an inch thick. Here he found that the included water sensibly yielded to the compressing force, which was exerted by a piston, put in motion by means of a screw. On a repetition of the experiment, however, several drops of water appeared on the outside of the cylinder; and it was found that they had been forced through small fissures which the water had made in the metal.

M. Abich then constructed a cylinder, the sides of which were nearly an inch and a quarter thick; and which was found to resist effectually the immense power employed in compressing the water, or the other fluids, with which it was successively filled. The different degrees of compression were produced by means either of a screw, or of a long lever, to which different weights were successively appended; and the quantity of the compression was ascertained by the contraction of the water in bulk, as indicated by the descent of the piston.

As this last mentioned effect however might be suspected to have been, in part at least, produced by the distension of the metal cylinder; which might be supposed to yield to the very great power employed in these experiments; an addition was made to the apparatus, which shewed, in a very satisfactory manner, that no change of dimensions in the cylinder had taken place, in consequence of the great force employed.

It appears from one of these experiments, in which the greatest effects were produced, that $26\frac{1}{2}$ cubic inches of water visibly lost by pressure no less than 1 cubic inch and $\frac{2}{3}$; so that the compression sustained by the water, in this case, produced a diminution in the bulk of the whole mass, nearly equal to the 1-24th part. From calculations it appears, that well water, subjected to this compressing force, must have had its specific gravity so much increased, as to acquire a density even greater than that of *sea water*.

After giving a particular account of the experiments made by means of this apparatus with well water, water saturated with sea salt, milk, brandy, &c. the Author proceeds to consider the doubts that may yet remain respecting the results. These principally relate to the pores or cavities which may exist in the internal surface of the cylinder; the compression or yielding of the leathers belonging to the piston; and the air contained in the water, or other fluids which have been examined. Of these doubts the last seems to be the most worthy of attention: but it appears from the experiments here related, that water, from

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which

which the greatest part of its air had been expelled by boiling, suffered apparently as great a compression as common well water.

It appears too that the quantity of compression of the different fluids that were tried, is not, as might have been expected, in the inverse ratio of their specific gravities. Brandy, which was the lightest of them, nevertheless suffered the least degree of compression.

MONTHLY CATALOGUE,

For FEBRUARY, 1783.

POLITICAL.

Art. 15. *An Authentic Copy of the Provisional and Preliminary Articles of Peace, between Great Britain and the United States of America, the King of France, and the King of Spain, signed Nov. 30, 1782, and Jan. 20, 1783.* 1 s. Stockdale, &c.

Art. 16. *Authentic Copies of the Preliminary Articles, &c.* (as above). 1 s. Debret, &c.

Art. 17. *Preliminary Articles, &c.* (as above) in French and English. BY AUTHORITY. 2 s. Harrison and Co.

WE leave the three foregoing publications to be criticized by Reviewers of an HIGHER ORDER.

Art. 18. *A Free and Impartial Examination of the Preliminary Articles of Pacification.* With a Retrospective view of the Rise and various Stages of the War, &c. By a MEMBER OF PARLIAMENT. 8vo. 1 s. 6 d. Fielding.

Though free, these observations are decent. The Preliminary Articles are condemned by our Author; but his are such as we meet with in every news-paper; and from those popular and plentiful sources of political investigation, many of his strictures seem to be drawn.

Art. 19. *A Letter to the Earl of Shelburne, on the Peace.* 8vo. 1 s. Debret.

Lord S's. angry correspondent sets out with recapitulating the earlier circumstances of the war; a gloomy retrospect! terminated, however, by the annihilation of Lord N's. ministry.—The view then brightens, through the success of Rodney, and the bravery of the garrison of Gibraltar; by which our affairs are greatly retrieved.—At this period, in the year 1782, Lord S. [according to our Author] humbles us at the feet of our enemies.—Here a wide field opens for the display of the Writer's declamatory powers; which are not inconsiderable. He severely condemns the concessions made to America, particularly in the abandonment of the Loyalists, and the limitation of Canada. He then proceeds to charge his Lordship with a criminal profusion of liberality to Spain, by adding the cession of the *East* to her acquisition of *West Florida*. As to France, his accusation is not less weighty, especially in regard to the relinquishment of *St. Lucia*, the importance of which he estimates at a very high rate.

In a military view, he says, this island is 'above all price, and beyond all calculation. Who does not know that St. Lucia is the key to the whole chain of the Caribbee islands?' He then transports us to the East Indies, that he may leave no part of his ground untraversed, no article of impeachment overlooked. In brief, he affirms, and execrates, 'the spirit of concession and surrender' which, he says, 'pervades every article of the treaty;' and in reward of which, he imprecates and denounces every kind of vengeance on the head of the devoted minister.

"After all," say the advocates for the peace, "what boots it to expatiate thus on the importance of what we have irrevocably lost, or given up? Does any politician imagine, that France and Spain, who certainly, on the whole, had the advantage in the war, would be contented with cessions of *small* value? Were we on such equal terms with them, as to give us a right to expect an absolute *equivalent* for whatever we have relinquished, or that hath been wrestled from us? Surely no man can be so uninformed as to maintain the affirmative!" The great question, indeed, is, Whether we ought, at the close of 1782, in which year Fortune had begun to smile upon us, to have accepted of peace, on the terms of the Preliminaries,—or to have risked the event of a farther prosecution of the war,—“when our enemies were straining every nerve, and exerting their whole power, to command and insure success?” This is a question to which speculators, calculators, and gamblers, will be prompt to reply, but to which *we* dare not presume to give any answer.

Art. 20. *Observations on the Preliminary and Provisional Articles.* 8vo. 1 s. Debret, &c.

The author undertakes to prove, 'from a comparative view of the situation of this country now, and at the close of the late war,' that the articles 'are equally, if not more beneficial to the true interests of this country, than the terms procured by the treaty of Paris, in 1763.' His aim is friendly to the peace-makers; but his argumentative powers will not greatly strengthen their party.

Art. 21. *Candid and Impartial Considerations on the Preliminary Articles, &c.* By a Country Gentleman. 8vo. 1 s. 6 d. Robson.

Another advocate for the ministry. Our Country Gentleman hesitates not to defend all the Provisional Articles; and, on the whole, he concludes, that we have obtained not only the best terms that our circumstances could warrant us to expect or demand, but that those are really and abundantly advantageous to Great Britain. He writes fluently and floridly; but he is not, like your tinsel scribblers, a superficial reasoner. His manner will, at least, *entertain* those whom his arguments may fail to *convince*: for the prejudices of party are never convinced.

Art. 22. *Thoughts on the Peace.* In a Letter from the Country. 8vo. 1 s. Debret.

This Country Gentleman, too, contends for the expediency, necessity, and rectitude of the Peace, on the terms contained in the Preliminary Articles. He offers many judicious remarks on these terms, all tending to prove, that, 'after all our defeats, disasters, and disgraces, no one condition of shame or dishonour is imposed upon us; that reverence is paid to our spirit;' and that 'we are more yielded to than

than yielding.'—This Writer, however, is not always sufficiently dispassionate in his mode of investigation; nor will all his conclusions, perhaps, appear so evident to such of his readers who may differ from him in sentiment, as we charitably suppose they appear to himself.

Art. 23. *A Report of the Proceedings of the Committee of Association, appointed at the adjourned General Meeting of the County of York, held on the 28th of March 1780, presented to the General Meeting of the County of York, held on the 19th of December 1782.* With an Appendix, containing the Circular Letter of November the 1st, 1782, &c. Proceedings at the General Meeting of the County of York on the 19th of December: Account of Debate, &c. at that Meeting; and Proceedings of the Committee of Association on the 17th, 18th, 20th, and 21st Days of December 1782. 4to. 1s. 6d. Stockdale. 1783.

The great national objects which this very respectable Association have had, and still have in view, are so well known, as to render it unnecessary for us, at this time, to point them out; indeed we have frequently mentioned them, in the course of our periodical labours.—We are glad to see, by this report of their proceedings at large, that the Yorkshire patriots continue firm; that their correspondence and connection with other counties, and committees of association, are extended; and that they nobly persevere in their laudable zeal for promoting a more equal representation of the people of this kingdom in the House of Commons, in order to check, at least, the progress of parliamentary corruption.

Art. 24. *The Propriety of retaining Gibraltar impartially considered.* 8vo. 1s. Stockdale. 1783.

By a short statement of plain facts, which the Author is of opinion (and surely he is right) will weigh more with men of sense and judgment, than any laboured attempt at oratory and declamation, we are here shewn the *impropriety* of retaining Gibraltar, supposing that retention should prove an immoveable obstacle to the conclusion of the treaty of peace. The subject here discussed naturally divides itself into three parts, viz. What right Great-Britain has to the possession of Gibraltar? Of what importance it is to this country? and, Whether it would be for the interest of Great Britain to restore that place to the Spaniards, for a just and adequate consideration? These points are all treated with sober and weighty investigation; and, on the whole, this sensible, well-informed, and dispassionate Author, has rendered it very evident, that the best thing we can do with this enormously expensive, and to us almost useless fortress, is to get rid of it, on the best terms that can be obtained, as an equivalent. From all accounts it appears, that *Porto Rico*, if offered to us, would have been an excellent bargain on our side. But, perhaps, the most weighty point of consideration with us, is the probability that no peace will be LASTING, while this bare bone of contention remains, to stimulate the two nations to enmity. Spain will never lose sight of what she must naturally long to repossess, and which, though but of light * and temporary account with us, is to her an

“A feather in our cap,” says the Author. object

object of consequence, solid and permanent as the rock of which it is composed.

Art. 25. *Serious Matter for the Consideration of the Members of both Houses of Parliament, during the Christmas recess.* Being Proposals for disposing of Convicts, and for rendering them useful to the Community; in a Manner agreeable to the ideas of several Magistrates. By an Independent Man. 8vo. 6d. Kearsley, &c.

Experience has sufficiently demonstrated the fatal effects of confining convicts for limited terms, in hopes of reforming their morals, and then exposing the public to a renewal of their depredations. The present plan is to send young offenders on board prison-ships, stationed near the guard-ships at the Nore; there to be clothed, maintained, and taught the common manual operations of seaman-ship, and when fit, to be drafted off on board ships going on service. Those rejected on board the navy, the Author * would send to the Shetland Islands, to be kept in servitude for stipulated terms; those sent to Africa as soldiers, having been reported to desert to the Dutch with their arms and accoutrements. He adds, that he submits every thing necessary for clearing the plan of legal obstructions, to the wisdom of the Legislature, being confident that it may receive such improvements, in a Committee of the House of Commons, as may render it of extensive benefit: and we trust, that his well-meant and well-timed hints will not be overlooked by those who superintend the internal police of the country.

Art. 26. *A Letter to Mr. Debret, being an Answer to "Lucubrations during a short Recess +;"* which Pamphlet contains a Plan for altering the Representation of the People. To which is added, dedicated to the Right Hon. Wm. Pitt, a Plan for the immediate Payment of the National Debt; to be inserted in the Bill for amending the Representation, that the whole may form a complete System. 8vo. 1s. Bladon. 1783.

Mr. Sinclair is treated with great illiberality in this production, as well by its being addressed to his publisher, as in the tart stile of examining his plan for reforming the representation of the people. The subject is, indeed, too important, and includes too many considerations, for the discussion of such light pens as that of the writer now before us; for while political reasoning on popular rights, dictates an extension of the right of election; expediency, on a review of the various disorders incident to popular elections, may dictate rather a contraction of such a privilege. There is, perhaps, the less reason to urge the projected reform if we attend to two writers, far more equal to their task than Mr. Debret's correspondent; the first of whom † contends, that the most able and public-spirited members of the House of Commons, have represented those boroughs which

* Some letters introduced, relating to the plan, are addressed to G. P. Towry, Esq; Golden-square.

† See Rev. Vol. LXVI. p. 383.

‡ Letter to the Author of *Lucubrations*, &c. Rev. Vol. LXXVII. p. 303.

are esteemed to be under the greatest influence; and the latter *, that it is dangerous to attempt speculative improvements on a constitution which was not first formed on theory, and which time and experience have at length matured, and suited so admirably to our circumstances and habits of thinking. Objections of such weight call for due deliberation, and no writer, on subjects of political import, merits attention, who is not superior to the bias of party, or littleness of spirit, that taints so many of our publications with acrimony and vulgar insults.

Art. 27. *A Vindication of the Earl of Shelburne*, from the unjust and virulent Aspersions in a Pamphlet, intitled, "A Defence of the Earl of Shelburne," and addressed "To Sir George Saville, Bart. &c." In a Letter to Sir George Saville, Bart. 8vo. 1s. Debrett, &c. 1782.

This is a well written, but vague, answer to the ironical invective it applies to; which is ascribed to a 'sublime and beautiful orator, who, nevertheless, appears to have harangued and scribbled himself down to the common standard.' This Writer, and we wish the circumstance may be attended to, does not elevate himself above the common standard, by declaring, "I thank God, that I am so perfectly independent, both in fortune and disposition, that I have lived half a century, without ever once feeling either occasion or inclination to ask or receive a favour from any man in power." All this may be true; for we have other hints of the like kind in the pamphlet. But who is this independent man? A writer from a garret in Grub-street may profess as much. If, therefore, *anonymous* writers wish us to credit their boasted independence and affluence, the only way to convince the public of the truth of their pretensions, would be to print on royal paper, with gilt edges, and sell them at half price: and if they dare venture to affix their names, this will be a further proof of their independence.

Art. 28. *A Reply to the Defence of the Earl of Shelburne*, in which the Falshood, Calumny, and Malavolence of that Pamphlet are exposed, and refuted, 8vo. 1s. Payne, Pallmall. 1783.

It is not by such loose, general panegyric as this writer opposes to the insidious defender of the Minister, that the noble Earl is to be supported: therefore, until his cause is undertaken by some advocate of suitable abilities, his Lordship must trust to the best of all support, the rectitude of his own conduct, for justification.

Art. 29. *An Examination into the Principles, Conduct, and Designs, of the Earl of Shelburne*. Taken from a late Speech. 8vo. 1s. 6d. Stockdale. 1783.

This Examiner is a virulent associate of the *Corrætor* †, in the employment of abusing the E. of S. in an indecent commentary on the speech referred to: we say *abuse*, because whatever may be the real opinion this obscure defamer entertains of the Minister, he expresses

* Dialogue on the Actual State of Parliament; see our last Review.

† See Rev. December last, p. 465.

‡ See the *Corrætor's* Remarks in our last month's Review.

it in the most offensive, illiberal style. In brief, he raves in too outrageous a manner, for any sober reader to be influenced by his coarse declamation. Parties will never be gainers by employing such intemperate agents.

Art. 30. *Consideration of Taxes*: Submitted in a Series of Letters to Lord North, his Majesty's late First Lord of the Treasury, and Chancellor of the Exchequer. To which are prefixed a Memorial to the Lords Commissioners of his Majesty's Treasury; and a Letter to Richard Burke, Esq. By J. R. Staub, Notary Public. 8vo. 1 s. 6d. Stockdale. 1782.

Mr. Staub having generously corresponded, during five years, with Lord North, on the subjects of taxation and public credit, without any notice being taken of his letters; thought proper, on the change of the Ministry, to write also to Mr. Burke, Joint Secretary to the Treasury, inclosing copies of his letters to Lord North, for the consideration of the new commissioners at that board: but these also failing to recommend him to notice, he finished his correspondence by a memorial to the Lords of the Treasury, stating his pretensions to some reward, as the first proposer of the tax on bills of exchange and notes of hand, in the above-mentioned letters; and by this final appeal to the Public at large, we are left to infer, that he is equally dissatisfied with all his late correspondents.

What Mr. Staub may expect from this publication, is difficult to guess; but from a review of its contents, and of the treatment he has received, we freely declare, that we think few could justly blame him did his resentment, for the contempt shewn him by two Administrations, even provoke him to withhold his assistance from all ministers whatever, and leaving the State to take care of itself, to confine his future attention wholly to his own proper concerns, at No. 14, in Sweeting's Alley.

AMERICAN.

Art. 31. *A Reply to Sir Henry Clinton's Narrative* *. Wherein his numerous Errors are pointed out, and the Conduct of Lord Cornwallis fully vindicated from all Aspersions: including the whole of the Public and Secret Correspondence between Lord George Germaine, Sir Henry Clinton, and his Lordship; as also intercepted Letters from General Washington. 8vo. 2s. Faulder, &c. 1783.

In this anonymous reply, Lord Cornwallis is vindicated from the misconception of orders, and discretionary conduct, stated in Sir Henry Clinton's narrative; and Sir Henry is charged with holding out delusive promises of succour to his Lordship. It is not always easy, after reading both sides, in such complicated transactions, clearly to determine where the blame rests; but it is easy to see who is best acquainted with decency; and we cannot avoid remarking, that Sir H. C. relates his story in a plain modest style, that gives dignity to his narrative: whereas, every page in this reply is debased with such illiberal epithets and sarcastic turns of expression, as (whatever may be the concealed writer's intentions) are very far from doing any service to the cause he has undertaken.

Lord C.'s own defence of himself in our next.

* For the Narrative, see our last Month's Catalogue.

Art. 32. *The Constitutions of the several Independent States of America*; the Declaration of Independence; the Articles of Confederation between the States; the Treaties between his most Christian Majesty and the United States of America. *Published by Order of Congress.* Philadelphia printed. London reprinted. 8vo. 3s. 6d. Stockdale, &c. 1782.

This interesting publication (of the authenticity of which there can be no doubt) contains, take it altogether, a greater portion of unsophisticated wisdom and good sense, than is, perhaps, to be met with in any other legislative code that was ever yet framed. It is, in short, as the Editor remarks, the book which may be considered as the *Magna Charta* of the United American States; which the opposite parties among them will at all times claim, in some respect or other,—and the knowledge of which is therefore necessary to such persons as wish to understand the present or future internal American politics.

E A S T I N D I E S.

Art. 33. *A Letter to Governor Johnstone, &c. &c. on Indian Affairs.* 8vo. 1s. Bladon. 1783.

A well written letter, strongly in favour of continuing Governor Hastings in his appointment, to finish the great work of restoring Eastern tranquillity, which he is so prudently pursuing for the Company's advantage, and the national honour. The Writer insists much on the contrary principles on which both ministry and opposition unite in his recall; and complains of the danger the East India Company is exposed to, as well from the too frequent instances of parliamentary interposition, as from the encroaching patronage of the crown. — 'To have our secrets exposed, he observes, our plans suspended, our directors intimidated, and our arrangements thrown into confusion, by reiterated formalities of legislative investigation; tend ultimately to damp the spirit of mercantile enterprise, to discompose that orderly mechanism which is the very soul of extensive trade, and to clog all the intricate operations of credit.'—All this is very true; but when a confederacy of merchants are so enterprising as to engage in wars, treaties, and other acts of sovereignty, it must be expected, that the government from which they derive their powers, and to which they look for protection, will sometimes enquire what they are doing.

P O E T I C A L.

Art. 34. *A Letter in Verse, from a married Man to his own Wife, written in a Garden.* Together with a Poetical Epistle from an unfortunate young Lady at Portsmouth to her Lover. 4to. 1s. 6d. Becket. 1782.

The letter consists of emblematical illustrations, drawn from various productions of the garden, of the Author's domestic situations and feelings. The poetical epistle is, it seems, founded on some recent fact, which, we suppose, is well known at the place from whence it is dated. The following lines will give some idea both of the story on which the poem is founded, and of the manner in which it is executed:

'He took me from a gracious father's hand,
Led me unspotted from my native land;

A gail-

A guileless lamb, of no dark guile afraid,
 Around his knees the frolic hours I play'd;
 Look'd up to the director of my life,
 And lipt his hand, nor fear'd the butcher's knife:
 Ere thirteen suns my infant smiles had seen,
 How shall I traverse the distracting scene!
 Or, how develop the detested woof!
 Beneath the sanction of his guardian roof,
 (Oh, dead to honour, faith, and all Heaven gave
 To grace the generous, and endear the brave,
 Lost to whate'r the good and worthy feel,
 Each fiend of hell attendant on his heel),
 To my pure pillow, while suspicion slept,
 With Tarquin-flame the subtle Serpent crept.
 Wak'd from the fatal dream, convulsive thought
 With every horrid indignation fraught,
 Spoke my foul wrongs—but ah, congealing fears
 Suppress the clamour of my childish years!
 In speechless and unutterable smart
 The secret thorn lay festering in my heart."

Art. 35. *The Triumph of Liberty, and Peace with America.* A Poem, 4to. 2s. Walker. 1782.

This was published in May last, by way of exultation on the prospect of peace; but, through some accident, it escaped our notice at the time of its appearance.—The Author is to be considered rather as a prophet than a poet. His work manifests the goodness of his mind, but does not indicate a single ray of poetic inspiration.

Art. 36. *The Beauties of Administration.* A Poem. With an heroic Race to the Palace, between L—d Sh—lb—ne and the Hon. C. J. F—x. 4to. 3s. Hooper. 1782.

In this sketch of the reigning political characters, we meet with some lively, though common place ideas, expressed in tolerable verse. Some lines, indeed, are excellent; and had this diffuse and desultory poem been compressed within the compass of one-fourth of its present bulk, the Author's reputation would not, perhaps, have suffered by it. In its present state a want of energy is observable through the whole of it.

Art. 37. *Verses addressed to Mrs. Siddons.* By the Rev. Mr. Whalley, Author of *Edwy and Edilda*; *Fatal Kiss*, &c. Cadell. 1782.

An elegant compliment to the dramatic excellence of a very admirable actress.

MISCELLANEOUS.

Art. 38. *Deformities of Dr. Samuel Johnson.* Selected from his Works. Edinburgh printed. 8vo. 1s. Sold by Stockdale, London.

This seems to be the production of some ingenious but angry Scotchman, who has taken great pains to prove, what all the world knows, that there are many exceptionable passages in the writings of Dr. Johnson. There are, however, few spots in this literary luminary now pointed out that have not been discovered before. So that

that the present map must be considered rather as a monument of the delineator's malignity, than of his wit.—His *personalities* seem to indicate personal provocation; though perhaps it may be all pure *nationality*.

Art. 39. *Remarks on Dr. Johnson's Life, and critical Observations on the Works of Mr. Gray.* 8vo. 1s. 6d. Fielding. 1782.

The partial and uncandid mode of criticism adopted by Dr. Johnson in his *Remarks on Gray*, seems to have given general, and indeed, just offence to the numerous admirers of that exquisite poet. It is not long since there appeared an ingenious vindication of the *progress of poetry and the Bard*, intitled, "A cursory Examination of Dr. Johnson's Strictures on the lyric Performances of Gray*." The present Writer has taken a larger field: his critical *Aegis* extends its protection to every part of his admired Hero. And it is but justice to say that he has ably defended him.

Art. 40. *Remarks on Doctor Johnson's Lives of the most eminent English Poets.* By a Yorkshire Freeholder. 4to. 1s. 6d. Baldwin. 1782.

Our Yorkshire Freeholder's Remarks are chiefly confined to the Doctor's political misrepresentations. He is a strenuous assertor of the *Whig principles*, which he vindicates against the Tory Doctor, with that honest kind of spirit which animates a combatant who is firmly persuaded that he has truth on his side.

Art. 41. *Advice to the Officers of the British Army.* Small 8vo. 2s. Richardson.

The Author discloses a rich vein of wit. His advice, though clothed in the lighter form of irony, discovers a solid and penetrating judgment: and, while he holds a mirror up, that reflects the true features of vice and folly, he attempts to make ingenuous shame accomplish the work of rational conviction.

Safe from the bar, the pulpit, and the throne,
Yet touch'd and mov'd by ridicule alone.

For there are those who may be laughed out of vice and folly, when all the powers of argument, and all the sanctions of religion, prove ineffectual to reclaim them.

It appears to be the wish of this truly ingenious Writer, to contribute his part towards restoring the credit of the army, by checking the still farther progress of those abuses and irregularities that have of late so much sullied its honour, and diminished its importance, in the view of other countries, as well as in the estimation of the wiser part of our own; and by inspiring every officer with sentiments worthy of the duty and character of British soldiers.

Art. 42. *Observations on the three first Volumes of the History of English Poetry*, in a familiar Letter to the Author. 4to. 2s. 6d. Stockdale. 1782.

Familiar enough with a witness! Because, truly, the history of English Poetry contains, beside a few mistakes and inaccuracies, some harmless opinions to which this Writer chuses not to assent, he thinks himself privileged to pour upon its Author the grossest

* Rev. March 1782, Art. 27. of the Catalogue.

abuse, and the most illiberal invective. If the assertions and insinuations contained in this publication are to be credited, Mr. Warton possesses neither knowledge nor integrity sufficient to qualify him for the lowest departments of literature!—When a man suffers the intemperance of his rage to transport him so far beyond the limits of decency as this Writer has done, the most charitable supposition is, that he sat down to compose during a paroxysm of insanity. We anticipate the Reader's indignation and astonishment, when he is told that this work, which it is impossible any gentleman can avow, is, *scilicet dictu!* the production of a scholar, and would have done credit, had it been conducted with candour and good manners, to the critical acumen and knowledge of its Author.

Art. 43. *Capt. Inglefield's Narrative*, concerning the Loss of his Majesty's Ship the Centaur, of 74 Guns; and the miraculous Preservation of the Pinnace, with the Captain, Master, and ten of the Crew, in a Traverse of near 300 Leagues on the Great Western Ocean. 8vo. 1s. Murray. 1783.

An authentic recital of the circumstances of distress preceding the loss of the ship; with the subsequent and extreme hardships endured by the miserable few, Capt. Inglefield included, who escaped in the boat, during the fifteen days, in which they were driven about at the mercy of the winds and waves, without sail or compass, and almost wholly without provisions, 'till their arrival at Fayall. This is, indeed, a most affecting account of one of those fatal and horrid disasters which so frequently happen on the boisterous and all-devouring element.

Art. 44. *The Festival of Wit*; or, the Small Talker: consisting of Flights of Humour and Genius. Selected from a voluminous Work in the Possession of G**** K***, Summer Resident at W——. With the Life of the Author and Compiler. Written by himself. 12mo. 3s. sewed. Smith. 1783.

Impudent Rogues! To reduce a great King to the contemptible employment of compiling a jest book. Mr. Walpole has given the world a catalogue of princely writers, in which due honour is rendered to royal authorship; but this publication appears to have no such view, if we may judge from the many scurvy, and some indecent, things which are introduced into this motley collection of '*small talk*,' and '*flights of humour and genius*.'

Art. 45. *The Baratarian Inquest*, a Fragment of the Works of the celebrated Author of Don Quixote. Presented by the Duc de Crillon to the Translator, and dedicated to Sir William Draper. 8vo. Part I. 3s. Part II. 2s. 6d. Debrett, Becket, &c. 1783.

Some person who probably had very little serious business upon his hands, except the interest he took in a late court-martial (if it can be called a serious business to endeavour to *burlesque* a subject), has been hardy enough to take up, if not the *pen*, the *name* of Cervantes, and to convert the siege of Minorca, and the prosecution that followed its surrender, into occurrences happening under Sancho Panza's government over the island of Barataria. But though the Writer is not destitute of a capacity for humour, and has given as much of honest Sancho, as perhaps his situation might afford, yet there was *little capability* of humour in so serious a business; the narrative

narrative of which must be supposed to be undertaken with the two-fold view of supplying the deficiency of information occasioned by stopping the daily publication of proceedings, and to expose S. W. D. to ridicule. In the second part, the Writer has furnished a key to his Inquest, which every one will not know the full use of: and, upon the whole, we cannot but join in the proverbial opinion he causes Sancho to deliver, that *there is no making a silk purse of a sow's ear.*

Art. 46. *A Letter from Cardinal Bathiani, Primate of Hungary, to the Emperor Joseph II. Translated from the Original.* 8vo. 1s. Wilkie. 1782.

The Cardinal, with perfect modesty and respect, proposes to this truly great Emperor several objections to those alterations he was about to make in the ecclesiastical affairs of his dominions. He writes as a zealous Roman Catholic, high in power, might be supposed to do; but he forgets, that the principles on which he founds the claims of the church have long been disputed, and fully proved to be unsatisfactory and delusive. Joseph II. has, notwithstanding, proceeded in the changes and innovations here alluded to; and we hope, while guided by the spirit of moderation and wisdom, he will proceed farther. Protestants, though they never can favour the mere exertions of arbitrary power, do, if they are consistent, behold with pleasure whatever is favourable to the cause of liberty, civil or religious: they may respect the accomplishments of Cardinal Bathiani, as a scholar and a gentleman, but they cannot approve his ecclesiastical tenets.

SCHOOL-BOOKS.

Art. 47. *The new Latin and English Dictionary*, containing all the Words and Phrases proper for reading the Classics in both Languages, accurately collected from the most approved Latin Authors. To which is prefixed, a new *English-Latin Dictionary*, carefully compiled from the most celebrated English Writers, rendered in classical Latin. Both parts comprising all that is most valuable in former Dictionaries. By John Entick, M. A. *A new Edition.* Large 12mo. 5s. bound. Dilly. 1783.

We mention this new edition of a useful School Book (useful too in private education) on account of the numerous improvements and corrections which the Editor professes to have made in it*, particularly in the *English-Latin* part. This part being by much the largest, and most generally useful, is sold separately, price 3s. 6d. From its portable size, as well as on other accounts, it is peculiarly useful to boys who are learning Latin.

Art. 48. *Chambrud Improved*; or, French and English Exercises, with their respective Grammar Rules at the Head of each Chapter and Exercise. By James Nicholson, Master of Languages. 8vo. 2s. 6d. Murray. 1782.

The reputation of Chambrud's Grammar and Exercises is sufficiently established: yet they will be allowed sometimes to be tedious in the Exceptions and Examples. The chief improvement in this

* This, indeed, is obvious from the greatly increased size of the volume.

new edition, is the placing the Rules immediately before the Exercises which relate to them, and shortening them as far as is consistent with perspicuity. Our Author, who informs us, that 'he was educated at the university of Paris, from his infancy, and has taught the French and Latin languages many years past in some of the capital schools of this kingdom,' appears to have executed his task with judgment and propriety. This improvement on Chambaud hath already received the recommendation of some eminent schoolmasters; and we have little doubt but it will be very generally adopted.

Art. 49. *A Radical Vocabulary of the French Language.* Printed for John Murdoch, Teacher of French, &c. in Staples-inn Buildings. 12mo. 2s. 6d. 1782.

A new attempt to teach the French language, by making the scholar learn the radical words. In this Vocabulary we have above 3,000 words which will require a long time to learn, and an uncommon memory to retain: in their detached, or, if we may so express it, *insulated* state. All this while too, the understanding is not sharpened, or improved; and memory acts, as it were, by itself. It is certain that these words must be known before the scholar can be said to have acquired the language, in whatever way a master may teach it. But, independent of the knowledge of idiom, inflection, &c. &c. which he acquires by the authors he reads, he is amused, and, perhaps, instructed too. He sees the words in their proper connection, which imprints their signification more strongly than by learning their meaning in their primitive and unconnected state. They coalesce with others; and the association of ideas makes the impression of them deeper and more lasting.

Mr. Murdoch is, however, confident of the success of his plan under his own superintendence. We cannot dispute this point with him, because we are not acquainted with his pupils, nor have we seen the result of his experiment. If any have a better opinion of it than we have, they are at liberty to make the trial; and we wish it may answer.

R E L I G I O U S.

Art. 50. *An Entrance into the Sacred Language;* containing the necessary Rules of Hebrew Grammar in English: with the original Text of several Chapters, select Verses, and useful Histories, translated Verbatim, and analysed. Likewise some select Pieces of Hebrew Poetry. By the Rev. C. Bayley, of Trin. Coll. Camb. 8vo. 5s. sewed. Longman. 1782.

We think the Author promises too much, when he says, that the whole is digested in so easy a manner, that a child of seven years old may arrive at a competent knowledge of the Hebrew scriptures, with very little assistance.—The admission of the *Masoretic points* will necessarily create some degree of perplexity to the student in Hebrew, even though he may be passed the days of childhood. Mr. Bayley is, however, a very zealous advocate for the utility, and even the necessity of the points. He thinks they are an *essential* part of the sacred language: they determine the pronunciation, and not only so, but they define the exact meaning of the words.—Without them there will be too much left to wild conjecture, and how hazardous it would be to leave any part of the sacred records

to so vague and precarious a guide, must be obvious to every person. The Author says, that Elias Levita, a German Jew, who lived in the 15th century, was the first that asserted that the points were a late innovation on the Hebrew Language. This assertion is combated in the preface with much shrewdness.—The Grammar may be very useful. Its rules, though concise, are perspicuous: the analysis, and the examples, illustrate their principles, and tend to facilitate the study of the Hebrew.

Art. 51. *A full Detection of Popery, and Defence of a Protestant Barrier, to be preserved by a more general Association of Protestants.* 8vo. 1s. 6d. Durham. 1783.

Down with Antichrist! Down with the old whore—even the scarlet whore, the whore of Babylon! Make war—make war against the Beast—the great red Dragon, having seven heads and ten horns. Go up—go up against the city of the seven hills: raze her, raze her even to the foundation thereof: and happy shall he be that taketh and dasheth her little ones against the stones. But curse ye Meroz; curse him bitterly, because he came not to help against the mighty.

All this rushed upon us, and the ghost of old Knox was conjured up, while we were reading this pamphlet: and yet the writer hath the assurance to begin one of the sections of this tumid and incoherent effusion of zeal and frenzy with the words—*‘Mercy and humanity.’* Was ever mercy more insulted? Was ever a greater mockery offered to humanity?

Art. 52. *The Seventeenth Article of the Church of England paraphrased and explained.* 8vo. 6d. Evans. 1782.

An attempt to rescue the church from the charge of Calvinism in the article of predestination, by interpreting it on the more free and liberal ground adopted by those who call themselves *moderate men*, and who are called by their enemies *Pelagians*. As the doctrine of *reprobation* is not once mentioned in the disputed article, and as *universal redemption* is clearly a principle of the church, from the general tenor of its service, the Author of this little tract maintains, that predestination is to be understood in a qualified sense, and that the Articles (when considered in *conjunction*) neither teach nor hold any such doctrine as absolute and irrespective decrees with regard to the final misery or happiness of individuals.—This performance contains nothing new or striking.

Art. 53. *Letters from the late Rev. James Hervey, A. M. Rector of Weston Favell, to the Right Hon. Lady Frances Shirley.* 8vo. 3s. sewed. Rivington. 1782.

These letters carry with them the most indubitable evidences of their authenticity. We see the pious, ingenious and fanciful Mr. Hervey in every page. We see, as in all his other works, the dark and sombrous visage of Calvinism, set off with the gaudy tresses of rhetoric:—all bespangled and bedizened with tropes and metaphors, and all the figures of glittering speech!

The Author, as usual, plays on the sound of words: but the word he most plays on, and to a less account in the ear of sober sense than any other, is CHRIST!—*‘Then we look unto Christ as the needle points to the north. Then we cleave unto Christ, as the girdle of a man cleaveth to his loins. Then we count all things*
but



but drops, that we may win Christ, and be found in him. O! how dear and desirable are the unsearchable riches of a Saviour to such wretched insolvents, such absolute bankrupts!—And dare I call my Right Hon. and highly honoured correspondent a bankrupt?—I dare do this, and more.'—This, however, is all in the way of compliment to Lady Fanny: for *more is meant than meets the ear*. It is, indeed, an odd way of paying a compliment to a lady, to call her a *bankrupt*; but Mr. Hervey did it in the simplicity of his heart, in order the better to bestow upon her the *blissing of the poor in spirit*!

These letters will be highly acceptable to those who place religion in a warm fancy, rapt into vision by what is called the *love of Christ*. But persons of cooler judgments will be disgusted with their puerilities, and fatigued by endless and trifling tautologies.

Art. 54. *Three Letters*, containing Animadversions on the Baptismal Discourse of the Rev. T. Pentycroft, A. M. 8vo, 3d. Johnson. 1782.

A shrewd and sensible Antipædobaptist attacks, in this little piece, with spirit and argument, the illogical assertions of a needy disclaimer. He hath the advantage of his opponent in every thing that requires dexterity in debate. He turns Mr. P's own conclusions against himself: and makes his very wit appear as ridiculous as his reasoning. We think Mr. Jenkins (for that is the Author's name) may be answered:—but not by Mr. Pentycroft.

S E R M O N.

I. *A Sermon*, preached at the Chapel in Penzance, at the ordinary Visitation of John, Lord Bishop of Exeter, July 19, 1782. By Cornelius Cardew, M. A. Vicar of Ewny-Lalent, and Master of the Grammar School in Truro. Published at the Request of his Lordship, &c. 4to. 1s. Rivington.

A very useful and judicious discourse on the moral influence of Christianity; and more particularly on the happy tendency of the Christian ministry to correct the vices, improve the understandings, and establish and promote the true interest of mankind. The text is, 'Ye are the salt of the earth.'—It is well illustrated, and very forcibly applied by the ingenious Author.

II. *The Utility and Importance of Human Learning stated*, in a Sermon preached in the Parish Church of Ashford, in Kent, August 14, 1782, at the Anniversary Meeting of the Gentlemen educated at that School. By Francis Whitfield, Vicar of Godmerham, in the same County. 4to. 1s. Johnson.

Consists of some common and general observations, tending to shew the importance of human learning to the interest of civil society at large; and more particularly to demonstrate its utility to religion and the Christian church.——'There is a genuine alliance, a native connection between sound learning and true religion: they are both derived from the same Fountain and Father of Lights: hence we are not to wonder, if those who have been most eminent for their proficiency in knowledge, have been equally distinguished by their attachment to revelation. The incomparable Newton, the profound Bacon, the sagacious Locke, and a long list of others,

whose

whose names are an ornament to human nature, as well as an honour to this country, have all ranked under the standard of Christianity, and consecrated their labours to its service. And let not the friend to Revelation be ashamed, if some who have been dignified with the appellation of philosophers have prostituted their talents in the defence and support of *irreligion*: for I presume we shall hardly compare the manly argument and solid reasoning of a Locke, with the inconsistent declamation of a Bolingbroke; or the rational philosophy of a Newton and a Boyle, with the petulant sophistry of a Hume or a Voltaire.

III. Preached in Norwich, on the evening of the Fast-Day, appointed by Government, February 8. 1782. By R. David. 8vo. 6d. Hogg.

Our honest Welchman (whose theologico-political discourse ought to have been noticed some months ago, but was mislaid) is in great wrath with the promoters of the American war, and with those who guided the helm at the time when this fulmination of his zeal made its escape from him. As the American war is now at an end, and the obnoxious Ministers are removed, it is hoped Mr. David has recovered the serenity of his temper sufficiently, to see the impropriety of mixing party politics with religion.

IV. *The Substance of a Sermon* preached at St. Botolph, Bishopsgate, March 17, 1782, for the Benefit of the London Dispensary. By Henry Peckwell, D. D. Chaplain to the Most Honourable the Marchioness of Lothian, and Rector of Bloxam cum Digby in Lincolnshire. 8vo. 6d. Dilly. 1782.

The Preacher has chosen a proper text for his discourse, John xi. 3. *Lord, behold him whom thou lovest is sick*; and he enters on it in an agreeable manner: 'To the fountain of compassion, a petition of this kind was never put up without being heard—was never heard without being answered.—Humanity will lend an ear to the voice of distress, but it is the genius of Christianity to enter into its feelings—to say, *who is weak, and I am not weak*—and to mourn with them that mourn. So *Jesus wept*.'—But as this writer proceeds, he rather falls into a declamatory methodistical manner. He, however, recommends, with energy and propriety, the particular and excellent charity, which is the principal object of the discourse. The design of the institution is to supply the sick poor with medicine and advice *gratis*.

“ We cannot but kindly accept the reprehension contained in the *Letter from Workop*, as it evidently comes from a Friend; but the Writer, we presume, did not expect that we should publish his strictures, or enter into a contest with him, on the slippery ground which he has taken.—We shall, on every occasion, deem ourselves obliged to any Reader who will favour us with *hints* or *animadversions*, conveyed with the candour and good manners of this Correspondent.

†† J. B.'s Remarks relative to *Xenophon de Cyri Exped.* are transmitted to the Editor of the *Gentleman's Magazine*; according to the Author's request.





THE
MONTHLY REVIEW,

For MARCH, 1783.



ART. I. *Precedents of Proceedings in the House of Commons, under separate Titles; with Observations.* By John Hatsell, * Esq; 4to: 6s. sewed. Doddsley. 1781.

TO preserve order and regularity in the proceedings of a great popular assembly, such as the House of Commons, where objects so important in their nature, and so vast in their extent and variety, come under daily deliberation, is a matter of the greatest difficulty, as well as of the highest moment. The rules and orders established for this purpose, have probably been the result rather of experience than of foresight; of experience which has been progressive, as inconveniences were felt to arise from the want of regulations adapted to particular exigencies. Hence, if in the perusal of this publication there should occur some few regulations descending to a degree of minuteness, seemingly inconsistent with the dignity of a British House of Commons, we are not to pronounce that they were established without consideration, or without necessity. In an assembly, consisting of men of the first fashion and fortune in the country, it might appear perhaps superfluous, if not an insult to the persons who composed it, to imagine the following instances of indecorum required to be restrained by positive, specific orders of the House, viz.

* — Members speaking impertinently, or beside the question—the 28th June 1604.

* — Using unmannerly or indecent language against the proceedings of the House, the 13th and 16th of February 1606;

* Clerk to the House of Commons.

REV. March 1783.

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the 9th of May 1626; the 27th of May 1641; and the 7th of December 1666.

‘— Or against particular members, the 7th, 8th, and 9th of May 1621; the 6th of August 1625.

‘— Using the King’s name irreverently, or to influence the debate—the 5th of March 1557; the 4th of May 1624; in the Journal, page 697; the 5th of April 1715.

‘— Hissing or disturbing a member in his speech, the 20th of June 1604, and the 8th of February 1661.

‘— Walking up and down the House, standing on the floor, in the gangways, or in the gallery, 10th of February 1698, and the 16th of February 1720.

‘— Taking papers and books from the table, or writing there, to the great interruption of the clerks, 3d of April 1677; and the 25th of March 1697.

‘— Crossing between the chair and a member that is speaking—or between the chair and the mace, when the mace is off the table.

The reason which the venerable old Speaker Onslow assigned for observing these rules with strictness is ingenious, and places a common subject in an uncommon point of view; at the same time it gives a degree of political importance to what would otherwise appear rather to belong to the duty of a master of the ceremonies, or the theory of a dancing-master, than the gravity of a great Speaker. ‘He used to repeat it as a maxim, which he had often heard, when he was a young man, from old experienced members, “That nothing tended more to throw power into the hands of Administration, and those who acted with the majority of the House of Commons, than a neglect of, or departure from, these rules.—That the forms of proceeding, as instituted by our ancestors, operated as a check and controul on the actions of ministers, and that they were, in many instances, a shelter and protection to the minority, against the attempts of power.” So far,’ observes Mr. Hatsell, ‘the maxim is certainly true, and is founded in good sense—that, as it is always in the power of the majority, by their numbers, to stop any improper measures proposed on the parts of their opponents, the only weapons by which the minority can defend themselves against similar attempts from those in power, are in the forms and rules of proceedings which have been adopted, as they were found necessary, from time to time, and are become the standing orders of the House; and from the strict adherence to which, the weaker party can only be protected from those irregularities and abuses, which these forms were intended to check, and which the wantonness of power is but too often apt to suggest to large and unsuccessful majorities.—I remember a story of Mr. Onslow, which these who ridiculed his strict observation of form, were fond of telling, That as he often, upon a member’s not attending to him, but persisting in any disorder, threatened to name him, “Sir, Sir, I must name you.” On being asked

* asked, what would be the consequence of putting that threat into
 * execution, and *naming* a member? he answered, "The Lord in
 * Heaven knows!" from whence they collected, that it was nothing
 * but a threatening expression of his own, that would have no conse-
 * quence at all. He might have referred them to the Journal of the
 * 5th of May 1641, or of the 22d of January 1693, where they would
 * have found, that if the Speaker is compelled to name a member,
 * such member will thereby incur the displeasure and censure of the
 * House."

As the name of Onslow occurs frequently in the course of these pages, a short character of this celebrated man is judiciously introduced in the Preface. We confess ourselves highly pleased with the respectful and spirited eulogium Mr. Hatfell has bestowed on his old friend and patron. Mr. H.'s extensive parliamentary and constitutional knowledge, as well as his ingenuous and amiable manners, have rendered him justly esteemed both within and without the walls of the House of Commons; and praise from a mind like his, is the most grateful incense to the memory of departed worth.

The account of Mr. Onslow is thus introduced:

* It will be impossible to peruse a page of the following Work, without observing the great advantage that it derives from the notes and observations of Mr. Onslow, the late Speaker of the House of Commons, which have been very obligingly communicated upon this occasion by his son, the present Lord Onslow.

* It would be impertinent in the Editor of this Collection to suppose, that any thing, which he can say, will add to the reputation of a character so truly eminent as that of Mr. Onslow; but, as it was under the patronage, and from the instructions of that excellent man, that he learnt the first rudiments of his parliamentary knowledge; and when Mr. Onslow retired from a public station, as it was permitted to the compiler of this work to visit him in that retirement, and to hear those observations on the law and constitution of this government, which, particularly in the company of young persons, Mr. Onslow was fond of communicating, he may perhaps be allowed to indulge himself for a moment in recollecting those virtues which distinguished that respectable character, and in endeavouring to point them out as patterns of imitation to all who may wish to tread in his steps. Superadded to his great and accurate knowledge of the history of this country, and of the minuter forms and proceedings of parliament, the distinguishing feature of Mr. Onslow's public character was, a regard and veneration for the British constitution, as it was declared and established at the Revolution. This was the favourite topic of his discourse; and it appeared, from the uniform tenor of his conduct through life, that, to maintain this pure and inviolate, was the object at which he always aimed.—In private life, though he held the office of Speaker of the House of Commons for above three and thirty years, and during part of that time enjoyed the lucrative employment of Treasurer of the Navy, it is an anecdote perfectly well known, that, on his quitting the Chair in 1761, his income from his *private fortune*, which had always been inconsiderable,

was rather less than it had been in 1727, when he was first elected into it.

‘ These two circumstances in Mr. Onslow’s character, are of themselves sufficient to render the memory of that character revered and respected by all the world; but the recollection of them is peculiarly pleasant to the Editor of this work, who, amongst the many fortunate events that have attended him through life, thinks this one of the most considerable, that, in a very early period of it, he was introduced and placed under the immediate patronage of so respectable a man; from whose instructions, and by whose example, he was confirmed in a sincere love and reverence for those principles of the constitution, which form the basis of this free government; the strict observation and adherence to which principles, as well on the part of the crown as of the people, can alone maintain this country in the enjoyment of those invaluable blessings, which have deservedly drawn this eulogium from the best informed writers of every nation in Europe. ‘ That as this is the only constitution which, from the earliest history of mankind, has had for its direct object “ Political Liberty;” so there is none other, in which the laws are so well calculated to secure and defend the life, the property, and the personal liberty of every individual.’

The information contained in this volume is arranged under the following titles: MEMBERS, RULES OF PROCEEDING, SPEAKER, CLERK, FEES, KING; each of which is subdivided into different heads, accompanied with many useful illustrations by Mr. Hatfell. Of a work so little connected in its parts, it cannot be expected we should be able to give our Readers any thing like an uniform abridgment. We shall, therefore, content ourselves with selecting one or two passages that appear most applicable to subjects immediately interesting to the Public.—The following observations on the prerogative of the King, to give or withhold his assent to bills that have passed the two Houses, acquire some importance from the intimation lately said to have been thrown out by a certain great minister, relative to the revival of this power, which has now been suffered to lie dormant almost a century.

‘ Bishop Burnet gives the following account of the bill, which in 1680 was not offered for the Royal assent:—“ There was a severe act passed in the end of Queen Elizabeth’s reign, by which those who did not conform to the church, were required to abjure the kingdom, under pain of death; and for some degrees of non-conformity, they were adjudged to die, without the favour of banishment. Both Houses passed a bill for repealing this act; it went, indeed, heavily in the House of Lords; for many of the Bishops, though they were not for putting that law in execution, which had never been done but in one single instance, yet they thought the terror of it was of some use, and that the repealing it might make the party more insolent. On the day of the prorogation, this bill ought to have been offered to the King; but the Clerk of the Crown, by the King’s particular order, withdrew the bill. The King had no mind openly to deny



Hatfield's Precedents of Proceedings in the H. of Commons. 197

deny it, but he had less mind to pass it; so this indiscreet method was taken, which was a high offence in the Clerk of the Crown."

' This was certainly a very shuffling proceeding in the King; for if he had no inclination to pass the bill, he undoubtedly had the right (which he had exercised but two years before, in the case of the Militia Bill, and what he himself, and his predecessors had done in a variety of other instances) to have refused the Royal assent. For there is no doubt, though it is now almost a century since it has been exercised, but that this is, and always has been, considered as an inherent and constitutional prerogative of the Crown: It ought, however, to be exercised with great discretion, as the King is never supposed to act, in his political capacity, but by the advice of counsellors. The refusing the Royal assent to a bill, agreed upon and offered to the King by both Houses of Parliament, is in fact preferring the advice of his Privy Council, or of some of his Ministers, to the advice of the great council of the nation assembled in Parliament.

' There was a very long debate upon King William's refusing the Royal assent to the "bill touching free and impartial proceedings in Parliament;" in which (however angry the House of Commons might be with the persons who had advised this measure, and whom, as appears from their resolutions, they voted to be "enemies to their Majesties and the kingdom)" nobody presumed to question "the right" of doing it; and the representation, drawn up upon that occasion, puts this matter upon the proper and constitutional ground, in praying his Majesty, "that, for the future, he will be graciously pleased to listen to the voice of Parliament, and not to the secret advice of particular persons, who may have private interests of their own, separate from the true interests of the King and the people."

' It was formerly a matter of great doubt, whether (as we have seen that the Royal assent to a bill, passed by both Houses, is necessary to constitute a session) the Royal assent, when given, did not conclude the session: So long ago as the 21st of November 1554, on a question asked in the House, "Whether, upon the Royal assent, the parliament may proceed, without any prorogation?" it was agreed by voices, "that it may." There is also a debate upon this subject, in the Journal of the 7th of March 1627, from which it appears, that the ablest parliamentary men of that time had not formed a clear and decisive opinion upon it. Even Mr. Glanville says, "Though I think the law to be, that the Royal assent to a bill, without a prorogation, endeth not the session, yet, to avoid all question, it is best to have a proviso in the bill."—On the 31st of May 1621, the Lords passed a bill in a very extraordinary manner, having brought it in, and read it thrice in the same day; the purport of which was, "that the session should not determine by his Majesty's Royal assent to bills;" but it does not appear that it passed the House of Commons. In the year 1625, however, a bill to this effect passed both Houses, and on the 12th of July received the Royal assent.—This question is now no longer matter of doubt; the uniform practice of above a century has decided, that nothing concludes a session but a prorogation, or dissolution of the Parliament.'

Under the head of the *King's calling the Parliament*, Mr. Hatfield combats the notion of those who have imagined, that by virtue of the statute of 4th Edward III. and 36th Edward III. intituled, "A Parliament shall be holden once every year," the King is obliged to call a parliament once at least in every year; and those persons who maintain this doctrine do not mean, that, according to these statutes, a session of parliament shall be holden every year, but that a new election shall be had; that is, that by the ancient law and constitution of this kingdom, the King ought to hold parliaments elected annually.

* If there is any foundation for putting this construction upon these statutes of Edward III. it is rather remarkable, that in the famous parliament which was elected in 1620, and in which Sir Edward Coke took so great a part, and of which Mr. Glanville, Mr. Noy, Mr. Crewe, Mr. Hakewill, Sir John Davies, Sir Edwin Sandys, and Sir Robert Phelps, were members—all men, than whom there never were persons better acquainted with the history of the English constitution, or more anxious to preserve it in all its purity—that these great and able men, throughout all the debates of that parliament, which are very accurately preserved (and have been lately printed), should never, amongst their other spirited endeavours to maintain the rights and privileges of the people, once assert, or even allude to this doctrine.—On the contrary, though the parliament of 1620 was called in January (after an intermission of parliaments for six years), when an adjournment was proposed, and which took place from June 1621, to the November following; though much doubt arose about the mode of this adjournment; yet, so far from any idea being entertained of its illegality, or that the parliament ought to be dissolved, to give an opportunity for the calling of another to meet in the next year; Sir Edward Coke himself drew up the resolution respecting the privileges of the members during this very long adjournment: And when the Parliament met again in November, and, after sitting some time, adjourned till the February following (before which the King dissolved them in disgust), so far from the House of Commons supposing that by law, and the statutes of Edward III. a dissolution ought to take place, they address the King, on the 18th of December, "not to *prorogue* them at Christmas, but that he will consider what time will be fittest for their departure and *re-access*, to perfect those beginnings which are now in preparation." And not a hint is dropped throughout this very long session, that by the statutes of Edward III. they ought to be *dissolved* in January 1621, and that a *new parliament* ought to be summoned.

* It is as remarkable, that after an intermission of parliaments for twelve years, when a parliament was summoned, and met in April 1640—a parliament of which all the historians speak in the highest terms, and of which Lord Clarendon says, "It could never be hoped, that more sober and dispassionate men would ever meet together in that place, or fewer who brought ill purposes with them;"—and when a committee was appointed to consider, amongst other things, "of the liberties and privileges of parliament,"—and when that committee report, on the 24th of April, three heads of grievances, and

and the fourth, "Lastly, as that which relates unto all, and is a great cause of all the former grievances—the not holding of parliaments every year, according to the laws and statutes of the realm;"—the committee itself, and afterwards the House, lay by this point for the present, and agree not to put it to the question. Afterwards, on the meeting of the Long Parliament, in November 164c, an act, commonly called "the Triennial Bill," was passed; which, according to Rapin's History (for the act itself, being repealed, is not printed in any edition of the Statutes), so far from declaring the law to be, that parliaments ought to be elected *annually*, ordains, "That a parliament should be held at least every three years, though the King should neglect to call it, in order to prevent the inconveniences arising from a too long intermission of parliaments."—The clauses in this act, compelling the sending out of writs, even without the King's consent, being, as Lord Clarendon says, "derogatory to Majesty, and letting the reins too loose to the people," were repealed by the statute of the 16th of Charles II. chap. 1. but the principle was retained; for this act also declares, "That the sitting and holding of parliaments shall not be intermitted for above three years."

* In the debates in the House of Lords, in consequence of the very long prorogation in 1677, for above a year—the substance of which are reported in Burnet's History of his Own Times—though Lord Shaftesbury was at this time the leader of the opposition party, and as such would readily have caught at every argument and suggestion that could seem to support the cause he adopted, yet he never urged this doctrine, "That the parliament should be *elected annually*." What he maintained was, that the parliament, not having met and sat *within the year*, was virtually dissolved, and its acts were therefore illegal; for that, according to the true construction of the statutes of Edward III. which were cited, a *session of parliament* ought to be holden once every year.

* Add to all this, that in the Bill of Rights, that new Magna Charta, by which the true and real constitution of this country was settled and established at the Revolution—and in which every grievance, under which the people had suffered during the preceding reigns, was condemned, and the claim of the nation asserted to their undoubted rights and liberties—the claim upon this subject is expressed in the following terms: "And that for redress of all grievances, and for the amending, strengthening, and preserving of the laws, parliaments ought to be held *frequently*." This word *frequently*, which in its meaning is very vague, is, by a statute passed a few years afterwards, viz. by the act of the 6th of William and Mary, chap. 2. explained in the following manner: "That *within three years at the farthest*, from and after the determination of every parliament, legal writs shall be issued under the Great Seal, by direction of the King, for calling, assembling, and holding another new parliament."

* From all these sources of history, that is, from the several acts of parliament passed in the reigns of Charles I. Charles II. and William and Mary (all expressed in almost the same terms); from the debates and resolutions of the best and most jealous parliaments that have sat since the beginning of the last century; from the practice, during a

course of above two hundred years; but, above all, from the declaration of the Bill of Rights, I should imagine the true intent and meaning of the words used in the statutes of Edward III. might be best explained; and that, where the expressions of acts of parliament, passed above four hundred years ago, are doubtful, nothing can clear up and settle these doubts, but the opinion of all the wise and best-informed persons upon the subject, uniformly expressed, as well by their acts as speeches, from the beginning of the reign of Queen Elizabeth to the present time.*

Notwithstanding the accuracy of the preceding deductions, and their cogency as to historical evidence, we presume nothing can be hence inferred against the arguments of a very respectable set of men in this country, who contend, that the shortening the duration of parliaments would be really an *improvement* of our constitution, and which, if admitted, would leave no other question, than whether it might be called more properly a restoration of its true principles, or a revival of its ancient forms?

ART. II. RUSSIA; or, *A Complete Historical Account of all the Nations which compose that Empire.* Vol. III. 8vo. 5s. sewed. Cadell, &c.

THE same unaccountable silence of which we complained, with respect to the origin of this work, when we gave an account of the two first volumes [M. R. Sept. 1780, p. 184.], is still observed by this unknown Author or translator;—for we know not by which of these titles to design him. It is probable enough, however, as we before hinted, that it is an abridgment of the Journals of Professor *Pallas*, *Gmelin*, and others. Once only, in his introduction to his account of the *Kamtshadales*, the Author speaks of himself; and says, that he has collected every particular that had the least relation to his design, from Messrs. *Steller*, *Kratscheniaikoff*, and *Muller*, of the academy of St. Petersburg, and from some travellers, who, though they are not literary men, have furnished accounts as true and as interesting. The character which we gave of the two former volumes is, in a great measure, applicable to the present; which seems to us—for the Editor says not a word on the subject—to be the last. We shall, however, present our Readers with a few short sketches of the various human brutes here described, and which are classed into nineteen nations.

The *Samoyedes*, who are at the head of the present filthy grouse, inhabit and defile even the horrid coasts of the frozen sea, some of their settlements extending to the 75th degree of latitude. North of the 67th degree, not a tree of any kind is seen to grow; and scarce even a little brush-wood is to be found; and yet, in this desolate and ungenial climate, so early

is the maturity of the Samoyede girls, that many of them become mothers at the age of twelve, and some even at eleven years. They are not, however, very prolific; for after thirty they cease to bear children.

We should scarce expect to find hysterics and vapours shewing themselves among *Samoyedes*, *Laplanders*, *Ostiaks*, *Yakoutes*, and *Tungusians*. The Author nevertheless assures us, that many of these northern gentry, especially the females, are subject to an astonishing irritability of the nervous system. On any sudden alarm, they are thrown into swoonings, and lose their senses; and when they recover from these fits, by slow degrees, they feel an extreme weakness and lowness of spirits, for a considerable time afterwards.—‘There are many of them who cannot endure to hear a person whistle, or to be touched unexpectedly, or even to hear any moderate noise or sound, without losing their senses, or being much disordered.’

Extraordinary ideas of impurity are as little to be expected among these people as the vapours: and yet we find these same *Samoyedes* treat the fair sex, at certain stated periods, and for a long time, even two months, after child-birth, with loathing and abhorrence. At these times, a Samoyede woman is considered and treated as an abominable being. She is not permitted to touch any victuals, or to present the smallest thing to a man. In her walks, she must not even traverse his path. This *quarantine*, however, is at length terminated by a fumigation, made over burning deer’s hair; which is applied likewise to all the places on which she has sat, and to the utensils or clothes she has used or touched.

Very different seem to be the ideas of the *Tungusians*. We are afraid we shall make the Reader’s stomach revolt, when we relate, that they consider the human *placenta* as a high delicacy, either boiled, when it is called *Oudeghat*, or roasted, under the title of *Silama*. This is presented to the father, as a tidbit; the woman herself tastes of it; but none except the best friends of the family are allowed to partake of it.—Superstition, however, probably has no small share in these proceedings, both of the *Samoyede* and *Tungusian*.

Of all the nations described in this volume, the inhabitants of the *Eastern Islands* appear to approach most nearly to a *state of nature*. These islands, which have not been long discovered, are situated between the eastern coast of Asia and the western shore of America. Among the inhabitants, who pay only a kind of voluntary tribute to Russia, there reigns the most perfect equality. They have neither chiefs nor superiors, neither laws nor punishments. Sometimes, indeed, a turbulent spirit forms to himself a party more or less numerous, who arrange themselves under his banner, and follow his commands; but
this

this happens chiefly when satisfaction is to be obtained, or revenge gratified. Whenever the inhabitants of other islands visit them in *small* bands or companies, they are well received: but if the company be *numerous*, they are attacked; and the conflict continues, till one party is dislodged, or perhaps destroyed.

The law of the strongest, the only one with which they seem to be acquainted, takes place among them as it were by common consent.—‘They frequently go and drive away such of their neighbours as possess the greatest plenty, to seize on their superfluity; and this way of taking possession is generally practised with so little ceremony or artifice, that one would imagine the others thought it their duty immediately to yield to the exterminators.’—We shall select a few more particulars respecting these men of nature; the account of whom appears to us to be the most interesting, and the best drawn up of any in this volume.

They live almost wholly under ground. Some of these *sepulchres* are very large; extending even 300 feet in length, and 30 in breadth; containing a whole community or village, consisting of two or three hundred persons. Here not only the children, but the adult of both sexes go quite naked.—These pits indeed are so hot, that dress would be inconvenient.—A stranger, says the Author, ‘on first entering these pits, must think himself descending into hell. A gloomy darkness, a thick smoke, a heat often insupportable, the pale light of stinking lamps, a number of beings all wild and naked, that have nothing human but the figure, a great abundance of vermin, food the most miserable and disgusting that can be imagined, the noise and din of the inhabitants, the most shocking nastiness, a horrible stench worse than that of Styx—form the picture presented to a stranger, on his descent into these subterranean caverns.’

Notwithstanding this seeming contempt of dress, they take great pains to render themselves amiable, by operations performed on their own persons.—‘The generality both of men and women have two deep incisions made, when young, in the lower lip, and a hole in the cartilaginous separation of the nostrils. When they have a mind to be dressed gaily (which happens very often, as they have a great desire of pleasing) they fix in the incisions of the lip two slender teeth turned upwards, and smoothly polished, of about two inches in length. Through the hole in the bridge of the nose, they pass the little bone of a bird, to swell out the nostrils. The smarter among them make a third incision in the lip, in which they fix some coloured stone.

The truth of certain practices ascribed to our friends the *Otaibitians* has been questioned by some. Our Author affirms, that these



these Eastern Islanders ' practise propagation in public, not only at home, but in the open air, and before all the world. And this happens the more frequently, as both sexes are very amorous in their dispositions. The women are likewise delivered in the presence of whoever happens to be by, without the least thought of privacy or concealment.'

From what we have already said concerning the mode of living of these people, and particularly of the corrupt air which they must breathe in their subterranean apartments, it will appear almost incredible that they should enjoy that good constitution, and constant health, which the Author ascribes to them; who adds, that they preserve their vigour to a very advanced age. The itch, fevers, nay the scurvy, and several other distempers, so common elsewhere, are very rare among them. Their teeth continue white, even, and solid, to extreme old age:—and yet these people are remarkably gluttonous; they eat the carcases of land and sea animals found by accident, in a raw state, as well as putrid fish. Salt is unknown to them. For a treat, they swill the blubber of porpoises, whales, and other fish, whose liquid fat they swallow with great avidity. It is true, they have not yet acquired a taste for any kind of spirituous liquor; their only drink being water, and even sea water, when it would cost them too much trouble to procure fresh. In short, says the Author, excepting their fellow creatures and insects, nothing escapes the jaws of these islanders. We must observe, however, that they are not destitute of fresh animal food, and of various wild fruits, and esculent vegetables.

It is remarkable that these Islanders, who cannot be supposed ever to have had a communication with any other part of the world till very lately, nevertheless reckon their small concerns by the *decennary* arithmetic; counting from 1 to 10 in units, and from thence upwards by tens.

Towards the close of the volume, the Author has given an account of the religion, if it may be so called, of the numerous Pagan nations that inhabit the Russian empire; or rather of the principal religious system of the three, which are professed in these extensive regions. These are the *Schamane*, the worship of *Lama*, and that of the *Bramines*. The first of these is said to be the source from whence the other two have sprung; and to be undoubtedly one of the most ancient that exists, or at least that is known among the nations of the East.

This volume is terminated by a dissertation on the formation of mountains, and the changes this globe has undergone; particularly with regard to the empire of Russia. The observations contained in this essay appear evidently to have been written by one who has attentively considered this difficult subject: but his remarks and reasonings are too numerous and complicated to admit of abridgment,

ART. III. PARMENIDES, *sive de Stabiliendis per Adplicationem Principiorum Dunatocopicorum ad Res, Sensu, & Experientia Cognoscendas Scientiæ Cosmologicæ Fundamentis. Quo omnis eorum Philosophiæ evertitur, qui Mundi Materiam, aut ipsam Substantiam divinam, aut a Deo numerice diversam esse sentiunt, ostenditurque, in Universum omnia unum esse, quæ vero plura videntur, ea relativa esse omnia, absoluti nihil.* Auctore Joanni Theodoro van der Kemp. 8vo. 7s. bound. Edinburgh, Neill; London, Dilly. 1781.

SUCH, alas! is the taste of the present age, that few, we apprehend, of our learned Readers will have the patience to go through the whole even of the bare title of this work above given; unless, indeed, the singularity of it should excite their curiosity. With respect to ourselves, we must honestly confess, that the task of analysing it exceeds our abilities. The inquirer into its scope and character must be content with a few short extracts from it; and these must necessarily be given in the Author's own language:—for into what modern tongue can we intelligibly translate such passages as the following; which are honestly taken at random, or at least not selected on account of any claim to superior obscurity?

The learned Author—for learned—as well as profound, as far as words go—he certainly is—thus expresses himself in his Preface, with respect to his design in composing it:

‘Hæc igitur ultima mihi cura fuit, ut ostenderem, in universum omnia esse unum, non idem, omnium vero unam esse, eandemque ideam, unamque rationem sufficientem, si vero plura reperiantur, ea esse plura non uno, non plura uno: quum autem hæc propositio non uno modo in ea, quæ sensus continuo nobis obtrudunt, incurrere videretur, id efficere studui, ut omnes intellexerent, ipsum hoc universum omnium omnino rerum systema, cujus partem creatam sensu percipimus, artificiosâ resolutione in Deum secedere & nihilum, adeoque in mundo creato omnia esse relativa, absoluti nihil, & ens finitum, etiam simplicissimum, ex nonentibus esse compositum.

The Author thus defines the *place*, or, as he calls it, the *internal place* of bodies:

‘Entis locus (internus vulgo dictus) est contingentia defectus in simultaneis rerum ordine per perfectionem metaphysicam entis sublato. Si huic contingentie ipse defectus comitetur, locus dicitur vacuus, sublato actu defectu, plenus audiet.’

These extracts will give the inquisitive Reader some idea of this singular production of the eighteenth century. Here follows another, concerning *μὴ οὐ*, *Anglicè*, NOTHING; a personage who sustains a very consequential figure in almost every page of this work:

‘Est autem nihil per se non aliud quam purum nihil, unde deducimus, limitatum nihil non esse purum nihil; sed tantum materialiter



serialiter nihil, formaliter non nihil, pro diversa vero limitis ratione tale, vel tale.

We shall only add one quotation more—*About NOTHING* :

‘*Nihil hoc per se non unum est, nec multa, nec est, nec concipi potest, nec omnino habet aliquid, quod sensus, aut intellectum moveat, nec aliquid de eo predicare licet, nec accurate loquendo dicere, nihil ESSE nihil, sed tantum, nihil NON ESSE nihil, et NON ESSE unum.*’

We might, perhaps, in time, comprehend, and relish all this, had not our tastes, and, we fear, that of the age, been debauched by the familiar, gentleman-like, and, at least *seemingly*, intelligible metaphysics of your *Humes, Priestleys, and Prices* ; which appear mere chit-chat, and table talk, when compared with the crabbed contents of this dark volume, swelled to the bulk of no less than 500 pages. The Author may perhaps complain of our mutilated quotations as unfair : but, notwithstanding all his ancient and modern metaphysical learning and ingenuity, we apprehend that our short extracts from his performance will, at this time of day, be as well understood without, as with the context ; except, indeed, by the few who still retain some reverence for the antiquated jargon of the schools, and are disposed to hail with pleasure the resurrection of *substantial forms*, and their numerous and nearly forgotten *suite*.—It is not the least singular circumstance attending this publication, that the Author has signed each copy with his own hand, lest, as he declares, spurious copies of it should get abroad.

We are sorry to see so much learning and ingenuity so egregiously misapplied, as well as so palpably mis-timed. With the powers here exhibited, had they been properly directed, the Author might have enlightened, instead of blinding, or—which amounts pretty much to the same thing—dazzling his readers.

ART. IV. *A Treatise on Experience in Physic.* 2 Vols. 8vo. 12s. Wilkie. 1782.

WE learn, from a short advertisement prefixed, that this Work was originally published in German, by Dr. Zimmermann, first physician to his Majesty at Hanover, &c. ; ‘ whose merit is already well known in this country, by his *Treatise on the Dysentery*, and his *Essay on National Pride*.’ It is divided into five books, in the first of which the Author treats of the different ways in which men acquire knowledge ; and of true and false experience. Erudition, and its influence on experience, particularly the medical, constitutes the subject of the second book. In the third, the Author treats of the genius for observation, and of the influence which this talent, well or ill directed, has on experience. In the fourth book, the

the signs derived from the pulse, respiration, and the leading phenomena of the animal economy are discussed. The fifth and last book occupies the whole of the second volume. After some introductory observations concerning genius, the Author treats of the manner in which a physician ought to reason from analogy and induction, and of the manner of investigating the causes of diseases; successively discussing the influence of what are called the non-naturals, in order, considered as the remote causes of diseases.

Though the Translator informs us, that he has abridged many passages in this work, and has omitted others, the English reader will, we apprehend, wish with us, that he had taken these liberties much oftener. Notwithstanding these abridgments and omissions, it still exhibits too much of that prolixity which has been long attributed to the German writers: and though the Author frequently endeavours to enliven, as well as illustrate his subject, by historical remarks, and by anecdotes and apothegms, ancient and modern, too many of them are trite and uninteresting. Nevertheless, Dr. Zimmermann is evidently a man of learning and observation, and the present Work contains some ingenious and just observations; which would appear to much greater advantage, and would have seized more forcibly the attention of the reader, had they been presented in a more condensed form, and in a somewhat more lively manner.

As this Work may be understood by those who are not of the medical profession, and who are, in fact, under the character of patients, or objects of medical experience, not a little interested in the contents of it, we shall select a few detached extracts from different parts of it; which, at the same time, will serve as specimens of the performance.

In one chapter, the Author, treating of 'the impediments to the talent for observation,' first gives us some remarks on those arising from the prejudices, passions, and pre-conceived opinions, or hypotheses, of the physician himself. '— The desire of seeing a thing,' says he, 'sometimes occasions us to see it every where. I know several physicians, who see only certain diseases; one of those, who is a celebrated practitioner, and who has an obstructed liver, fancies he discovers a similar complaint in all his patients; and it is one particular remedy that he constantly prescribes, because he has found it useful to himself. Another is in love with *Theriaca*; probably because it confines him to his bed sometimes for three months. Without this same *Theriaca*, if we are to believe him, he would, long ago, have been overcome by his complaints; "but with this," says he, "I can master them." I know a third, who is confined three or four months, every year, with the gout; and yet

he not only denies that he has any thing gouty about him, but contends, upon all occasions, that he never had so much as the rheumatism. This physician, and all his patients after him, if we are to believe him, are subject to an affection of the nervous system; and he employs narcotics on all occasions.

The exercise of the physician's talent for observation is, however, frequently impeded by others; particularly by his brethren, his patients, and their friends, &c. The Author, on this occasion, treats particularly of what he properly enough calls *Medical Superstition*:—the only kind of superstition, we believe, that thrives at this time in the greatest part of Europe. The Translator, in one of the many notes which he has added to this performance, takes notice, on this occasion, of the numerous dupes who, in the enlightened city of London, lately followed, and believed in the conjurations of, the late urine doctor *Mayerbach*; and gives a short history of the still more celebrated rustic urine doctor, *Michael Schupach*, who had the art, as we have likewise elsewhere learnt, to cause innumerable fools, of the highest rank, from every part of Europe, to converge towards one common centre,—his hut, at the village of *Langnau* in Switzerland; where he was obliged to erect buildings for the reception of this superstitious mob of quality. The Translator informs us, that, in the autumn of 1776, there were with him two Ambassadors, and several other persons of distinction. If we are not mistaken, the decease of this egregious cheat—for we do not apprehend that he was superstitious—was very lately announced in the foreign news-papers.

Though medical knowledge is undoubtedly to be acquired and increased by experience—for certainly, as Father Shandy has worded it, '*an ounce of a man's own knowledge is worth a tun of other people's*'—yet one of the causes, as the Author observes, that prevent a physician from making good observations is, the seeing too great a number of patients.—'Of many physicians equally instructed, or equally circumscribed in their knowledge, they who see the greatest number of patients at a time will be the least certain in what they do. The understanding does not gallop so fast as physicians do. A physician, who is constantly employed, sees too much, and does not think enough.—I know a certain *Esculapius*, who has fifty or sixty patients every morning in his antichamber. He just listens a moment to the complaints of each, and then arranges them in four divisions. To the first, he prescribes blood-letting; to the second, a purge; to the third, a clyster; and to the fourth, change of air. I once heard a physician of this stamp say, "I purge all my patients to-day, because I am going into the country."

Footes has well ridiculed this practice, as the Translator observes; who adds, '*I once attended the physician of a large hospital,*

hospital, on the continent, who visited and prescribed for 169 patients in twenty-five minutes. He might literally be said to run through the ward.'

At the beginning of the second volume, the Author dwells some time on the hardships to which the gentlemen of the Faculty are exposed, by the erroneous and sophistical reasonings of their patients and the bye-standers, with respect to the supposed ill effects of medicines; and which are all founded on that troublesome sophism—*post hoc; ergo propter hoc*. Often is the poor apothecary unjustly called upon to defend himself against this logic.—But let us hear a part of what the Author says, as we could wish to set the Public right on this important head.

'We shall be liable to mistake the causes, if we aim at judging of things by their event, instead of examining all their circumstances.—The vulgar in these times' [we believe, in all times] 'seem to think, that the *cause* of an effect is that which has *immediately* preceded it. All their logic is founded on this principle: this happened after such a thing, of which this is the effect. The lightning is often attracted by the trees, under which the traveller shelters himself during a storm; therefore, say they, the traveller is the cause of the lightning's falling on these trees.'

'The essential symptoms of a disease are very often considered, by patients of little understanding, as the effects of the medicines they take; and, therefore, they sometimes suspect the physician to be the cause of these symptoms. Thus, a patient has a pleuritic stitch; I direct him to be let blood in the morning; at night his pain is increased, and this he ascribes to the bleeding. Another has an inflammatory *angina*, [a quinsy] 'with a smart fever: he sends for me at the beginning of his complaint; he is able to speak, but not to swallow: I order this patient likewise to be let blood, and at night he is unable even to speak. He thinks the bleeding has made him worse. A third patient sends for me, and I find in him symptoms of fever; I prescribe some febrifuge mixture, and at night he tells me that his fever is more violent since he took the mixture. No arguments can persuade these weak heads, that their opinions are false, ill-grounded, and contradictory.'

'—I was accused of poisoning a patient. The case was as follows: A man of some rank was attacked with pleurisy, which manifested itself by an acute pain at each respiration, cough, fever, and a considerable spitting of blood. I gave him a mixture that I have a thousand times employed with the best success in the same disease, and which was composed of nitre and camphor, a little cinnabar, syrup, and water. The phial happened to break upon the stove on which it stood; and the
medicine,

medicine, as a proof of my iniquity, left behind it a brown spot, which this respectable man and his wife shewed, during many years afterwards, to all their visitors, and spoke of it in their own way, in all companies. The cause of all this rancour arose from my having refused to prescribe the medicines proposed by the wife: a lady, by the bye, who has taken it into her head to ascertain the merit of all our physicians, although her system of physic is confined to her cookery-book.

Notwithstanding these instances of this kind of false reasoning, and many others still stronger that we could produce, we must honestly own, that the physician often meets with a *compensation*, derived from the same kind of logic, in cases where the event turns out of a contrary kind. When things go right, and when, *after* having taken a medicine, perhaps not of the least efficacy, the patient happens to find himself better, the medical practitioner gets credit for the relief which his patient has experienced; though he must be conscious, that his medicine did not, in the least degree, contribute to it. We know, however, from experience, that the odds, upon the whole, are greatly against him. Any inconveniences that follow the taking of a medicine are generally, and without hesitation, ascribed to *it*; but a subsequent amendment is much oftener attributed to the most improbable cause, than to the remedy last administered.

Though Dr. Zimmermann very properly exposes this erroneous reasoning, he appears to us, in some cases, to employ the same false logic himself. Even in the case before us, there are some who may be inclined to think, that his great confidence in the *salutary* powers of his above-mentioned powders, may possibly be very nearly as ill-founded as the high opinion of their *poisoning* powers, entertained by the pleuritic patient and his wife.—Many are the drugs and compounds that still preserve their credit in the world, and maintain their ground, even in our most reformed dispensaries, on very little better pretensions, than that patients who have taken them *for some time*, have *afterwards* recovered.

Another instance of this false reasoning occurs afterwards; when, speaking of *tea*, the Author says—‘When I studied at Gottingen, I used to drink tea in the night, with a view to prevent drowsiness; and it had this effect so completely, that at the end of the two years I pursued this method, both my sleep and my strength had forsaken me, and my head was as weak as my stomach:’—That is, for two long years, the Doctor, instead of betaking himself to his warm bed, at a proper hour, 1. sat up all night; 2. drank tea to keep him awake; and, 3. studied hard. At the end of this complex and hopeful course of waking, studying, and tea-drinking, he finds his stomach affected.

fects, his head distracted, and that he has lost the *habit of sleeping*. He overlooks the bad hours, and the hard study; and surely most illogically, and against his own rules delivered in this very treatise, concludes, that tea, *alone*, has "murdered sleep," deranged his head, and weakened his stomach.

We have no particular desire to criticise Dr. Zimmermann; but as these matters are of general concern, we shall just further observe, that his reasoning is sometimes warped, and he is led astray by a mere word, or an association of ideas. We could give some pleasant examples of a similar kind, even from the works of several of the most celebrated medical writers, who unaccountably and unintentionally mislead the world and themselves by mere words. Thus the word *acrimony*, in the following short quotation, conveys an erroneous idea, on being associated with *sea salt*. The Author condemns the American coffee, as 'inferior to all the other sorts; especially when it has been soaked in sea water, by way of adding to its weight. This method, which is very often practised, gives it *considerable acrimony*.'—Sea salt, it is true, may be said to have acrimony, when applied, for instance, to the eyes, or even, in substance, to the tongue; but considering the universal and salutary use of it, in comparatively large quantities, in our daily food, what '*considerable acrimony*' can a few dishes of coffee acquire from such a portion of it, as can scarce perhaps, if at all, be tasted? Any coffee impregnated even with such a moderate quantity of sea salt as could be perceived in the infusion, would, we apprehend, be unfaleable.

There is something whimsical in the following observations, extracted from a chapter in which the Author treats of temperament or constitution; and, particularly, of the greater or lesser sensibility of different persons.—'I very often draw conclusions,' says the Author, 'as to a man's temperament from his *nose*;' [not the size, or form of it, but a peculiar sensibility of that organ.—The Translator, by unluckily naming this member only, has certainly augmented the ridicule which some readers may annex to the observation.] 'The nerves are so spread there, that the more sensible a man's nose is, the more sensible will be his temperament. Nothing but habit, or some singularity of nature, or vice of the imagination, or disease of the nerves, can weaken my reasoning in this respect. The subtle Cardan did right to consider an acuteness of smell, as the mark of a penetrating genius and lively imagination, and capable, at the same time, of supporting them. Baron Haller is not affected by the stench of a *cadaver*, because he has been so long accustomed to dissection; but I have observed, that he distinguishes, at the distance of ten yards, the perspiration of old people, which is hardly sensible to any others beside himself.

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This great man likewise smells the apples that are shut up in his neighbour's house. He detests cheese to such a degree, as to have told me one day, at Gottingen, that he had not yet dared to open some books that were sent to him twelve years before this, in a box which had a green cheese in it.—The Baron's curiosity must have been very small, or the books very little interesting, or he must have been totally void of resources; otherwise another person might surely have ventilated this Pandora's box so effectually, in less than twelve years, as to elude all the penetration of the Baron's nose.—The Author elsewhere, if the Translator has not mistaken his meaning, says, that a certain 'state of the air is announced in some people by a very agreeable sensation of coldness at the nose.'

Though there are few who have not heard of the peculiar *idiosyncrasies*, as they are called, of certain individuals, yet the following authentic relation of a singular *antipathy*, to the effects of which the Author was an eye-witness, deserves to be transcribed, before we conclude this article.

'Happening to be in company with some English gentlemen, all of them men of distinction, the conversation fell upon antipathies. Many of the company denied their reality, and considered them as idle stories; but I assured them that they were truly a disease. Mr. William Matthews, son to the Governor of Barbadoes, was of my opinion, because *he himself had an antipathy to spiders*. The rest of the company laughed at him. I undertook to prove to them, that this antipathy was really an impression on his soul, resulting from the determination of a mechanical effect. Lord John Murray undertook to shape some black wax into the appearance of a spider, with a view to observe, whether the antipathy would take place at the simple figure of the insect? He then withdrew for a moment, and came in again with the wax in his hand, which he kept shut. Mr. Matthews, who, in other respects, was a very amiable and moderate man, immediately conceiving that his friend really had a spider in his hand, clapped his hand to his sword, with extreme fury, and running back towards the partition, cried out most horribly. All the muscles of his face were swelled, his eyes were rolling in their sockets, and his body was immoveable. We were all exceedingly alarmed, and immediately ran to his assistance, took his sword from him, and assured him that what he had conceived to be a spider, was nothing more than a bit of wax, which he might see upon the table.'

'He remained some time in this spasmodic state; but at length he began gradually to recover, and to deplore the horrible passion from which he still suffered. His pulse was very strong and quick, and his whole body was covered with a cold sweat;

sweat: after taking an anodyne draught, he resumed his usual tranquillity.'

'We are not to wonder at this antipathy. The spiders at Barbadoes are very large, and of an hideous figure. Mr. Matthews was born there, and his antipathy was therefore to be accounted for. Some of the company undertook to make a little waxen spider in his presence. He saw this done with great tranquillity; but he could not be persuaded to touch it, though he was by no means a timorous man in other respects. Nor would he follow my advice, to endeavour to conquer this antipathy; by first drawing parts of spiders of different sorts, and, after a time, whole spiders, till at length he might be able to look at portions of real spiders, and thus gradually accustom himself to whole ones, at first dead ones, and then living ones. If it had been any way possible to overcome this antipathy, I think such a method would have been the most likely to have succeeded.'

ART. V. *Memoirs of Agriculture, and other Oeconomical Arts*. By Robert Dossie, Esq. Vol. III. 8vo. 6s. boards. Nourse, 1782.

THE plan of this work is so well known, from the two volumes already published *, that it is almost needless for us to observe, that it consists of such essays as have been communicated to the Society for the Encouragement of Arts, Manufactures, and Commerce, and which have obtained the approbation of that respectable body. Its contents are comprised in sixteen articles.

Of these the first relates to the culture of Siberian barley; a grain, from the flattering account that is here given of it, that seems to have a great claim to the farmer's attention; we do not, however, find it comes into general use. It has been tried in different parts of the kingdom; but its success has not, in any instances that we recollect, encouraged the farmer to retain it.

The next article is appropriated to a much more valuable grain, spring wheat; which, though inferior in quality to the autumn sown corn, is found to be attended, in its cultivation, with many advantages. It is now generally introduced into all parts of the kingdom.

In the fourth article is a decisive experiment against the Tullian rage of drilling wheat; a rage that was a few years ago near being universal. As there are still several not yet perfectly cured of it, and who may possibly infect others, we shall produce Mr. Tadmans's letter on this subject.

* See Rev. Vol. xl. xlv. and xlv.

* To the honourable and laudable Society for the Encouragement of Arts, Manufactures, and Commerce.

* Gentlemen,

* Having been honoured with your premium for the culture of turneps amongst beans, for which I return you thanks, I find you are desirous of being informed of the best method to cultivate wheat, either by drills, or broad-cast, both of which I am well acquainted with; having experienced them many times upon all sorts of land. But the greatest experiment was in 1752 and 1753. In the year 1752, I had twenty-two acres of bean-gratten dunged for the beans about forty loads per acre, which I managed as follows:

* I first plowed it; after which I sowed my wheat in this manner. Every other rod in breadth was in the broad cast way; the other was in drills. In the spring I horse-hoed the drills, and harrowed it; as I did also that which was sown in the broad-cast way. Both of them seemed to make a good appearance. When harvest came, I directed the reapers to cut each rod separate; and to make the sheaves as nearly of the same size as possible. By this I found a great deficiency in the drilled wheat; not having near so many shocks. This was tried on a sandy loam soil.

* The next year I had a field of twenty-three acres, adjoining to the other, managed in the same manner; I found the same deficiency; and I think it very easy to be accounted for. In the spring of the year, when the wheat begins to rise from the ground, the land being very clean by the hoeing, and the ground very fine by so doing, the showers, that are very frequent in March, cause the fine mould to rise on the tender part of the wheat; which, when it happens, prevents it from growing any farther. It is a very good way to sow clover in wheat in February. I never could find, that drilling any thing but beans, pease, and tares, would produce near so good a crop; neither will they do any way so well as in drills; by which means the land is kept clean, and makes a good season for wheat.

* Now, in regard to lucerne, sainfoin, &c. being put in drills, it is in a manner the same as in the case of wheat. I have a deal of lucerne, part of it in drills; which I have endeavoured to keep clean by hand-hoeing. But, after a hard rain, seeing my horses would not eat it, I found, upon inspection, the earth was so much washed into it, that it was a good reason for sowing the other part broad-cast way. I immediately cut off that they eat upon; and I then sowed the land over in broad-cast, and raked it with a hand-rake. I have not found any thing of the same kind happen ever since.

* If this information may be of any utility, I shall be happy in having given it, as I may be supposed to know something of the farming-business, having been in it near forty years. I began at first harrow-boy; from that I went through every other part of plowing, sowing, &c.; and, before I was twenty-four years of age, I paid 1800 l. per year rent.

* This inconvenience attending drilled lucerne is peculiar to Mr. Tadman's, and such other very sandy land. For many instances can be produced of drilled lucerne, now growing, which is entirely free from it.

"I have another thing to offer to this Society, which I can explain. It is, that three crops may grow in the same year, with the same culture and expence as one crop; and that they will not interfere with one another; but quite otherwise, where-ever one is good, the other two will be so likewise. I hold at this time about two thousand two hundred acres of arable, meadow, and pasture land.

"I am, with the utmost deference and respect,

Your honour's most obedient,

Higham,

and humble servant,

19th Dec. 1772.

WM. TADMAN."

It were to be wished Mr. Tadman had explained his ænigma of growing three crops in the same year, and, if we do not misapprehend him, at the same time. It is well known, that gardeners could never make the rent of their land if they did not contrive to have a crop constantly upon the ground; that is, as one crop goes off, to have another to succeed. But this never can be done more than twice within the year, provided the crops stand, as the farmer's must, to maturity. We have often lamented, that the agriculturist has not availed himself, as he might often do, in this instance of the gardener's example. Indeed there seems nothing wanting to the perfection of agriculture, but the adoption of those processes in gardening, in which the additional expence would not overbalance the increase of profit. One noble advantage that would be reaped from such an improved mode of husbandry would be, the constant employment of the poor, which, exclusive of the national saving, would diffuse health and happiness through the hearts of thousands that are now starving upon a parish allowance: and scanty as this allowance is, it is to be feared, it may be frequently greater than the farmer is well able to bear. Now we are upon this subject, we cannot forbear remarking the blindness, or at least the short-sighted selfishness, so observable in the farmer's conduct respecting these unfortunate objects. The farmer never employs, if he can avoid it, those who are too young and feeble, or old and infirm, to do a full day's work. The consequence of this narrow policy is, that numbers of this description, having no means of subsistence, must be maintained by the parish. Thus, instead of giving them a shilling to earn ninepence, the farmer reduces himself to the necessity of giving them sixpence to do nothing. But to return. Mr. Tadman has, in a subsequent letter, given his method of raising *two* crops in a year, which, as it is a practice that ought to be generally known and adopted, and as it also lies open to some discussion, we shall insert it. The quantity of ground cultivated was *fifty-four* acres; the cultivation was as follows:

"The land was plowed between the 1st of December 1770, and the last of January 1771; the nature and soil were as follows:



' Four acres, a flat stiff clay, fed with sheep in February, and sown with wheat.

' Fourteen acres strong ditto, upon a descent, aspect to the west, fed in February, sown with oats.

' Eighteen acres strong ditto, on a hill, aspect to the south, fed in March, sown with oats.

' Eighteen acres flat, wet loam, saved for seed; produced twenty-three quarters, four bushels, one pottle, Winchester measure.

' On all which, being fifty-four acres, was a good crop. Our manner of feeding is with hurdle gates.

' In the February following, I drilled in my beans. As soon as they appeared in round leaf, I rolled them; after which, I harrowed them twice in a place, across the drills; which not only gave fresh earth to the beans, but destroyed the small weeds.—After lying some few days from the time of harrowing, I had the beans hand-hoed; and in about three or four days after, I horse-hoed them, and threw some earth to the beans; which was done in order to strengthen them; and destroyed the weeds.—In about a week after, I horse-hoed them again; and threw up some more earth to them; which I think necessary to keep the beans upright.

' By this time, I thought the beans well ordered; and, about the 25th of May, I proceeded to sow my turneps in the broad-cast way.—The next best method is, by a machine.—The reason I think this not so good is, that if the drills are not equal, part of the land must be unfowed; which will not happen from a good feedsmen in the broad-cast way.—After sowing the turneps, I horse-hoed them with a harrow behind the hoe; which reverses the earth, covers the seed, and destroys the small weeds that have sprung up since the last hoeing.

' In this state they remained till after harvest. If any small weeds appeared, I put lambs in them; which are exceeding good weeders, without any expence. I often turn them into my turneps I make summer-fallow; as knowing they will not eat them till they come to perfection.

' This same year I had thirty-six acres of much superior land dunged all over; some of which was sown three times; and, in the whole, not more than ten acres fit to stand; and they were very backward.

	£.	s.	d.
Now the rent of thirty-six acres of land stands me in	36	0	0
Plowing five times, at seven shillings per acre each time,	63	10	0
Dunging with sixty load per acre, at one shilling per load,	108	0	0
Harrowing twelve times, at four pence per time,	7	4	0
Rolling six times, at one shilling per time,	10	16	0
Hoeing ten acres, at six shillings per time,	3	0	0
Sowing the different times, and seed	5	16	0
	234	6	0
Deducting ten guineas for ten acres of turneps	10	10	0

Against the farmer 223 16 0

' This is the common way of appraising, between one man's taking a farm, and another's leaving it.

' Now, with respect to the fifty-four acres that were sown in beans, the whole expence of them, more than must of necessity have been to them, is as follows :

	<i>£.</i>	<i>s.</i>	<i>d.</i>
Fifty-four acres sowing, at four pence per acre	-	0	18 0
The seed fifty-four acres, at one quart on an acre, price one pound per bushel.	-	1	3 9
Whole expence	2	1	9
<hr/>			
Eighteen acres seed produced twenty-three quarters four bushels and one pottle, at one pound one shilling per bushel		197	9 3
Thirty-six acres sed with sheep, at one pound one shilling per acre		37	16 0
		235	5 3
Deducted for cutting, threshing, expences of sowing, &c.		46	6 9

In favour of the farmer 188 18 6

' By this is plainly seen the utility of sowing turneps amongst beans. They are often sown so, but at very improper times, and the regard not paid to them which ought to be, from the bad appearance they make, when the beans are first taken away. If I am explicit enough to be understood in this affair, I shall be very happy ; and I remain, with the utmost deference, and respect,

Your honours most obedient,
and humble servant,

WM. TADMAN.'

In the narrative of this process, two material circumstances are omitted—the kind of beans planted, and the distances, row from row, at which they were planted. When turneps are sown between beans, the earliest kinds seem the most proper, as they soonest get out of the way of the crop that is to succeed them. In estimating the two crops of turneps, he has certainly laid the expence of the fallow crop at least double what it ought to be ; and as to its being a failing crop, no conclusions can be drawn from that circumstance, as it must have been merely accidental. In his estimation of the crop sown among the beans, there is a considerable fallacy. Eighteen acres stand for seed : Upon these eighteen acres another year's rent must be laid, as the seed does not ripen till the second year. But a year's rent is not all : the profit is also to be considered that might have been made of it, had it been sown, as the rest of the land probably was, where the turneps were eaten off, with barley. And farther, oleaginous seeds, such as turnep seed, exhaust the soil in a much greater proportion than farinaceous ones ; so that when all these circumstances are weighed, there will be a considerable

siderable defalcation from the profit stated in Mr. Tadman's estimate; perhaps not less than five pounds per acre from the eighteen acres above mentioned: so that the profit will stand thus—98 l. 18 s. 6 d.; which, with the beans (five quarters per acre), speaks sufficiently in praise of this method, without there being the necessity of magnifying the loss on the one hand, or exaggerating the profits on the other. But experimental farmers are very apt to impose upon themselves in these matters. Of this self-deception many instances are to be met with in the volume before us. Mr. Bud, in estimating an acre of parsnips, lays the clear profit at 21 l. 8 s. 7 d. If any inference were to be drawn from this, who would grow any thing else? That Mr. Bud might accidentally make that advantage of them we will not deny; but, by the way he makes out his estimate, it might possibly be done, and yet the crop itself might not be intrinsically valuable. The principal part of the profit was made upon sixteen hogs. Now every body, who has the least acquaintance with rural œconomy, knows, that nothing is so fluctuating as the price of those animals; consequently if Mr. Bud's hogs were bought at a time when they were at a low rate, and sold out when they were dear, the profit is then easily accounted for, without calling in any great assistance from the parsnips. We ourselves once knew an instance, a singular one it is true, of a farmer, who, by a fortunate concurrence of circumstances of this kind, made the rent of a dairy-farm by his hogs alone.

But, perhaps, the strongest instance of self-deception that this volume affords, is to be met with in what is said of the cluster-potatoe by Mr Hay. 'They serve,' says he, 'the same purposes as corn to my horses, and keep them better in flesh, making them look cleaner and sleeker, and do their work WITH MORE SPIRIT, than when they were fed with corn,' &c. This is quite Dr. Lest's asses' milk, 'better than comes from the beastless themselves.' It is not with a view to discourage any one from making trials of either of the roots recommended by Mr. Bud or Mr. Hay, that we have thus noticed their experiments; it is merely to guard the inexperienced against forming too sanguine expectations.

Perhaps the most curious and important article in this volume is Sir Alexander Dick's letter on the culture and preparation of Rhubarb; a plant, which promises to become an important article of commerce. Its domestic use is, indeed, so great, that its history and cultivation cannot be too generally known.—But as it is too long for our insertion, we must content ourselves with referring to the book. Besides the medicinal purposes to which Rhubarb is applied, it hath been suggested, that there is a possibility of its being a valuable drug for the dyer's use.

use. But before any extensive experiments of this kind can be tried, it must be more generally cultivated.

The fifteenth article contains a list of premiums, &c. in the class of polite arts, from the original institution of the Society to the year 1776. Perhaps the excellence and reputation of some of our first artists may be derived from the early encouragement their talents met with from this Society.

This volume is introduced by a well-written Preface, comprising a general history of the Society, its progress, and designs.

ART. VI. *The Faithful Shepherd: A Dramatic Pastoral.* Translated into English from the *Pastor Fido* of the Cav. Guarini. Attempted in the manner of the Original. Small 8vo. 3 s. sewed. Robinson, &c. 1782.

THE *Pastor Fido* of Guarini has been long admired for the harmony of its language, the richness of its imagery, and the refinement and delicacy of its sentiments. These beauties, however, by no means atone for the want of probability and nature that is observable in every part of it. In this age of refinement, we are too wise to interest ourselves in events that never could have happened, or to lavish our sympathy upon distress that never could have been felt. Hence it is that the *Pastor Fido* is no longer a popular poem. Few people, we believe, read it a second time. Its chief admirers now are the romantic lover or the unfledged poet. It may gratify the one, in proportion as he feels his amorous folly soothed and encouraged by it; and to the other it may serve as a poetical common-place book. We have many doubts, whether a translation of this poem (we speak not of detached parts, many of which are uncommonly beautiful) ever would succeed, whoever might attempt it, or in what manner soever the attempt might be executed. Our present Translator seems to think, that the want of success in those who have preceded him, may be attributed to causes very different from what we should assign. 'He has thought it would be impossible,' he says, 'to preserve the spirit and brilliancy of the original, in this his attempt to render it into English, without adopting the manner, the occasional rhiming, the play of words, &c. but especially the unfettered versification of the author; of whom it may be truly said—

— *Numerisque fertur*
Lege solutis.—'

As a specimen of his success, take his translation of the following passage:

O primavera Gioventù dell' anno
Bella madre di fiori,

D'erbe



Guarini's Pastor Fido, translated.

219

D'erbe novelle, e di novelli amori :
Tu torni ben, ma teco
Non tornano i sereni,
E fortunati di delle mie gioje :
Tu torni ben, tu torni,
Ma teco altro non torna,
Che del perduto mio caro tesoro,
La rimembranza misera, e dolente, &c.

O Spring, youth of the year !
Sweet parent of gay flow'rs,
Of shooting herbs, and love-exciting hours !
Return'd thou art indeed ; but not with thee
Those days return'd—my once calm, happy days !
Return'd, return'd thou art indeed, but bring'st
Nought else, than of my treasure, dear and lost
The sad and sorrowful remembrance !——
The same, the same thou art,
Smiling and gay, all charming as before !
But I no longer am what once I was,
So favour'd in the eyes of her I love !
O bitterest sweets of love !
How harder much to lose you, than if ne'er
Ye had been known, had never been possess'd !—
Happy, thrice happy sure, the lover's lot,
Could he secure from loss the bliss enjoy'd,
Or if he lost it, did he lose withal
The recollection that he once was blest !
But if my present views, as they are wont,
Prove not like brittle glass ;—if strong desire
Lift not my hope above its proper pitch,
Here shall I see the maid,
Th' illustrious sun and idol of my eyes !—
And rightly, if I'm told,
Shall see her here, struck with my piteous sighs,
Arrest her flighty foot, and hear my suit.
After so long a fast, my eager sight
Shall on the sweetness of her heav'nly face
Here sumptuously banquet !
Here shall I see the cruel, stately fair,
Fix her proud eyes, perhaps, indignant on me :
For if they beam not kindness, they'll be stern ;
For if not full of love, so fierce their flash,
At once, to all my woe they'll put an end !
O happy hour ! so wish'd for long in vain !
If after days so many, and so black,
Of bitterest woe, thou, Love ! benignly grant
That I behold in her all charming eyes,
My eyes bright sun serenely shine and mild !
But here Ergasto sent me, where, he said,
Theauteous Amarillis I should find,
Together with Corisca, met to play
The play of band the eyes ;—but save my will,

Nothing

Nothing doth here of dark or blind appear.
 My hapless will, which from another's guidance,
 Seeks to obtain, but vainly seeks for light.
 Or is it that my hard and envious fate,
 These cruel remoras delights to place
 Between my bliss and me?—but much with fear,
 Doth this delay and sadness overwhelm me.
 For promis'd bliss—each hour, each moment proves,
 That is deferred, an age to him who loves!
 But who shall say?—perhaps I'm come too late;—
 Perhaps they waited for me long in vain;—
 And yet I was impatient to set out;—
 O should this prove the case, I am undone!

If the reader is not satisfied with this specimen, we could furnish him with others, though very few so unexceptionable.

But (to dismiss the Translator in his own words)

—'tis high time, Mistillo! thou should'st go.

For much too long hath been thy tarry here.

ART. VII. *An Essay on the Evidence external and internal relating to the Poems attributed to Thomas Rowley: containing a general View of the whole Controversy.* By Tomas James Mathias. 8vo. 2s. 6d. fewed. Becket. 1783.

M^R. Mathias hath delineated the capital and leading objects of this curious controversy with great accuracy, perspicuity, and elegance. He hath not however been so fortunate as to throw any new light on it. His own observations carry little force or conviction with them. They are generally diffuse, and in some instances they are equivocal; and though he himself espouses the authenticity of the poems, yet his book, having so faithfully and so strongly represented the arguments on the other side of the question, is more calculated to overthrow than to confirm his own opinion. The objection is too forcible for the answer.

As a specimen of the Writer's skill and dexterity in eluding one of the most striking arguments against the authenticity of the Poems of Rowley, we will transcribe his remarks on the power of genius, and, what he calls, the *capability* of the English language.

It was urged, very strongly, by those who suspected, or were convinced, that the poems were the composition of a modern æra, that, superiority of genius could not possibly have produced any thing so perfect and refined, both in language, structure, and sentiment, as those poems, by any native effort of its own, unassisted by preceding improvements, and independent of all models: for poetry, like other branches of literature and science, hath its gradual accessions, is influenced by the condition of society, assumes accidental and arbitrary forms, and is subject



subject to new and peculiar modifications. 'This Writer is obliged to acknowledge that there is little similarity between the Poems of Rowley and those that were written in the age in which, it is said, he lived. 'Inequality, says he, is not the characteristic of this Author. Whatever subject is treated by him, is marked with the hand of a master, with the enthusiasm of the poet, and the judgment of the critic. The utmost that I should think proper to urge from harmonious lines, and passages now extant in ancient authors, is, that it appears from those passages, that there was at least what may be termed a *capability* in our language at that early period. Either our poets did not then sufficiently pursue their point when they had attained a transient excellence; or their ear was so accustomed to the production of the *e* final, as not to be offended by it; and at other times was perfectly satisfied with the more numerical scansion of the verse; or their genius was unequal to the task of uniform perfection, and the efforts of patient and unremitted attention. Those who esteem the poems of Rowley as authentic, are of opinion, that the powers of this poet were so great, as to have seized this very *capability* in the language which I just observed; and, by adding to it an extensive erudition and consummate judgment, to have produced such compositions as are indisputably superior to all those of his cotemporaries, and appear by no means unworthy of the greatest name in the annals of poetry.' But the point in dispute is not, whether Rowley might not have been *superior* to every other poet of his day, but whether there is any ground in reason to suppose, or whether experience could warrant the supposition, that he should be *essentially* and almost totally *different* in language, in mode of composition, in harmony, in metre, in allusions, in references, in observations, in sentiment, and in every thing that falls within the compass of what is called taste, from not only a few, but from *all* the writers of his own and of every preceding age? The defenders of Rowley must assent to this proposition in its fullest extent—a proposition to which the mind almost instinctively revolts; and which the experience of mankind universally contradicts. Mr. Mathias, however, attempts to prove it not only possible in theory, but a fact established by one great example, that may serve instead of a thousand. His example is Homer. His reasoning on this head is merely gratuitous. It is not only reasoning without proof, but even in spite of it. Let the learned judge. 'Genius, we know, is peculiar neither to age nor country. The innate powers of the mind doubtless require cultivation, and in the proper season will produce fruits suitable to the labour which has been bestowed upon them. I am not here speaking of an early maturity in a particular person, but only of
a coun-

a country where literature and composition may be regarded as in their infancy. In such a country, and in such an age, appeared a man, who in the vigour of all his glorious faculties, without assistance, without example, gave to the world a work which has been the admiration and model of all succeeding poets. What conjecture, what reason shall we ever be able to assign, why Homer, who, as far as tradition reaches, had no guide, no precursor, should at once, instantaneously burst forth in all the united splendor of poetic excellence?"—A Writer who is capable of supposing this, is prepared to be the dupe of any imposition. Because no models, which might have assisted Homer in the perfecting of the poetic art, do not at present exist, is that an argument that none ever *did* exist? The ancients were convinced that Homer had some models to guide him; and it is highly reasonable to suppose it. It is all idle declamation to talk of his "*bursting forth INSTANTANEOUSLY AT ONCE into all the united splendour of poetic excellence.*" We might combat the assertion by this simple but unanswerable question—"How doth the Author know this? How can he prove it?" But we think the judgment of Tully much better to be trusted in a matter which is more to be decided by internal evidence than by external facts. "Nothing (said that great man) becomes perfect of a sudden. There is no doubt but there were poets before Homer." The case of Rowley and Homer is exceedingly different. We have real ground to proceed on when speaking of the poetry of Rowley's age: but nothing better than imaginary, when speaking of the age of Homer. On the one we can institute a comparison with certainty; on the other, our reasonings being arbitrary, our conclusions must be uncertain, vague, and presumptuous.

ART. VIII. *An Analysis of the principal Duties of social Life*; in a Series of Letters to a young Gentleman on his Entrance into the World. By John Andrews, LL. D. Small 8vo. 3s. Boards. Robinson, &c. 1783.

THIS performance is by no means destitute of merit. If it discovers no uncommon stretch of thought, nor any original acuteness of discernment, yet it shews the Author to be a man of sound judgment and mature experience. His remarks, though sometimes trite, are generally just: and though several maxims only contain the very same idea under a different form of expression, yet there is a novelty, a propriety, and an elegance in the whole, that entitle it to our recommendation. Its tendency is strictly moral; and a youth formed on the principles it inculcates bids fair to be useful to society, and happy in himself.

The

The Author's general plan may be collected from his Advertisement to the Reader. 'The following Essays are written in imitation of the style and manner of Rochefoucault, short and sententious, and are illustrated by frequent allusions and comparisons. These usually make stronger impressions on youth, and force the lessons, which they are designed to teach, more powerfully and effectually than any other sort of reasoning.' This laudable design is still farther announced in the Prefatory Letter. 'Youth generally completes us in virtue or in vice; and lays in that stock of good or evil which composes the residue of our lives. In order to confirm you in a steady adherence to those morals and manners you have been so carefully taught, and in a determination to shun whatever may contaminate your character, the following epistolary essays are addressed to your perusal. You are to consider them as a repository of those maxims and sentiments that are to guide you successfully in your progress through the world. They are the laborious result of years and long experience, and are founded on a close and continual study of human nature. Endeavours have been used to enliven them, by calling in the assistance of such metaphors and comparisons as might render them more acceptable to the imagination, and make a stronger impression on the memory.'

These Letters (which are seventeen) treat of the following subjects, in which the most material circumstances of human life occur: The importance of Education—Good Nature and Benevolence—Veracity—Generosity—Sense of Equity and the Light of Conscience—Gratitude—Magnanimity—Temperance and Sobriety—Propriety of Behaviour—Forethought and Reflection—How to judge of Mankind—Dissimulation—Discretion—Use of Genius and Judgment—Labour and Industry of the Mind—Emulation—Contentment and Moderation.—To the Letters is added a Conclusion, consisting of miscellaneous reflections.

As a specimen of the Writer's style and manner, we will present the Reader with a brief extract:

'TRUTH gives firmness to our behaviour. Like a man who knows he has got friends to support him, our expressions are bold, and our appearance resolute: while the consciousness of falsehood influence like a flaw in a deed that invalidates the whole: it unmans us, and often baffles the most constitutional intrepidity, by that embarrassment which attends the fear of detection.'

'DISSIMULATION may sometimes be unhappily necessary, but never can be classed with the virtues. Great minds may occasionally condescend to use it, but they always pay a price far above its worth in the violence they are forced to put upon their inclinations.'

Some

Some of the comparisons are natural and striking; but there are too many that weaken and obscure the maxims they were designed to illustrate. The following is affected and far-fetched: 'As generosity is the *source* of disinterestedness, it is *no less* the *tomb* of unlawful ambition.'—'Liberality of mind is a school wherein those lessons of divinity are taught, from which no sect ever dissented. The dictates of this school are truly orthodox and celestial; by listening to them human nature is sublimed, as metals through fire are disencumbered of the dross, and attain their highest degree of purity.' Such allusions rather confuse the mind, than enforce or exemplify the subject. The comparison begins with a school, and ends with an elaboratory!

ART. IX. *Colleeanea Curiosa*, &c. Concluded. See our last Month's Review.

THE second volume of this work, including the articles in the Supplement, contains forty-nine numbers, collected, for the greater part, from the archives of Oxford University. The two first numbers may afford some amusement, as they acquaint us with the provisions of ancient times for the table, with the prices, &c.

'The charges of my Lord of Leiyfter (*Chancellor of the University of Oxford*) his dinner, the 5th day of September, 1570 (*at Oxford*). Among many other articles are such as follow:

For ij kylderkyne of dowble beere, to Mr. Reddinge,	-	-	vj s. iiij d.
For vij gallandes and iij qz. of claratte wine, to Mr. Noble,	-	-	x s. iiij d.
For xxvij lb. of butter, to Mrs. Cogene, at iij d. ob. the pownde,	-	-	viiij s. ij d.
For a breff of mutton to be roasted, and to be kept cowlde for my Lord, to Mr. Ladiman,	-	-	viiij d.
For iiij singnetes (<i>swans</i>), to Mr. Heggess at vj s. viij d. a pesse,	-	-	xxvj s. viij d.
For vj chickens, to Goodwyfe Toveye, at iij d. ob. a pesse,	-	-	xxj d.
For a lb. of finemonde comfats,	-	-	ij s. viij d.
For the lonne of xiv dozen of pewter dyches,	-	-	iiij s. viij d.

We observe also two dozen of trenchers mentioned, but the price not specified. Among the fruits, we find xij pippines, charged at xij d. which shews them to be more scarce at that time than at present. The whole expence of this sumptuous entertainment, of which a very long detail is given, attended, we may be certain, by a very large company, is xix l. ij s. vj d.

'No. 3. The cry in Sturbridge fair.' It consists of various instructions and orders respecting bakers, butchers, innkeepers, carriers,

carriers, &c. ; also respecting the members of the University, all proper and necessary for the preservation of peace and regularity, at a time likely to be tumultuous and riotous: It appears to be ancient, but is without a date.

No. 4. contains a few extracts from some MS. papers of Bishop Cofins. No. 5. consists of extracts from the will of Bishop Andrews, 1626.

‘ No. 6. A letter from a friend of the Universities, in reference to the new project for riding the great horse.’ This paper, like some others, has no date. For our better understanding it, we are referred to No. 21. of the first volume, which relates briefly the project for an Academy Royal in England; we are *there* also informed, how far King James I. had proceeded towards it, and *here* are added propositions advanced concerning it by his son, Prince Henry. It appears from hence, that beside language, mathematics, &c. *horsemanship*, and exercises of that kind were to be taught in this school, for which purpose, it is said, the Prince would persuade his Majesty to furnish some horses from his stables, and that he himself would do the same from his own. From this last part of the design, the Author of the present number takes his hint to expose and ridicule it. He apprehends that some *great man* (probably Sir Balthazar Gerbier, the projector) has a *great house* near London, unoccupied, and thinks that his scheme for a *great horse* will render it very profitable. Zealous for the honour of the Universities this writer insists that other branches of learning are or may be well taught and attained in them, and the *great house* and *great horse* very conveniently spared.

Having been thus led back to the twenty-first number of the former volume, we may farther here observe, that it was proposed there should be a common seal for the intended Academy, on the face of which should be ‘ the effigies of his Majesty, James the First, in a chair of state; and on the reverse, King Solomon on a throne, visited by the Queen of Sheba: King James, it is said, ‘ approved the first side, but could not as then allow of the reverse, out of a princely fear, lest his modesty might suffer, as ascribing *Solomon's* parts to himself.’

‘ No. 7. An abstract of divers privileges and rights of the University of Oxford: by Dr. Wallis.’ *No date.* Among other remarks, it is said, ‘ We had not anciently, as we now have, colleges for the habitation of scholars; but scholars lived in hired houses, among those of the town. And when a Master or Tutor hired a house for the use of himself and scholars, such house was wont to be called a Hall, and he the Principal of that Hall.’ We would hope that it does not admit of a query, whether more real and useful attention was given to the improvement, the manners and qualifications of the scholars, when
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they lived thus directly under the inspection of a Tutor, than at present when they reside in much more splendid buildings.

In this article we are told, that the custody of the Assize or Assay (as to quantity and quality) of bread, wine, and beer or ale,—was, on a great outrage of the townsmen on the scholars, 29 Edward III. taken from the Mayor, and granted solely and wholly to the Chancellor. Pursuant to which, on broaching each vessel of wine, the Chancellor was to have a taste or assay brought him; instead of which, they now present him with a piece of plate every year: and the like from the brewers, for each brewing; instead of which, they used to make a present, once a year, to the clerks of the market.

‘No. 8. A letter from the Hon. L. W. Finch to the Archbishop of Canterbury, on his accepting the wardenship of All Souls college, Oxford, by the King’s mandate, Feb. 1. 1687.’ This office was to be disposed of by King James the Second’s mandate, contrary to the order of the University. It seems that this Mr. Finch was a Protestant, who used much diligence to procure the mandate for himself, lest the place should be filled by a Papist. The letter is an apology for his conduct; the Archbishop connived at the irregularity, and was well satisfied.

‘No. 9. A Memorial relating to the Universities.’ There is much good sense and wisdom in the observations here made, and the regulations proposed. One end designed by them is to render the Collegians in general better affected to government, and to the true interests of their country. The Author observes, that, ‘by proper encouragements, in not many years, Archbishop Laud turned the University of Oxford from Calvinist to Arminian; which seems to have been a much harder undertaking than what is now intended.’ This number is taken from a MS. communicated to the Editor, and we are told, ‘the piece has generally been ascribed to the Earl of Maclesfield, Lord Chancellor of England, a great encourager of learning, and a known friend to the Universities.’

‘No. 10. An introduction to the history and antiquities of the ancient County Palatine and Bishoprick of Durham, and other places in the northern parts. From a MS. of Mr. Carte, in the Bodleian, Oxford, corrected by Mr. Carte himself.’ This number consists of near 100 pages, and will no doubt be acceptable to some curious and inquisitive antiquaries. It contains numerous and very particular instructions and directions under a variety of heads, for composing a county history: it speaks of many ancient evidences now remaining, and laments the loss of others, ‘particularly one which used to be called *Liber summi vel magni Altaris*, which was an old book, containing the original endowments of the church of Durham, both

in the *Saxon* time, and ſince the Conqueſt; which uſed to be chained on the high altar, and opened with a lock and key on ſolemn occaſions. This book, in reſpect of the charters and privileges contained in it, was ſubſcribed by many of the Kings of *England*, as alſo by many Popes and Cardinals, and on thoſe occaſions been frequently ſent to *Rome*. It is ſaid to be now in the *Vatican*, or ſome of the other public libraries at *Rome*. This article is finiſhed by, ‘An account of all the records of the ſeveral courts of the County Palatine of Durham, which are kept in the Chancery office there, by John Richardſon, Eſq; *an.* 1618.’ We muſt not diſmiſs this number without ſome notice of *Baldon Book*, an ancient record, in the nature of *Doomſday Book*, containing an account of the cuſtoms and revenues of the whole biſhoprick. It was written by Hugo Biſhop of Durham, in 1183. ‘An ancient tranſcript of it is extant in the Bodleian library, written in a ſmall neat hand, about the age of King Henry IV.’

The three next numbers are, ‘Of the books uſed in churches and monaſteries, &c. here in England, before the Reformation. Of the veſtments in uſe in the church of England before the Reformation: Church utenſils or ornaments. All written by J. Lewis, Miniſter of Margate, and taken from MSS. in the Bodleian library, Oxford.’ Theſe papers ſerve, among many others, to reveal and expoſe the abſurdity and impoſitions of the Romiſh church. It was indeed with great juſtice, as here obſerved, that Dr. Wicliff called their legends, ſermons, &c. a ſerving of fables, chronicles, and leſings, a preaching fables and flattering leſings, to deceive the people in faith and good life, and rob them of their worldly goods, &c. Thus then, it is added, they entertained the people with the moſt trifling tales and inſipid ſtories: “Four men ſtale an Abbot’s ox to their larder (*ſlaughter-houſe*). The Abbot did a ſentence, and curſed them: ſo three of them were ſhriven, and aſked mercy: the fourth died, and was not aſſoiled (*freed from excommunication*), and had not forgiveness. So, when he was dead, the ſpirit went by night, and ſcared all the people by night, that none durſt walk after ſun-down. Then as the pariſh-prieſt went on a night with God’s body to houſel (give the ſacrament) to a ſick man, this ſpirit went with him, and told him what he was, and why he went, and prayed the prieſt to go to his wife, that they ſhould go both to the Abbot and make him amends for his treſpaſs, and ſo to aſſoil him, for he might have no reſt. And anon the Abbot aſſoiled him, and he went to reſt and joy for evermore.”

Thus much for their books; and as to their veſtments, what an awkward, and ridiculous figure muſt a man make, dreſſed up in four or five garments, hanging over one another, beſide bits of linen and ſilk wrapped round or flowing looſe here and there,

and over all, at times, a *cope*, or *principal vestment*, very rich, open only at the top and bottom, and confining the hands and arms, so that he could have but little command of himself ! No less childish, to speak most favourably of them, are the church utensils and ornaments of which we have here a long catalogue. Astonishing, that men could be thus deluded !

‘ No. 14. Observations on the remarks of Mr. Collier (in his Ecclesiastical History) on several passages in Bishop Burnet’s History of the Reformation. By J. Lewis.’ A good vindication of a valuable history from the objections and censures of a partial and interested writer.

‘ *Nomenclator Pecialium, qui Angliæ et Walliæ Comitatus visitarunt, quo anno et ubi Autographa seu Apographa reperiuntur.*’ To those who are fond of, and much versed in heraldry and pedigree, this article may afford some amusement : it gives a list of visitation books throughout England and Wales ; the last commission for visitations of this kind expired in the year 1686.

The thirteen numbers which follow are taken from the archives of All-Souls college, Oxford. Some of them are in Latin. They are briefly, ‘ An ancient Inventory of Books, Plate, Vestments, &c. given by the Founder (Henry Chicheley, Archbishop of Canterbury) to the college, for the use of the chapel . . . Some account of the ancient altars in the chapel . . . *Admissio J. Birkhede in Confratrem.*’ This J. Birkhede was executor of the will of the Archbishop, and himself a benefactor to the college. . . . ‘ *Admissio Abbatissæ, &c. Monasterii de Syon in fratres et sorores.*’ This is an expression of respect and gratitude, in the manner of those times, for some favours received. . . . ‘ The names of all who have been admitted into the fraternity of the college.’ . . . *Renuntiatio, &c.* A renunciation of the Pope and recognition of the King as the Head of the church.—Archbishop Parker’s Letter to the college commanding them to deface their plate remaining in superstitious fashion . . . Letter from Queen Elizabeth’s High Commissioners concerning the superstitious books belonging to the college . . . Another Letter from the Queen’s Commissioners . . . Order of the Queen’s High Commissioners for defacing the church plate.—Order from the Queen’s Commissioners at Oxford to deface all monuments of superstition within the College.—Another order from the same.—The Mandate of James II. for the election of L. W. Finch into the office of Warden.’—Of this last, we have given a brief account under No. 8.

Numbers 28 and 29 give ‘ An account of plate, gold, and silver, made for Cardinal Wolsey, from the ninth year of Henry VIII. unto the nineteenth year : wherein is set forth what he gave to the colleges founded by him, &c.’ In these curious papers we are presented with the Goldsmith’s bills for plate furnished

nished on different occasions; among others, there are some for the Abbey of St. Alban's, thus entitled, 'Thes bene the parcellis of plate made and deliveryd unto my Lordes Grace, by me Robt. Amadas, for th abbey of Sent Albones by the commandement of my said Lorde as follouethe.' At the end of one of these bills is added, 'Sum totalis of this accompte due to me Robart Amadas amountethe to . . . cccxxviii l. ij s.'

'No. 30. Extract from Fiddes's Life of Cardinal Wolsey; page 516.' This article presents us with a Grant from King Henry VIII. restoring money, goods, and chattels to the Cardinal, to the amount of six thousand and three hundred pounds.

We shall only mention the names of the four numbers that follow, 'A Letter to Mrs. West, &c. on the education of her son, 12 Jan. 1739. . . . Extract from Sir William Blackstone's Reports, page 14th of the Editor's Preface, containing memoirs of his life, relating to the following memoir and answer. . . . Dean Littleton's Memoir concerning the antiquity of his *Magna Carta*, from the Minutes of the Antiquary Society: June 8th, 1761. . . Mr. Blackstone's Memoir in answer to the late Dean of Exeter, now Bishop of Carlisle, 29 May, 1762.'

The five first numbers in the Supplement are, 'A Letter to Archbishop Sancroft relating to the examination of witnesses concerning the Pretender's birth, 26 Oct. 1688. . . Earl of Rochester's paper referring to a discourse with the King concerning the Bishop's signing an abhorrence of the Prince of Orange's designs. . . Abp. Sancroft's declaration that he did not invite the Prince of Orange into England, 3d Nov. 1688. . . Letter from Sir T. Powys, Attorney General, relating to the order for prosecuting the seven Bishops: Jan. 1688.—Account of the expences sustained by the seven Bishops on their prosecution, trial, &c. with the valuation and tax on their several incomes for the purpose of defraying the said expences.' To this last article is added a note which we here insert: 'A late historian observes, that the Counsel for the seven Bishops all generously pleaded and exerted themselves without any reward, scorning to take a fee in so great and noble a cause: but it appears by this account of their expences, that only two of them refused, and they only the last offer of 20 guineas apiece.' The amount of the expence is between five and six hundred pounds.

'Numbers 6, 7, 8, 9. Letter to the Bishop of London from the Bishop of Rochester (Thomas Spratt) relating to an alteration in the 5th of November Office, 1689. Letter from the Bishop of St. Asaph to Mr. Dodwell: relating to matters of fact at the end of King James II.'s reign, particularly the pretended birth of the Prince of Wales, 95. Nov. 9.—Scheme (for a publication) drawn up by Dr. Gibson, afterward Bishop of Lincoln and London: *Monumenta Ecclesiae Anglicanae*, &c.—A copy of a Letter written by Mr. White Kennet, about the year

year 1698, and sent without a name to Bishop Stillingfleet, at whose disposal it was then said Sir Thomas Winford Cook's 10,000 *l.* was left.* Each of these articles contain somewhat worthy of attention; the last consists of hints for founding a college for the sons of the clergy.

* No. 10, 11. Extract from Dr. Brady's Historical Treatise of Cities and Boroughs.—*De Viginti, &c.* Concerning twenty-eight British cities, &c. By Abp. Usher.* These are curious; but they have been before published.

* A Letter relating to the last behaviour of Sir Walter Raleigh*, written by Dr. Robert Tounson, Dean of Westminster, and afterwards Bishop of Sarum, to Sir John Itham.*—*Iter Carolinum*; being a succinct relation of the necessitated marches, retreats, and sufferings of his Majesty Charles the First, from January 10, 1641, till the time of his death, 1648; collected by a daily attendant upon his sacred Majesty, during all the said time;—and an 'Extract from an Account of King Charles the First's escape, or departure from Oxford, in 1646. By Dr. Michael Hudson;—these subjects furnish the materials of No. 13, 14, and 15, which, with the Index, conclude the Collection.

We briefly hinted our opinion of the general value and importance of this publication, in our account of the first volume. See our last month's Review.—Mr. Gutch, the Editor, has prefixed to the second volume, an *advertisement* of his design of publishing Wood's *English* manuscript of the "History and Antiquities of Oxford," provided he can be assured of sufficient encouragement to defray the expence of printing.

* He was, says the Doctor, the most fearless of death that ever was known, and the most resolute and confident, yet with reverence and conscience.

ART. X. Continuation of the Account of Bishop Newton's Works. See last Review.

WE have already with freedom, and, we hope, with impartiality, delivered our sentiments of the general merit of the Bishop's character and writings; though we ingenuously acknowledge, that we were not wholly divested of bias and prepossession:—but it was in the Bishop's favour. We have made every apology, for some instances of misguided and precipitate zeal, which candour could suggest. We were sorry to see so much goodness made the sport of credulity. We lamented, that the milk of human kindness should be soured by the spirit of party; and our love of the man anxiously sought out excuses for the zeal of the priest.

The present publication consists of the Account of the Author and his Friends, from whence we made such copious extracts in our last Journal. This is succeeded by the *Dissertations*, already too well known to the world to need

need any farther account in this place. The two other volumes consist of ninety Dissertations on theological subjects; nine Sermons preached on public occasions; and five Charges delivered to the clergy of the diocese of Bristol. The Sermons have been already published, at least the greater part of them. The Dissertations and Charges now for the first time see the light. * They are intituled *Dissertations*,' says the Editor, 'because many of them were first written as such, and were never preached, nor intended to be preached. Others were originally sermons, but have received additions and alterations; for things may be said in a dissertation, which cannot, with equal propriety, be delivered from the pulpit. Many of those Dissertations are curious, many practical, and all useful. They bear deep traces of piety, and a love of sacred subjects; and contain incontestible proofs of industry and application.'

It will be utterly inconsistent with the limits of our plan to give even a general account of the multifarious articles discussed in these volumes. We can barely enumerate their titles, and give an extract from a few of the Dissertations that are most curious, or most interesting.

DISSENT. On Moses and his Writings—History of Creation and the Fall—Antediluvian World—Deluge, and the subsequent History of Noah—Confusion of Languages, Dispersion of Mankind, and Origin of Nations—Abraham—Offering up Isaac—State of Religion in Abraham's time—Subsequent Patriarchs—David and Nathan—Religious Melancholy—God's Omnipresence—Goodness of God—Religion our Pleasure—and Comfort—Government of our Thoughts—and of our Tongues—Men the Authors of their own Misery or Happiness—Cheerful and Wounded Spirit—Flattery—Reproof—Agur's Wish—Public Worship—Dreams—Abuse of Names and Words—Modesty and Shame—Learned Pride—Philosophy of the Scriptures—Expediency of the Christian Revelation—Written Word—John the Baptist—Our Lord's Incarnation—Nativity—Time of it—Names of Jesus and Christ—His Private Life—His Temptation—Fasting, &c.—The Lord's Prayer—Daily Service of the Church—Christ's Miracles—The Demons—Blasphemy against the Holy Ghost—Parable of the Tares—Heresies and Schisms—The two great Commandments—Parable of the Talents—Mark ix. 49. 50.—The Prodigal—Luxury—Woman of Samaria—Our Lord's Eloquence—Christianity, true Liberty—Christian Sacraments—Infidelity of the Jews—Sufferings of Christ—His Resurrection—Ascension—Use of Reason in Religion—Myteries—Long Life of St. John—St. Paul's Eloquence—Before Felix—At Melita—Confirmation—Love of Novelty—Running in Debt—St. Paul's Description of Charity—Self-Knowledge—Anger—Beauty of Virtue—Con-
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versation—Appearance of Evil—Prevalence of Popery—Angels—Infidelity of the present Age—Recompence of Reward—Sin which easily befalls us—Romish Clergy Lords over God's Heritage—Cessation of Miracles—Difficulties of Scripture—Intermediate State—General Resurrection—Judgment—Final State and Condition of Men.

OCCASIONAL SERMONS. Forms of Prayer at St. Mary le Bow, in 1745—Pharisaism and Popery paralleled at ditto, on account of the Rebellion in 1745—Before the House of Commons, on the General Fast, December 18, 1745—At the Consecration of Dr. Warburton, January 20, 1760 [Mark iii. 14.]—Before the King, on the Day of his Accession, 1761 [1 Pet. ii. 17.]—The Good Samaritan: at Bristol, for the Benefit of the Infirmary—On Moderation: before the Lords, January 30, 1764—The Gospel preached to the Poor—On the Impotent Reception of the Gospel: before the Society for the Propagation of the Gospel, February 17, 1769 [Joh. x. 16.]

EPISCOPAL CHARGES. On reading the Scriptures—Increase of Popery—Licentiousness of the Times—Late Attempts against the Church—Dissuasive from Schism.

In the Dissertation on the *Confusion of Languages*, &c. the Bishop combats, with equal learning and ingenuity, the hypotheses of those enthusiastic admirers of 'the primitive and sacred tongue' (as they call the Hebrew), who would deduce every other tongue from it. He thinks it too fanciful and arbitrary to be confided in; and justly observes, that a similarity in a few instances, sedulously collected from many thousands, carry no proof of the doctrine contended for.

'Such operose trifles (says he) cannot be better exposed than by a familiar example. A learned divine, who was also a very great smoker, often used to divert himself with the etymology of his favourite *tobacco*, which he derived from the Hebrew *ṭob bonus*, *ach focus* or *sumus*, and *o Ejus*, i. e. *good is the fire or smoke thereof*. And it was pleasant enough for what it was intended, a play of the imagination. But is the word, therefore, proved to be of Hebrew extraction? Or would a hundred such instances demonstrate the Indian languages to be *shoots* of 'Hebrew roots?'

—'If the Hebrew cannot make out its title to be the mother of all languages, it is certain the Chaldee and Arabic, or any other, can have no better pretence to lay claim to that prerogative. Some things may possibly be found alike in all languages; but this likeness, for the most part, is merely accidental; and the many things wherein they differ are of far more force to demonstrate their different pedigrees, than the few things wherein they resemble each other are to prove any relation or affinity between them: for consider the almost innumerable multitude of languages in the world, and the great difference in the words, whereby they express the same common things. New words and names must be invented for new things; but should new names, with scarcely a radical letter, or a single
sound

found the same, be given to things which always have been, always are, and always will be, in continual use, and spoken upon every occasion? The old names, or at least something like them, would certainly have been retained, if men had all derived their language from one and the same source. But the total difference of the words for the very same common things, evinces undeniably, that the different languages must have sprung from different sources. A single instance will make my meaning plainer. *Bread* in English, is *lechem* in Hebrew, *artos* in Greek, *panis* in Latin, *bara* in Welsh. Is there the least likeness between them that they should be thought to be descended from the same family? But the French *pain*, from the Latin *panis*, sufficiently discovers its relation.*

— 'Which or what was the primitive original language of mankind, it being impossible to determine, it is frivolous to dispute. The experiment hath been tried*, more than once, of training up children separate from all society and conversation of men, in order to see what language they would speak naturally, and of themselves; but the event hath been, that they have talked no language at all; they could not so much as articulate, or utter any more distinct sounds than deaf and dumb persons can do. And, indeed, it is reasonable to believe, that *without the divine instinct at first*, and human instruction and example since, men would have continued *mutum et turpe pecus*, a mute and base herd, little superior to the beasts of the field; at best, necessity would have taught them the use of speech very slowly, and by no means so soon as they now usually attain it.'

In the *Dissertation on the Philosophy of Scripture*, the worthy Prelate enumerates and answers the common objections which infidelity hath alleged to invalidate its credit. At the conclusion, by way of strengthening the cause of religion, by illustrious examples drawn from the fields of philosophy, he gives the following account of four of the most eminent that Britain hath to boast of, viz. Lord Bacon, Boyle, Locke, and Sir Isaac Newton.

'The *first* was, perhaps, the most universal genius that ever appeared in this country, or in any other. He made the laws of his country his particular study; and was promoted, by his superior merit in his profession, to the highest employment in the state: but his active, comprehensive soul was not confined or limited there. He ranged through all arts and sciences, showed wherein they were defective, chalked out the method how they might be improved; and the *advancement of learning* that hath been made since his days, hath been chiefly owing to a pursuance of his schemes, by treading in his footsteps, and tracing and deducing the rivers, whereof he discovered the springs and sources. His writings (the principal of them being written in the learned language) have done infinite honour to the nation; and in all of them, even those of them which are not professedly written upon divine subjects, there is yet a great spirit of piety

* Herod. lib. 2. cap. 2. Purchas. b. 3. chap. 8. Walton Proleg. 1. sect. 3. Calmet, *Dict.* under the word *Language*.

and religion; and we plainly see his reverence of the Scriptures, by his frequent allusions to them, and citations from them. His noted axiom was, "That a little philosophy inclineth man's mind to Atheism; but depth in philosophy bringeth men's minds about to religion;" and he placeth theology at the head of all learning, as the highest perfection and attainment of human nature.

* The *second* was of a noble family, and applied himself chiefly to experimental philosophy; and what was the consequence of his searches into nature, but having a more profound reverence for the God of Nature? It is related of him, that he never mentioned the name of God, without a solemn pause in his discourse; so far was he from treating it lightly or irreverently; so full was his mind of pious love and veneration. Amidst his numerous philosophical writings, he found time also to write upon religious subjects. He wrote a treatise particularly on the *excellency of theology, compared with natural philosophy*, and another of *the style of the Scriptures*, with admiration and rapture. He was at the expence of large impressions of the Bible, and translations into several languages, for the use of the poor, both at home and abroad. Having employed his whole life in doing good, he extended his benevolence and charities to mankind after his death, and founded an annual lecture, with a handsome salary, for the proof of natural and revealed religion, against Atheists, Deists, and all other infidels whomsoever.

* The *third* was a most excellent metaphysician, and inquired particularly into the powers and limits of the *human understanding*; an author, happy in a wonderfully clear vein of thinking and reasoning; drew his materials not so much from books as from his own thoughts and reflections, and knew how to dress those thoughts in easy and agreeable language; a friend to liberty, both civil and religious, but an advocate for revelation; wrote largely of the *reasonableness of Christianity*; made a most excellent *paraphrase and annotations* on the principal of St. Paul's Epistles, wherein he hath done more towards clearing and explaining their sense and meaning than any commentator, I had almost said than all the commentators before him; and, doubtless, would have obliged us with more such writings if he had lived longer, having dedicated the remainder of his days wholly and solely to these studies.

* The *fourth* was a prodigy indeed of mathematical knowledge! There was none like him before him; and it may be questioned, whether after him there will any "arise like unto him." It is said by Dr. Keil, that if all philosophy and mathematics were considered as consisting of ten parts, nine of them are entirely of his discovery and invention. And his modesty, humility, and other virtues, were as great and conspicuous as his learning and knowledge. He spoke always of the Supreme Being in a manner becoming a philosopher; attempted to settle the *chronology* of ancient kingdoms conformable to Scripture; and wrote *observations* on some of the most difficult parts of holy writ, the *Prophecies of Daniel*, and *St. John's Revelation*; making thus the word of God the port and haven of all his labours, and doing as every wise man should, beginning with philosophy, and ending in religion.*

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The Bishop, in his *Dissertation on Dreams*, adopts the hypothesis of the late Mr. Baxter, and attempts to make a practical use of it. He considers them as proofs of the immateriality and immortality of the soul, and as indications of our natural temper and disposition. He gives some directions how to make them turn to a good account; and, at the same time, guards the reader against the extremes of superstition and scepticism.

In the *Dissertation on our Saviour's Temptation*, he opposes the speculations of those divines who would refine away its reality, by considering it only as typical, allusive, and visionary; and contending for the *fact*, enters into a discussion of its reasons.—If he had been so fortunate as to have offered any *new* ones, we should have been happy to have presented them to the Reader. The *old* are well known, and have been well answered.

One of the most learned and laboured of the Dissertations is that on the *Demoniacs*. The subject is also ingeniously discussed, and with temper and moderation too. The Bishop thinks all the instances of Demoniacal possession recorded in the Gospel, cannot be referred to any natural causes, such as madness or epilepsy, but 'must be attributed to the operation of spiritual agents.—In this Dissertation he produces some passages from the works of the learned Joseph Mede, to prove that he was not (as hath been reported) a favourer of the novel doctrine. The following is very observable: "The use of the word *Demon*, in the worst sense, or directly for a *Devil*, will be almost confined to the Gospels, where the subject spoken of, being *men vexed with evil spirits*, could admit no other sense nor use." 'It is evident then (says the Bishop), that Mr. Mede was so far from falling short in belief, that he carried it farther than the generality of Christian divines.'

From different parts of the Bishop's Works, we will transcribe his sentiments of some distinguished sects of Christians; and from thence the judicious Reader will be able to discover the leading bias of his mind, with respect to theological principles and institutions.

POPERY. 'It took its rise in times of the greatest ignorance and superstition; of the greatest degeneracy and wickedness; was advanced by little and little; was propagated sometimes with all the cunning and dexterity, sometimes with all the malice and cruelty in the world.'

DISSENTERS. 'I speak not of all, but of many of them (and am sorry to say it, but the truth compels me), that they are no less enemies to the constitution in church and state than the Papists themselves. Nay it may be questioned, whether the danger is not greater at present arising from the Dissenters than the Papists.—The Papists are no declared enemies to royalty and nobility; but the Dissenters are for levelling all degrees, and have laid the crown and nobility all in the dust. When Jacobitism subsisted, the Papists were for changing

changing the family that governed ; but the Dissenters are for subverting the whole form and order of government,' &c. &c. &c.

METHODISM. ' Every tabernacle of Methodists is, in truth, a school and seminary for Papists ; and the teachers, whether they know it or not, are agents and factors for Popery : and they seem to be possessed of the same spirit, as they aspire to the same dominion and lordship over God's heritage ; affect the same powers, privileges, and prerogatives ; excel in all the same arts of sophistry and evasion, equivocation, and mental reservation ; make the same merchandice of the word of God, usurp the same authority over the purses and consciences of their disciples, drain the few rich and wealthy of their substance, wring even from the hard hands of the poor labourers and servants their small pittance, and by all means make their religion their gain, or it would be no religion for them.'

HUTCHINSONIANS. ' These men generally pretend to extraordinary knowledge in the Hebrew language, and thereupon are apt to grow dogmatical ; but all their tenets and opinions, whether in philosophy or divinity, as far as they differ from those of others, and are peculiar to themselves, are either mysterious and unintelligible, or if intelligible, are false and fanatical.'

PETITIONING CLERGY, &c. &c. ' If instead of reading only the *Confessional*, they would read together with it Dr. Ridley's answers, wherein he was assisted by our late most worthy and most able Metropolitan [Secker], they would see the sophistry of the arguments detected, the falsity of the facts and quotations exposed, and the whole book as effectually refuted as ever book was ; besides the manifest inconsistency of a man's pleading for entire liberty of conscience, with all the malevolence and intolerance of a Father of the Inquisition.'

MODERN SOCINIANS. ' Their writings and *apologies* strike out no new light, furnish no new matter, nor even one new argument to the purpose : they are only a dull repetition of stale objections, which have been refuted over and over again. But it is not fitting that such pestilential heresies should be suffered at any time to walk abroad, without notice or reply. As fast as those hydras revive

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But enough of the Bishop's zeal !—We shall proceed to a better subject, in which his *charity* shines with a more pleasing lustre.—His Dissertation on the *final state* of mankind, is designed to *vindicate the ways of God to man*, on the liberal hypothesis of a UNIVERSAL RESTITUTION.

' There is sufficient reason to conclude, that God will fully execute his threatenings, as well as make good his promises ; and the rewards and punishments, consequent thereupon, will be really and truly everlasting. " The wicked shall go away into everlasting fire ;" but " the righteous into life eternal : " and as long as they retain the same qualities, so long will they keep the same station ; as long as they continue righteous or wicked, so long will they also remain happy or miserable, even to all eternity. But put the case, that the *righteous* should fall from his righteousness and commit iniquity, *should he continue still in glory*, should you think him entitled to

the

the same privileges and advantages? or rather should you not think that he had justly forfeited all pretensions to happiness? On the other hand, if the wicked should turn away from his wickedness, and do that which is lawful and right, should he continue still in torment? Should not his iniquity be forgiven, and his sin be remembered no more? Should he not save his soul alive, and be plucked as a fire-brand out of the fire? This I conceive to be the true notion and representation of the eternity of rewards and punishments. Righteousness will be for ever happy and glorified, wickedness will be for ever miserable and tormented; but if righteousness should degenerate and become wickedness, or if wickedness should amend and become righteousness, the tables would then be turned, and with the change of their nature their state and condition would be changed too.

But it is commonly supposed, that in the next life there can be no such changes; every man's condition there is fixed and unalterable: (Eccles. xi. 3.) "In the place where the tree falleth, there shall it 'be:'" (Rev. xii. 11.) "He that is unjust will be unjust still; and he that is filthy will be filthy still; and he that is righteous will be righteous still; and he that is holy will be 'holy still.'" But, notwithstanding the application of certain texts to this purpose, which have no such meaning, this opinion seemeth to be without any real foundation in Scripture, or in the nature and reason of things. To suppose that a man's happiness or misery, to all eternity, should absolutely and unchangeably be fixed and determined, by the uncertain behaviour of a few years in this life, is a supposition even more unreasonable and unnatural, than that a man's mind and manners should be completely formed and fashioned in his cradle, and his whole future fortune and condition should depend altogether upon his infancy, infancy being much greater, in proportion to the few years of this life, than the whole of this life to eternity. This life is indeed a state of trial, but not a trial to fix our fate for ever, without any possibility of changing for better, or for worse, in the world to come: for if the righteous can be but righteous, and the wicked can be but wicked, and cannot act otherwise, there is an utter end of all freedom of will, and morality of action. Their virtue ceases to be virtue, and their sin is no longer sin. Here it is admitted, that we are free moral agents, and feel and enjoy our liberty; and shall we be deprived of this privilege hereafter, and be bound in the chains of fatal necessity? It is most probable, indeed, that the righteous, living in so much greater light and knowledge, enjoying so many blessings, and surrounded by so many good examples, will lie under little or no temptation to fall from his righteousness; but, however, the thing is possible; for no creatures, of any rank or order, of any time or place, are absolutely infallible and impeccable. Perfect holiness belongeth to God alone. The Scripture assures us, that in the next life men will be made (Luke xx. 36.) "equal unto the angels;" but angels, we know, have apostatized and fallen; and why, then, may not man, even when made "equal unto the angels?" For the same reason that the righteous may fall from his righteousness, the wicked may turn away from his wickedness; and this event appears much more probable than the other; for he is certainly

tainly under no necessity to the contrary; he is free to return and repent; and though it may be a matter of some difficulty, yet there is no real impossibility. If it were impossible for him to repent and reform, he would be no longer criminal, and his punishment would be really unjust.

Repentance, therefore, is not impossible even in hell: but yet you may ask, what reason is there to think it probable? and I answer, because it is impossible for any creature to live in eternal torments. (Isa. xxxiii. 14.) "Who can dwell with everlasting burnings?" If nothing else, yet his own sensations and feelings must bring him, one time or other, to an acknowledgment of his sin and of his duty. In the next world, too, there will be no room for scepticism and infidelity. The devils are now to "believe and tremble" (James ii. 19.); but in the next world both men and devils will do more than "believe and tremble:" they must, whether they will or not, be convinced, by ocular demonstration, by all their senses, by all their feelings, inward and outward, of the glory and dominion, of the righteousness and justice, of the power and terrors, of the Almighty; and must see, and feel, and know, how "hard it is to kick against the pricks;" how impossible to "resist his will," or to flee from his vengeance. Besides, in the next world their capacities will not only be enlarged and improved, but they will not lie under the same temptations as in these frail, perishing, fleshly tabernacles; there will not be the like provocatives to sin in their incorruptible, immortal, spiritual bodies. Their senses will all be quicker, and, consequently, their pains and sufferings will be greater, and their misery more insupportable. Inveterate habits are, indeed, rooted out with extreme difficulty; "the leopard" may almost as soon "change his spots:" but surely it is easier and better "to cut off a right hand, or pluck out a right eye," than with the whole body to lie groveling for ever in "hell-fire, where their worm dieth not, and the fire is not quenched." There are tempers and spirits which, instead of being softened and melted, are rather hardened and petrified, as I may say, by calamities and afflictions. Some such instances may occur in this life, or for a short period of time; but what is the period of human life, or hundreds of years, or thousands, or millions, or millions of millions, compared with eternity? As no creature is completely and absolutely good, so neither is any completely and absolutely evil: there is a mixture, more or less, of good and bad, of gold and dross, in every one; but the fire must in time purge away and consume the dross, and leave only the gold behind. No creature can be so totally depraved and abandoned, as to hold out, under the most exquisite tortures, obstinate and obdurate unto all eternity. Some may persist for a longer, some for a shorter term; but in the end all must be subdued: so that their punishment may more properly be called indefinite than infinite. In short, if they have any sense or feeling, any reason or understanding, any choice or free-will, they must, one time or other, sooner or later, be brought to repentance: if they have none of these, they are no better than stocks or stones; and as they cannot deserve, so neither can they suffer, any punishment.

For

* For what end or purpose is it to be supposed, that God ever punisheth any of his creatures? for some good end, without doubt; and you cannot well assign any other, or better, than these two reasons—for the correction of the offender, and for an example to others. If the offender be corrected and reformed, the first end is fully answered, and the punishment should cease of course. If he still remain incorrigible, it is fitting that the punishment should be continued, and increased, till it have the due effect. The other end of punishing, for example's sake, may also be of use and service, as long as there are any to be influenced by it. But after this world, and all the works therein, shall be dissolved, after the general judgment, and the different allotments of men and angels, what creatures will remain to whom it may serve for a warning, especially if every one's condition shall be fixed by fate, unalterably good, or unalterably evil. It cannot consist with the mercy, or the goodness, or the wisdom, or even the justice of the Supreme Being, to punish any of his creatures for no end or purpose, neither for their own correction, or a warning to others. A Moloch may be pleased with the sacrifice of innocents burning in the fire; a God of the Manichees may delight in evil for the sake of evil: but such things cannot be conceived without horror, of the God of the Christians. It is just, and wise, and good, and even merciful, to correct a sinner as long as he deserves correction; to chastise him into a sense of his guilt; to whip and scourge him, as I may say, out of his faults: if many stripes will not suffice to lay on more, to heap coals of fire upon his head, and to melt him down into another nature and temper, so that he may be made capable of forgiveness. Such severity is the greatest mercy; and how wretched, in the most favourable view, must be the condition of sinners? What fruit can they have in those things whereof, if they are not now, they will be then ashamed? How must they lament and bewail, how detest and abominate the consequences of their own folly and madness, which have reduced them to such straits and difficulties? What pangs must they undergo, before the new birth can be accomplished in them? yea "what carefulness, yea what clearing of themselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge?" But any thing is easier and better than to live for ever in torments. Tortures upon tortures, tortures without end, no creatures of the least sense or feeling can support, but must all be brought to submission at last; and had they not much better make a virtue of necessity? Thrice happy are they who need no such repentance; next happy are they who repent in time, and are reformed in this life: they are miserable if they defer it; and the longer they defer it, the more wretched still and miserable they will be, and the harder to be reclaimed.

* But that which weigheth most in this case, is the consideration of the divine attributes and perfections. Such a being, as God cannot be supposed to have produced any intelligent natures for any other end, or with any other design, than to constitute them all, in their different degrees and proportions, partakers of his goodness and happiness. It could never be his original intention to make any of his creatures, and much less the greater part of mankind, as you suppose.

for ever miserable. "He would have all men to be saved;" and whence then ariseth the obstruction to his good will and pleasure? or how cometh it to pass, that his gracious purposes are ever defeated? Was it for want of wisdom, or power, to fit and make them able? or was there any defect of mercy and goodness to dispose and make them willing to acquire everlasting life? No, you will say justly; the fault is intirely in the creatures, and not at all in the Creator. (Ecclef. vii. 29.) "God hath made man upright, but they have sought out many inventions." He made them capable of happiness, but they themselves are the authors of their misery. But (Acts, xv. 18.) "known unto God are all his works from the beginning of the world." He foresees the most distant and contingent actions of all his creatures. He foreknows what courses they will take, their beginning, their progress, their end: and nothing can be more contrariant to the divine nature and attributes, than for a God, all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings, whose destiny he foresees and foreknows, must terminate in wretchedness and misery, without recovery or remedy, without respite or end. He certainly would either have created them of a different model and constitution, or not have created them at all. "God is love;" and he would rather not have given life, than render that life a torment and curse to all eternity. Man, indeed, must have been made a free, rational, moral agent, or otherwise he could not have been capable of good or evil, of reward or punishment; and it is as just, and reasonable, and fitting, that he should be punished for his evil actions, as that he should be rewarded for his good ones. But God never inflicts punishment merely for punishment's sake. In the midst of judgment he remembers mercy. His chastisements, like those of a loving father, are designed not to harden men in sin, but to recover them to goodness, to correct and meliorate their nature, to terrify, to compel, to persuade, to oblige, and at length to bring them to repentance and reformation. His goodness could never give birth to any one being, and much less to a number of beings, whose end he foresaw, and could not but foresee, would be irretrievable misery; nor could even his justice, for short-lived transgressions, inflict everlasting punishments. Imagine a creature, nay imagine numberless creatures, produced out of nothing, and therefore guilty of no prior offence, sent into this world of frailty, which, it is well-known before hand, they will so use as to abuse it, and then, for the excesses of a few years, delivered over to torments of endless ages, without the least hope or possibility of relaxation, or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness. The thought is shocking even to human nature; and how much more abhorrent then it must be from the divine perfections! God must have made all his creatures finally to be happy: he could never make any, whose end he foreknew would be misery everlasting.

But possibly you may object, that by this same method of arguing it would follow, that the devil and his angels will at last be saved as well as wicked men; and I cannot deny the consequence, which extends alike to all free, intelligent, rational, moral agents whatever; so neither can the devil and his angels, till they cease to be devils,



devils, and new minds and new manners be formed in them. We know (Matth. xxv. 41.) "that everlasting fire is prepared for the devil and his angels;" but they are not yet consigned to their place of torment: and therefore we find them in the gospels (Luke, viii. 31. Matth. viii. 29.) beseeching our Saviour, that "he would not command them to go out into the deep, and torment them before the time." They are fallen from "their first estate (Jude, ver. 6.), their own habitation," in heaven; and their present abode is in the region of the air, from whence their chieftain is stiled (Eph. ii. 2.) "the prince of the power of the air;" and they are called (vi. 12.) "spiritual wickedness, or wicked spirits in high, or heavenly places," or, as some would read, "in places under heaven." Here they are "reserved (2 Pet. ii. 4. Jude, ver. 6.) unto the judgment of the great day;" and then (Rev. xx. 10.) "they shall be cast into the lake of fire and brimstone, and shall be tormented, day and night, for ever and ever." But how then, you may perhaps say, can they be extricated from thence? for it doth not appear, that the Redeemer of fallen man hath undertaken also to be the Saviour of the fallen angels. On the contrary, it is said (Heb. ii. 16.), "He took not on him the nature of angels, but he took on him the seed of Abraham;" or, as the text is rendered in the margin, "He taketh not hold of angels; but of the seed of Abraham he taketh hold." The difference between the two cases, I conceive to consist briefly in this:—man was deceived, the devil was the deceiver. Man's, therefore, was a case more deserving of compassion; and for us men, and for our salvation, Christ came down from heaven. The like regard was not had to the first transgressors; but "everlasting fire was prepared for the devil and his angels." Men, by the merits of their Redeemer, may escape the pains of hell; and many of them, it is to be hoped, will escape them; but the devil and his angels will, all without exception, "be cast into the lake of fire and brimstone, and be tormented, day and night; for ever and ever." How long they will stand, or be able to stand, under these torments, it is more than we can pretend to divine; but as their offence was greater, and their rebellion worse than that of men, so their punishment will be severer in proportion; but then, on the other hand, they enjoy many superior advantages, quicker sensations, brighter intellects, more comprehensive understandings, and more excellent talents and faculties of every kind; and if they now "believe and tremble," as the Apostle saith (James, ii. 19.), what compunction must they feel, when they shall actually suffer those torments, which they dread so much at present! Time and torments, and much more, an eternity of torments, must overcome the proudest spirit; and the devil himself must at last be subdued and submit; and in the end there will be a regeneration and restoration of all creatures, to the happiness for which they were originally intended.

This doctrine may, perhaps, be censured as novel and modern; but antiquity is not always a certain measure of truth: and some notions of such a general restoration have been entertained in former, as well as in later times. A treatise was published in 1761, intitled, *Universal Restoration, a Scripture doctrine*, which I wish had been written with such clearness and perspicuity, as to have rendered this

discourse unnecessary. In this treatise a memorable quotation is made from Sophocles, but without any reference to the place from whence it is taken; which as my memory hath not served me to recollect, so neither hath the most diligent search enabled me to find out. Authors should, in justice to themselves, as well as their readers, be more careful and correct in their quotations, especially when they allege them in proof of any particular point in question. The sense of the passage is to this effect: "For we think that in hades, or the invisible state, there are two paths, one the way of the just, and the other of the unjust."—And afterwards, "God will save all things, which before he had destroyed."

'Of the sentiments of the Hebrew doctors we have some account in a Latin treatise, *Of the State of the Dead*, written by Dr. Windet, a learned physician in the time of Charles II. In this case, as well as in others, you will find therein some doctors affirming, and others denying; but our business is with those only who are for mitigating the severity of endless torments. Rabbi Moses Almosny is cited for saying, "Measure for Measure; if any one shall greatly offend, he shall be be greatly punished, yet afterwards he shall obtain his rest." R. Isaac Ben Arama asserts much the same thing in his commentary upon the Pentateuch. R. Jacob Chavif scruples not to say, "Some there are who, after they have suffered punishment in hell, shall perhaps be thought worthy of the life of the world to come;" and he refers to some passages in the Psalms, in support of his assertion. R. Menachen, expounding 1 Sam. xxv. 29. conceives it to relate to the future conditions of the righteous and the wicked; and concludes of the wicked, that "they shall be kept in chains till the time of their delivery shall come." In another place, speaking of the lower hell, he declares, that "the wicked shall remain there till their spots and stains are washed and cleansed away." And in the apocryphal book of Enoch, express mention is made of "the finishing of everlasting punishment;" but that cannot be finished, which is truly and properly everlasting.

'Of the Christian Fathers, the most celebrated patron of this doctrine was the learned Origen, the Presbyter of Alexandria, the greatest scholar, and ablest writer, in the third century after Christ; and the learned reader may save himself the trouble of collecting his sentiments from the different parts of his works, by having recourse to Mons. Huet's *Origeniana*, wherein he may find a very ample and accurate account of the life, and the doctrines, and the writings, of this eminent Father. In treating of his doctrines, he employs a whole dissertation on his notions of punishments and rewards, and particularly, whether, and how he thought that an end would be put to the torments of the damned, and all things by restoration would become one in God. The first place occurs in the seventh homily on Leviticus, in which, discoursing how the son can be said to be subject to the father, he asserts, that "when the Son shall have consummated his work, and shall have brought his whole creation to the height of perfection, then he himself shall be subject to the Father, that God may be all in all." He subjoins, that "Christ shall then drink wine in the kingdom of God, when all things shall be subjected to him; and all being saved, and the power of death being destroyed,

stroyed, there shall be no more sacrifice for sin." This subjection he explains after the same manner, in his third book of principles; and infers, that "as when the Son is said to be subject to the Father, the perfect restitution of every creature is declared; so when the enemies of God are said to be subjected to the Son, the salvation of the subjected is understood by it, and the reparation of those who were destroyed and lost." A more illustrious proof is produced out of his book of *Principles*, from these texts of Scripture, (Psalm. cx. 1.) "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool;" and (1 Cor. xv. 24. 25.) "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power: for he must reign till he hath put all enemies under his feet." From these testimonies of Scripture he proveth, that the enemies of Christ being subdued, the goodness of God will recall every creature into one by the Son; by "subjection," meaning, that by which adhering to Christ we are made holy, and obtain salvation. Afterwards he demonstrates, that all things will be restored into one, from this of Christ (John, xvii. 21, 22, 23.), "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; and the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one;" and from that of St. Paul (Eph. iv. 13.), "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" nor will the devils themselves be deprived of the benefit of this restitution. He considered the fire of hell as expiatory and temporary, in which the sins of men were to be burnt and purged away; and in his eighth book on the Epistle to the Romans, he says, "But for how long a time this purgation by fire may be applied, and for how many ages it may torture sinners, he alone can know, to whom the Father hath committed all judgment."

* Mons. Huet, though a member and prelate of the Gallican church, not only represents Origen's opinions with great fairness and candour, but likewise, in some measure, excuses and justifies him, by producing passages not very dissimilar from other ancient fathers. He begins with Justin Martyr, affirming, in his dialogue with Trypho the Jew, that at the time of judgment, those souls which appear worthy of God shall die no more; but the rest shall be punished, as long as God shall please to continue their existence, and their punishment. Justin imagined, therefore, that a time might come when their punishment might cease. Irenæus is also cited for holding much the same doctrine. Gregory Nazianzen, in his 39th Oration, threatens the heretics with undergoing a difficult and long baptism of fire, unless they depart from their heresy, by which fire all wickedness, like so much stubble, will be burnt out of them. In the following oration he doubts, whether the torments of the damned will be everlasting, or whether it will be more humane and worthy of God to shorten them. Gregory Nyssen, without any doubting, embraces the opinion of Origen, in his discourse of the soul and the resurrection, in which he declares, that the souls of men,

and devils also, shall, in time to come, laying aside all their viciousness, confess Christ: and, in another place of the same dissertation, he asserts, that God cannot otherwise be "all in all," according to the saying of the Apostle, than by destroying utterly and extirpating all wickedness. Moreover, in his Catechetical Oration, chap. 8. he affirms, that after this life the evil affections of the mind shall be cured by God, which in this life could not be healed by virtue: then, chap. 26. he teaches, that not only wicked and impious men, but even the devil, the author of sin, shall be affected by the kindness of the Son of God, and be so purged and purified, as gold is refined by the fire, the base metal being extracted and separated; and at length, after a long course of time, all the evil that is in nature being consumed, the damned shall be restored whole and entire, that with one mouth all created things may return thanks to God.

* We may further add what Dr. Burnet, of the Charter house, hath cited from St. Jerome, who, though sharp and vehement in his own nature, and a bitter enemy to Origen and his opinions, yet upon this topic expresses himself with uncommon temper and moderation. In the conclusion of his commentary upon the prophet Isaiah, speaking of everlasting punishments, and of those who thought, that after a long period of time an end would be put to them, he concludes, that "we must leave those things to the wisdom of God, whose judgments, as well as mercies, are distributed in exact weight and proportion, and who knoweth whom, and how, and how long, he ought to punish." He had asserted something of the same kind before in his commentary upon the xxivth chapter, near the end; "We must know, that human weakness cannot comprehend the magnitude and measure of punishments, which must be left to the wisdom of God alone:" and in his commentary upon the ivth chapter to the Galatians, we find him saying, that "no reasonable creature can perish with God for ever." St. Austin, though a strenuous advocate for the eternity of punishments, denominates those of the contrary opinion *merciful* doctors; and therefore he, and those who think with him, as Dr. Burnet observes, may, by the rule of opposite, be called *unmerciful* doctors. Several of the ancient fathers conceived the fire of hell to be a purging, as well as a penal fire, and consequently, some time or other, to have an end. But this penal, purging* fire is very different from the purgatory of the church of Rome; for that is not once mentioned in Scripture, but this is often repeated; that occupies the interval between death and the resurrection, but this succeeds after the general judgment.

* I forbear to produce any modern authorities, though, perhaps, the modern may be as good, or better, than the ancient; but all authorities must bow down before Scripture: this is the only solid foundation of faith; this is the only sure anchor of hope. The letter of Scripture may, indeed, sound forth everlasting punishments, but the spirit of Scripture intimates the contrary. How the letter is to be understood, and in what sense the punishments are everlasting, we have already explained; and this explanation will be most amply

confirmed by the whole strain and tenor of Scripture, which breathes nothing but mercy and kindness, pity and forgiveness, to the sons of men. Texts innumerable might be cited and applied to this purpose; but weight is more to be regarded than number. Even in the Mosaic law, the Lord proclaims himself (Exod. xxxiv. 6. 7.), "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." But how can such attributes consist with a system of irrevocable vengeance for thousands, transgressions never to be forgiven, and torments never to have an end? — In like manner the Psalmist declares (ciii. 8, 9.), "The Lord is merciful and gracious, slow to anger, and plenteous in mercy: he will not always chide, neither will he keep his anger for ever." And may we not, then, with justice apply the words of another psalm (lxxv. 5, 6.), "Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not receive us again, that thy people may rejoice in thee?" — God doth not willingly grieve and afflict the children of men; and therefore it is called by the prophet Isaiah (xxviii. 21.) "his strange work, his strange act," as if it was very uncommon and foreign to his nature. But with what propriety can that be denominated "his strange work, his strange act," which is wrought not in a few, but in abundance of instances, and is to continue not for a short period of time, but throughout all generations? "As I live, saith the Lord God," by the prophet Ezekiel (xxxiii. 11.), "I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live." And can it be his will and pleasure that no wicked man should perish, but repent and live; and yet be his will and pleasure, that so many of his creatures should be reduced to a state of final impenitence, where they cannot turn and live, but must perish everlastingly?

' But the great charter of universal redemption is the gospel, which will be found in the end, what it was proclaimed in the beginning (Luke, ii. 14.), "Glory to God in the highest, and on earth peace, good will towards men." But what glory to God, to see a number of his creatures plunged in the depth of misery? What good-will towards men, to consign so many of them to everlasting punishments?

' It is the declared end and purpose of our blessed Saviour's coming into the world, to recover and to redeem lost mankind. "The son of man," as he saith himself (Luke, xix. 10.), "is come to seek and to save that which was lost." And shall the purpose of his coming be so far frustrated and defeated, as that the greater part of those whom he came to seek, and to save, shall be lost and undone for ever? — How often is he styled "the Saviour of the world," in the full extent and meaning of the words? (John, iii. 17.) "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (1 John, iv. 14.) "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." (1 Tim. ii. 4.) "God will have all men to be saved, and to come unto the knowledge of the truth:" (iv. 10.) "He is the Saviour of all men, especially of those that believe." (2 Pet. iii. 9.)

"He is not willing that any should perish, but that all should come to repentance." (1 John, ii. 1. 2.) "We have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John, ii. 2.) "And all flesh shall see the salvation of God."—And after so many gracious promises, and assurances of universal salvation, is he the Saviour of the world only intentionally, and not effectually? or is he to save only the chosen few, and to leave the many under eternal condemnation?—His very enemies are reconciled to God, by the merits and sufferings of his beloved Son. (Rom. v. 10.) "When we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life." (2 Cor. v. 19.) "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (Col. i. 19. &c.) "For it pleased the Father, that in him should all fullness dwell: and having made peace, through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven; and you that were sometime alienated, and enemies in your mind, by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and un-reproveable in his sight." (Rom. xi. 32.) "God hath concluded all in unbelief, that he might have mercy upon all." But what kind of peace and reconciliation is that, where they still live in open enmity, and are treated as enemies, where vengeance still pursues them, and their misery has no end?—For the reward of his sufferings, God hath highly exalted his Son, and (Eph. i. 20, &c.) "set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." But he can never attain these glorious ends; he can never be "far above all principality and power," or "be head over all," or "fill all in all," as long as there are evil angels, and evil men, who are in rebellion against him, and, to their utmost power, resist and oppose his will.—(1 John, iii. 8.) "For this purpose the Son of God was manifested, that he might destroy the works of the devil." But the works of the devil "cannot be said with truth to be destroyed," as long as any wickedness subsists in the world.—It is repeated again and again, that he must "put all things under his feet." But the subjection of intelligent creatures consists not in their being kept under by superior force and violence, but in the change of their affections, and the submission of their wills (2 Cor. x. 5.), "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—In this manner must all creatures bow down to him, and acknowledge him, before the end come. (Philip, ii. 10. 11.) "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." And

(Rev.

(Rev. v. 13.) "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." As he was the Creator, so he will be the Saviour of all beings: for (John, i. 3.) "all things were made by him, and without him was not any thing made that was made." (Col. i. 16, 17.) "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist." And we may be certain, that he who made the world will not suffer it to remain in eternal discord, but will rectify and restore his own creation. "For he must reign (1 Cor. xv. 25, 26.) till he hath put all enemies under his feet: the last enemy that shall be destroyed is death." The death here intended is "the second death." For (Rev. xx. 14.) "death and hell," or hades, "were cast into the lake of fire; this is the second death;" and (ver. 10.) "the devil, and the beast, and the false prophet, were cast into the lake of fire and brimstone;" and (xxi. 8.) "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." It must be this "second death," therefore, that after subduing all other enemies, and bringing them to submission, shall itself at last be destroyed. When this penal, and purging, and purifying fire shall have accomplished the purposes for which it was intended, it shall be totally extinguished; and as there will be no more any creatures to be punished, so there will be no more any place of punishment. Then, in the fullest sense (1 Cor. xv. 54.), "shall be brought to pass the saying that is written, Death is swallowed up in victory;" and (Rev. xxi. 4.) "there shall be no more death." Then cometh the end (1 Cor. xv. 24, 28.), "When he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power: and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

ART. XI. *Military Maxims*, illustrated by Examples. By Colonel James Callander. 12mo. 2s. 6d. Cadell. 1782.

THE collector of these Maxims justly observes, that "many are the books that treat of the vast science of war in all its branches; but few or none confine themselves to the conduct of the inferior officer with a small command. It would appear, military authors only wrote for the instruction of those who command armies." As to this performance, which is calculated to supply the deficiency, it is but crudely executed; many of the introductory maxims being frivolous in a professional work; as for instance—"We know how to act, by

knowing how others, in like situations, have acted before us *; which has no more reference to the field of war than to the field of agriculture, as it concerns every man who has any thing to do! We are told as a distinct maxim, that—"Valour is superior to numbers †." But several qualifications must be introduced to give this random assertion a meaning consistent with truth; or with the following maxim—"War does not give to courage alone the victory ‡." The first maxim in the book is—"Victory is *seldom* the effect of fortune; a judicious disposition will not only influence, but *secure* the success" of military operations ||." This, however, we beg leave to doubt; and so does the Author too: for he afterward modifies the position thus—"In general actions, victory is *often* the effect of chance, *not so* in a small detachment §." But even this discrimination does not satisfy us, because the commander of a detachment is afterward cautioned to—"Beware of a surprize during a stormy day, a thick fog, or a fall of snow; it is often attempted during those periods **:" and because we are also told that—"The profession of war is a most critical one; instants are decisive ††." A surprize is one of the main hinges upon which the events of war turn; it is therefore as eagerly watched for, as guarded against, on both sides: but unless one party should be assisted by a Lapland engineer, able to raise a storm when it is wanted, it is presumed, that a surprize thus favoured, may be, in great measure, attributed to what we understand by the terms *fortune*, or *chance*. The very word *surprize*, in a military sense, implies accident on the unsuccessful side, however they might be exposed to it.

We must also observe, that the illustrations of these Maxims do not apply to particular precepts, but are promiscuously collected at the end of the book as military stories, without reference, and so nakedly told, that we do not always discover when, or where, the events happened, nor on what authority they are produced.

It will scarcely be inferred, from the preceding reluctant observations, that we deem unfavourably of the Author's military talents; for it is almost beyond a question, that even the Duke of Marlborough would have appeared to great disadvantage, had he attempted a like effort of military literature. On the contrary, we are persuaded he is an active vigilant officer, from the instructions he gives in the following instance:

* When a guard is posted in a stone building, for instance a church, old castle, gentleman's house, or large barn, and to remain there; in that case, such building must be immediately fortified:

* Page 3: Word W† P. 5. † P. 23. † P. 1. † P. 5.
 † P. 5. ** P. 14. †† P. 6.

but as their forms differ, only general rules upon that head can be given: turn out the inhabitants; if any house commands the post, pull it down; burn every combustible near it, such as thatch, piles of wood, or furze; that they may not be made use of against you, surround the post with an abbatis, but principally, at the angles, barricade the doors with beams, dung, or stones. Then break one row of loop holes, three feet asunder, eight inches long, two inches wide within, and six without, all round the building, at one foot from the ground, and dig a trench at two feet from the wall, to place the men in, who are to defend them. Break another race of loop-holes, seven feet from the ground, above the intervals of those below; and place the benches, chairs, and tables round the wall, to serve for a banquet for those who are to defend them. Obtain as much cross or flank fire as possible, by the aid of those parts of the building that project. If the windows are so low, that the enemy can fire into them, or have not iron bars, barricade them as before directed: destroy the communication from one story to another, by breaking down the stair-case, and make use of ladders. Fix a tree in the ground, within the building, with the branches on, that should the enemy force the door, they may not be able to rush in, in a body, but must then enter side-ways. Make loop-holes in the upper part of the building, take off the roof, and pull down the wall to breast-high, that the men may fire over it. Collect a quantity of large stones, that you may tumble them down upon those who endeavour to undermine the building. Provide pitch-forks to overturn the ladders the enemy will endeavour to scale the wall with, and tubs of water to extinguish fire. In case the enemy should get into the ground-floor, you are not to suppose from that, that they are more likely to carry the post: make a great many holes in the floor, about four inches diameter, over the door, and other weak parts, that you may fire down upon them; pour likewise water through those holes; it will wet their arms, prevent them from seeing, and cause great confusion. Have some trees, with the branches on, to barricade the door afresh, when you have drove them out. Sacks filled with earth will be found useful to barricade different parts of the building. If you have men enough to defend likewise the out-houses, the same mode must be followed; remember always the angles are the weakest parts, therefore greater attention must be had to their defence, and that a cross or flank fire is the best.

We now and then find some choice spirits celebrated for *kicking up a dust*, and *turning a house out of the window*; but not one of them all are *up* to the spirit and execution of this kind of business. Few landlords, therefore, we believe, would wish to accept Colonel Callander and his friends as tenants at will, while under the influence of one of these frolicsome humours!

ART. XII. *Which is the Man?* a Comedy, as acted at the Theatre-Royal in Covent-Garden. By Mrs. Cowley. 8vo. 1 s. 6d. Dilly. 1783.

THE genius of Mrs. Cowley is so prolific, and her literary offspring so multiplied, that the quantity is in some measure an apology for

for any little defects in quality. The Lady never loses her teeming time, but breeds regularly every year. The last, that was *school'd* by us, was a lusty lass, called THE BELLE'S STRATAGEM. The present is a chopping boy, christened WHICH IS THE MAN? He has not all the charms and graces of his sister; yet there is a strong family likeness, and we may fairly say of him, as Richard says of the young Duke of York,

He's all THE MOTHER from the top to th' toe!

Since this Authoress first devoted her talents to the theatre, she seems to have applied herself with a laudable diligence to the perusal of our dramatic writers; and from the general attempt at smartness and gaiety in her dialogue, as well as of intricacy in her fable, and bustle in the incidents, it is not difficult to conjecture the models she has admired and perused. The dialogue of all her characters aims at vivacity; but they too evidently speak the language, and utter the sentiments of the fair Author, rather than their own.—'The moment of triumph!—*Anglicè*, the moment when, having shewn myself at half the houses in St. George's, I am set down at St. James's!' The well-instructed Mrs. Cowley might naturally introduce an explanation by the Latin word *Anglicè*; but we should expect a very different kind of *Anglicism* from Lady Bell Bloomer. Even the *Pendragons*, who seem to be the writer's chief favourites, are furnished with all the wit and observation of their ingenious author. The boy, especially, is intended as a mixture of archness and simplicity: but neither are consistent; and he discovers a shrewdness and penetration at some times, not agreeable to his rudeness and ignorance at others. Mr. Fitzherbert, whose manners are rough, and whose heart is tender, is but a faint copy of the same character by other hands; and, though he is used as a principal mover in the several events of the fable, his part is neither interesting nor pleasant. Lord Sparkle is also a picture from imagination, rather than drawn after the life.

The fable of this comedy is built on improbabilities, which are industriously multiplied, in order to produce what, in the cant of playhouse criticism, are called *theatrical situations*; some of which may, for aught we know, have a tolerable effect on the stage, but appear absurd, or insipid, in the closet. That Lord Sparkle, honourably soliciting Lady Bell Bloomer, should, at the same moment, without the least encouragement, attempt to seduce Julia Manners, when under her roof, and under her protection; that Julia Manners, already secretly married, on the bare suggestion of another marriage, pressed by no urgent circumstances, should fly from the house of her protectress; that she should be conveyed first to Lord Sparkle's, and from thence to the house of Mr. Beauchamp; that a Lady of character should, without the least regard to decency, take it into her head to visit Mr. Beauchamp, merely to become the accidental instrument of discovering the asylum of Julia Manners; all these, and many other circumstances are, in our opinion, such gross outrages of probability, that the perplexities they occasion cannot be sufficiently interesting or amusing, to atone for the violence by which they are produced. The best part of the play, and the scenes which do most credit to the delicacy of the writer, are those that relate to Beauchamp and Lady Bell Bloomer. There is a trait at the beginning of the 5th Act that we think

think particularly happy; and though attended with the *equivocal*, of late so common on our stage, and often used most coarsely, is truly natural and affecting. We think we cannot give a more favourable specimen of the comedy :

‘ Enter CLARINDA and JULIA to Lady BELL BLOOMER.

‘ *Clar.* Come, child, don’t faint!—You had more cause for terror half an hour ago.

‘ *L. Bell.* Heavens, *Julia!* where have you been?

‘ *Clar.* Ay, that’s a circumstance you would not have known, but for an accident; and I am very sorry it fell to my lot to make the discovery.

‘ *Lady Bell.* (*taking Julia’s hand*) Speak, my love!

‘ *Julia.* Miss *Belmour* will tell you all she knows.—I am too wretched!

‘ *Clar.* Nay, as to what I know,—I *know* very little.—I can tell what I saw, indeed.—Having received intimations not quite consonant to one’s notions of decorum, I pretended a frolick, and called on Mr. *Beauchamp*, and there I found this Lady concealed.

‘ *L. Bell.* Heavens, *Julia!* ’Tis impossible.

‘ *Clar.* Nay, she can’t attempt to deny what I myself saw.—Other discoveries had like to have been made too; but Miss *Manners* may explain them herself; for I see your rooms begin to fill.—I shall report that your Ladyship is a little indisposed, as an excuse for your not immediately appearing. [Exit Clarinda.

‘ *L. Bell.* (*with a countenance of terror*) *Julia!* You at Mr. *Beauchamp*’s!

‘ *Julia.* Lady *Bell*, tho’ I have acted rashly, and was indeed found there, I am not the guilty creature you imagine.—I am married!—I will no longer conceal it! (*bursting into tears.*)

‘ *L. Bell.* Married! Oh Heavens! (*throws herself in a chair, with her back to Julia.*)

‘ *Julia.* I dared not reveal it to my guardian, and for that reason fled from your house.

‘ *L. Bell.* O *Julia*, and you are married! What a serpent have I nourished!—But forgive me!—You knew not—alas! I knew not myself, till this moment, how much——

‘ *Julia.* My dearest Madam, do not add to my afflictions!—for indeed they are severe.

‘ *L. Bell.* Ungenerous Girl! why did you conceal from me your situation?

‘ *Julia.* Good Heavens! is it destin’d that one imprudent step is to lose me every blessing! In the agonies of my heart I flew to your friendship, and you kill me with reproaches.

‘ *L. Bell.* And you have killed me by your want of confidence! Oh, *Julia!* had you revealed to me——

‘ *Julia.* I dared not; for when Mr. *Belville* prevailed on me to give him my hand——

‘ *L. Bell.* (*eagerly*) Mr. *Belville!*—Mr. *Belville*, say you?

‘ *Julia.* Yes; it was in Paris we were married.

‘ *L. Bell.* (*aside*) So, so, so; what a pretty mistake I made!—But it was a mistake! And so my sweet *Julia* is married!

married in Paris! Sly thing! But how came you at Mr. *Beauchamp's* my love?

* *Julia*. In my rash flight this morning, my wicked maid betray'd me into Lord *Sparkle's* house.—There Mr. *Beauchamp* snatch'd me from ruin, and gave me a momentary asylum in his lodgings.

* *L. Bell*. Did *Beauchamp*?—But what is his worth and his gallantry to me? Can't he do a right thing, but my heart must triumph? (*aside*.)

* *Julia*. At Mr. *Beauchamp's* my husband found me;—and found me hid with so suspicious a secrecy!—Hah! Here comes Mr. *Fitzherbert*! How can I see him?

Enter FITZHERBERT.

* *Fitz*. My *Julia*!—My dear *Julia*!

* *Julia*. Oh Sir!—

* *Fitz*. Come, I know all; and to relieve *one* cause of your distress, will tell you that the lover I shock'd you with to-day, was only my agent in the little revenge I had resolv'd to take for your having married, without my consent, the very man for whom all my cares design'd you.

* *Julia*. (*clapping his hands*)—Is it possible!

* *Fitz*. At the moment he left Paris for Florence, you received my directions to return home: thus *Belville's* letters mis'd you, and he remain'd ignorant that you were in London.

* *Julia*. Oh Sir! had you reveal'd this to me this morning, what evils should I have escap'd?

* *Fitz*. My dear girl, I decreed you a little punishment; but your own rashness has occasioned you a severer portion than you deserv'd.

* *L. Bell*. But where is the Bridegroom? I long to see the necromancer, whose spells can thaw the Vellal's heart, and light up flames in the cold region of a monastery.

* *Fitz*. He is without, satisfied from the mouth of *Beauchamp* of your conduct (*to Julia*), and impatient to fold his *Julia* to his heart.

* *Julia*. Oh Sir, lead me to him!—to find my husband, and to be forgiven by you, are felicities too great. [*Exit led by Fitzherbert.*]

* *L. Bell*. What a discovery has *Julia's* marriage made to me of my own heart! I have persuaded myself it knew no passion but the desire of conquest; that it knew no motive to admiration but vanity; but the pangs of jealousy prov'd to me, in one moment, that *all its sense is love*. [*Exit L. Bell.*]

It having been reported that this comedy was written by a military character, the Prologue assumes the style of an officer, but without much execution.

ART. XIII. *The Mysterious Husband*. A Tragedy in Five Acts, as it is acted at the Theatre-Royal in Covent-Garden. By Richard Cumberland, Esq. 8vo. 1s. 6d. Dilly. 1783.

THE world has been told a long time of a domestic tragedy of great merit, said to be printed, but never published, called *THE MYSTERIOUS MOTHER*; the work of a man of fashion, who, in a loose age, has held the cultivation of literature preferable to dissipation. When they

ther the story of that play first gave birth to the idea of the present tragedy, we will not even enquire; but we have little doubt, that the name of it, at least, suggested the title of *The MYSTERIOUS HUSBAND*.

Real facts are often captivating as they are extraordinary, and derive an additional interest from their being uncommon. Fiction, on the contrary, though it ought to be composed of materials calculated to work upon the passions, yet requires from the composer the strictest attention to probability. It is easy for a tragic writer, like the old framers of romance, to huddle one distress upon another; to commit rape, incest, massacre, and murder; to serve the bowl of poison, and draw the dagger; to deal death and destruction, and to say, with Drawansir, *All this I do, BECAUSE I DARE!* But, if reason does not govern the fable; if *the marvellous* is not mitigated by *the probable*; in short, if the events represented are unnatural in themselves, or brought about by unnatural means, we are filled with laughter and disgust, instead of pity and terror; and the critic cries out in the words of Horace,

Quodcumque offendis mibi sic, incredulus odi.

The fable of *The Mysterious Husband* is founded on these circumstances: Lord Davenant obtains the hand of Miss Travers, by an act of the blackest treachery to his young friend, Captain Dormer. After his marriage, he goes over to Flanders, where he meets with *the sister of this very Captain Dormer*, and, under the feigned name of Brooke, marries her, his first wife living; and, after cohabitation of three months, goes to Paris, from whence he causes news of his death to be communicated to Miss Dormer. She, supposing herself a widow, becomes acquainted with *the son of Lord Davenant*, who carries her to England, and clandestinely marries her. Bringing her home to his own house, on the wedding-day, a discovery of the existence and the person of the supposed Brooke, her first husband, immediately ensues, and urges Lord Davenant to suicide.

Such a fable is as full of horror as that of the *Oedipus* of Sophocles, or of the *Fatal Curiosity* of Lillo, but wants the nature and verisimilitude of either. Nor is the improbability of the general abstract softened, or redeemed, by the particular incidents, which are conducted more according to the perplexity of modern comedy, than in the simple severity of tragedy. The main part of the plot rolls on the wheels of Sir Harry Harlow's chariot, which gives birth to a shallow mistake, without which the play would terminate, almost directly after its commencement. The situation of Lady Davenant, Marianne, Captain Davenant, and Dormer, all involved in the consequences of the crimes of Lord Davenant, is not affecting; and even at the death of Lord Davenant, the chief revolution effected by the catastrophe, is, that all obstacles being now removed, Dormer may be united to Lady Davenant, and Captain Davenant may consummate his marriage with Marianne.

This tragedy is said to be written in prose; the Prologue even calls it *bumble prose*; but we will venture to assert, and refer to the printed tragedy itself for the proof, that it was written in blank verse, and that there has scarce been any considerable effort used, besides the mode of printing, to throw it out of metre. The language is far

from familiar, and there is scarce a single scene, or even speech, that will not, with very little difficulty, resolve itself into measure; so that we are at a loss to conceive, to what end the Author chose here and there to interrupt the verse, and throw off the buskin, merely to tread the stage, like Prince Prettyman, with one boot. From the following short extract, which we have printed as blank verse, we leave the Reader to judge in what style the tragedy was originally written, assuring him, that the same *measured prose* prevails in every scene.

Enter Lord DAVENANT and PAGET.

* *Lord D.* The air is fresher here: motion revives me.

* *Paget.* I wish it may: and yet your colour changes;
Your eyes look heavy, and betoken pain.

* *Lord D.* I've wearied them with writing. Take the papers—
This to my son; to Lady Davenant this;
And this to Dormer.—Ah!

* *Paget.* What's that? another pang?

And now it shakes you like an ague fit:
Pray be persuaded; let your physician be sent for.

* *Lord D.* What can he do? my wounds are in the soul.
Give me your arm.

* *Paget.* How cold your hand is on me!

* *Lord D.* No matter: 'twill pass off.—I'm better now.
Make all things ready. I will be gone to night.

* *Paget.* How can you travel with these pains upon you?

* *Lord D.* I shall feel no pain upon my journey.

* *Paget.* I fear, my Lord,

You are not fit to undertake your journey.

* *Lord D.* I fear so too:—but, be that as it may,
Let me have all things ready.

Have you put up those parchments for my son?

* *Paget.* They are in the box, seal'd and directed
For Mr. Davenant.

* *Lord D.* That's very well.—

Now tell my Lady that I desire to see her —

A word with you before you go:—You will find

I have not forgot your services;

They wou'd have done credit to a better cause;

But as I have put you now above necessity,

I hope I have put you above meanness also.

* *Paget.* It has not been my choice, but my misfortune.

I shall send Lady Davenant to you, and hope

She will prevail with you to postpone your journey. [*Exit.*

Lord D. My journey must be quickened, not postponed.—

This medicine works too slowly;

But here's a remedy of more dispatch:—

Apply it then!—Misery like mine

Acquits the suicide; when law strikes short,

Justice should arm the culprit's hand.—The occasion's apt:—

In death there's but one pang, in life

A thousand thousand multiplied calamities.—

Now, now I'll do it.—Hah! I'm interrupted.

The Prologue and Epilogue have each poetical merit; but the Prologue is in every sense entitled to the first place.

ART. XIV. *A Complete Collection of State Trials and Proceedings for High Treason, and other Crimes and Misdemeanours.* The 4th Edition. To which is prefixed a new Preface, by Francis Hargrave, Esq. Folio. 11 Vols. 11 Guineas in Sheets. Cadell, &c. 1781.

AS this edition is at length completed, it acquires, in its collective state, a degree of importance, which, in its progress through a periodical publication in numbers, it did not seem to command.

The respectable name of Hargrave, prefixed in the title page, and advertised in the public papers, has led many into an opinion of the superiority which the whole of this edition would derive from the labours of so able and enlightened an Editor: nor can it be questioned, that if this gentleman had possessed sufficient leisure to have annexed explanatory notes to the different Trials as the work advanced, it would have added highly to the utility of this compilation. That this was expected by many purchasers is very certain; that it was ever promised is positively disavowed by Mr. Hargrave, in his Preface to the 11th volume; wherein, after referring to the Preface to the first volume, he proceeds to state the nature of his engagement in this work:

"In my Preface to the first volume of this edition of STATE TRIALS, I thought, that I had sufficiently explained myself to guard against any responsibility beyond what really belongs to me. But from the manner of placing my name in the title to the collection, which I now think might have been less ambiguous, a very erroneous notion has prevailed, as to the extent of my very limited share in the undertaking. I therefore deem it proper to be more explicit on this head; and with that view, I here take the opportunity of declaring, that the only parts of the work for which I am in any respect accountable, exclusive of the present Preface, are the Preface with my name in the first volume; and the selection of the trials and cases for this volume, with such annotations as I have given in the course of it, particularly those before the several trials. As to the trials in the ten preceding volumes, they were printed literally from the last of the former edition; nor did I see so much as one sheet of those volumes before it was printed and published, except only the sheet containing my Preface and the title to the first volume. I am equally free from responsibility for the *Alphabetical* and *Chronological Tables* of all the Trials in this collection, and for the *General Index* of matter; all of which are placed at the end of this volume. These Tables and Index were prepared by another gentleman. The *Chronological Tables of the Trials* is quite a new accession to the work; there being no such table to the former editions; though the utility of it is apparent, as it in a great measure obviates the disadvantage from the disorderly arrangement of many of the trials in point of time. This disorder was a necessary consequence of continuing the first six volumes of the work by supplemental volumes. The merit of lessening
this

this inconvenience belongs wholly to the framer of the Tables and Index to this edition; that is, both the proposal of such an improvement, and the execution of it, originated from him. All that I can pretend to say further concerning the Tables and Index is, that the latter has been executed at a much greater expence than would have been incurred, if I had not made it a particular request to the proprietors of the edition, to be liberal in their allowance for so useful and laborious a part of the undertaking; and further, that I have every reason to believe, that the gentleman who compiled the general Index of matter, has been extremely diligent in endeavouring to render it acceptable.

In the foregoing declaration there is a mixture of real candour towards the other gentlemen concerned in the conduct of this work, and of assumed candour with regard to the Public, and to such as, having become purchasers under the idea of possessing themselves of the valuable labours of Mr. Hargrave, find, that though his name appears in large capitals in the title-page, and public prints, he is in reality the person who had least to do in the conduct of the work. It is observable, that the first Number of the 1st volume was printed in the year 1775, and Mr. Hargrave gravely tells us, in the year 1781, that 'from the manner of placing his name in the title-page, which he now thinks might have been less AMBIGUOUS, a very erroneous notion has prevailed as to the extent of his very limited share in the undertaking.'—Mr. H. it seems, has too much respect for himself and the Public to let them continue under an error; but he had too much regard for his friends the Booksellers, to solve this ambiguity till the sale of the work had been fully benefited by the mistake. Having sold his name to them as a prefacer, he thought, perhaps, they had a right to dispose of it as they pleased.—This is the scrupulous morality of a lawyer! He knows 'that truth is not to be spoken at all times;' but that there may be a time when truth may be so spoken as to claim the praise of veracity, and enjoy all the benefits of deception.

As it appears the first 10 volumes are merely reprinted without any notes and illustrations, we shall content ourselves with treating them with no greater respect than Mr. Hargrave does: and as he honestly confesses 'never to have seen so much as one sheet of them before they were printed or published,' we have not thought it incumbent upon us to travel over so much old ground on the present occasion. We ought, however, to observe, that Mr. Hargrave's Preface to the 1st volume contains a short but judicious account of the former editions; and that he has preserved the different prefaces that were originally prefixed to them by the former editors.

The 11th volume, which alone has come forth under the inspection of Mr. Hargrave, consists partly of Trials omitted in the period of the former editions, and of Trials of importance

that have happened since. The latter consist of the case of Fabregus and Mostyn, the Trial of the Duchess of Kingston for bigamy, and of Mr. Horne for a libel: an Appendix is likewise given, which contains some interesting Proceedings on questions of a political as well as of a legal nature, that have occurred in the present reign, particularly those relating to Mr. Wilkes: and Mr. Hargrave has not forgotten to insert his own valuable argument on Somerset's case, commonly called the NEGRO CAUSE. He entitles it *The Case of Somerset the Negro*; but he has preserved only his own speech, or rather pamphlet (the 2d edition of which was published in the year 1775), without giving the arguments either of the Counsel or of the Court. This is a species of *egotism* we should not have expected in the Editor of a great work; and is hardly rendered excusable by the reference he makes to a note of the case in Loft's Reports.

In discharging that part of his engagement to the Public, and to the Booksellers, which relates to the Trials that were omitted in the former edition, Mr. H. appears to have used considerable diligence; but, according to his own account, not with success equal to his labours. 'The result of my pursuit (says he) for new matter proved very inadequate to my expectation, the industry of former collectors having scarce left any deficiencies which I could supply, without too far passing the line I had prescribed to myself, of merely selecting additional Trials; yet the few which I have gleaned may suffice to convince the Reader, that I have not been sparing of research.

'In the course of my enquiries for new Trials, I resorted to the British Museum, in hopes that the immense manuscripts in that repository of learning and science would supply me with some new materials of importance; and I was particularly encouraged in this expectation, by the promising titles of various articles in the catalogue of the Harleian manuscripts. But I was wholly disappointed; for, on examination, the few Trials I met with proved either too meagre and insignificant to be made use of, or nothing more than mere transcripts of some of our old printed chronicles.'

After paying a handsome compliment to those gentlemen in the British Museum, who have the superintendance of the manuscripts and printed books, for their attention and obliging deportment in facilitating the access to the valuable collections intrusted to them, he proceeds to take notice of 'one very striking and capital defect in the former editions of this collection, I mean in the article of Parliamentary Trials, under which head may be included not only Trials of Impeachments, but Proceedings on Bills of Attainder, and of Bills inflicting pains and penalties. In the 10 volumes, which constitute the work as it was before the present edition, there are not, as I calculate, thirty articles which fall under such a description; yet from a very imperfect list, which I found on a slight examination of the rolls of parchment, and various other books of parliamentary information, I found that many more than a hundred

such Trials might be extracted.—It was my wish to have supplied this omission; more especially as, by so doing, infinite light would be thrown on a subject most interesting to all lawyers and politicians; namely, the *criminal judicature of Parliament*. But such a vast undertaking would not only have far exceeded the limits of my engagements to the Proprietors of this edition of STATE TRIALS, but would also have swelled the present collection greatly beyond the terms of the proposals to the Subscribers.

This 'capital and striking defect in the former editions' being therefore left to remain a striking and capital defect in the present edition, Mr. Hargrave subjoins the following account of the method he has pursued in this volume:

* Before each Trial (says he) in this volume, I have given notice to the reader whence it is extracted, with such other explanations as were necessary to enable the forming a judgment on the authority of a Trial. It would have been of no small advantage to the readers, if the collectors of the former volumes had been equally explanatory.

* My introductory note to some of the Trials in this volume is extended into an illustration of the subject of the Trial; and, occasionally, I have interspersed similar notes elsewhere. The fullest annotations of this kind are those prefixed to the *Case of Impositions*, the *Case of the Postnati*, the *Bankers Case*, and the respective Cases of Mr. *Whitlock*, and Mr. *Oliver St. John*. These and the other notes I commit to the candid construction of the reader, with an assurance that I have endeavoured to form and express my opinion with the utmost impartiality and moderation; and that I shall even think myself obliged by a good humoured correction of any errors into which I may have fallen.

We wish the limits of our work would admit of our extracting some of these notes, for the entertainment of our Readers: they abound with political and historical information on a variety of important points, and leave behind them an additional regret in our minds, that Mr. Hargrave had not either encouragement or leisure to have pursued the same mode of illustrating the Trials contained in the former volumes. The Case of Impositions above mentioned is the case of Mr. Richard Bates, who was tried on an information in the Exchequer, in the year 1604, for refusing to pay a duty on foreign currants, imposed by a mere Act of the Crown. This Case gave rise to a vast profusion of historical and constitutional learning. Mr. Hargrave has been justly anxious to preserve the speeches of Mr. Hake-will and Mr. Yelverton, in opposition to the prerogative lawyers of that day. His observations on their speeches, together with a short comparison of the merits of our ablest historians who have treated of this period, we shall insert in this place; as we think they afford no unfavourable specimen of Mr Hargrave's talents as a writer, of his impartiality as a judge, and his zeal and attachment to the principles of the constitution. After enumerating the different sources from which he has collected this

this case, he adds, ' these pieces together comprize the principal arguments for the prerogative of impositions claimed by the Crown. But, without something more, it would be a very partial view of the subject. In justice, therefore, as well to that excellent constitution, to the injury of which the claim of impositions by prerogative operated, as to those who, so honourably for themselves, and so happily for their country, resisted the invasion, we shall add two most learned and able arguments on the opposite side of the question; one delivered by Mr. HAKEWILL in the same Parliament, with Lord BACON's argument; the other also cotemporary, and said to have been composed by Sir HENRY YELVERTON, afterwards the Judge of that name. Both of these valuable remnants of the debates in Parliament on impositions by the Crown are very rare; having been printed separately, and not being to be found in any published collections of the time. What is very remarkable, they are not only unnoticed by Mr. HUME, Mr. CARTE, and the Authors of the *PARLIAMENTARY HISTORY*; but have even escaped the observation of our deservedly celebrated female historian. That the two former writers should not be studious to draw the attention of their readers to two arguments, so fit to counteract the reception of their particular prejudices, is easy to be accounted for; especially in the instance of Mr. CARTE, whose bias in favour of the prerogative is more avowed and apparent than Mr. HUME's. But Mrs. MACAULAY's silence cannot be explained in the same way; and therefore we attribute it to the accident of her not having met with either of the arguments. Perhaps our observation on Mr. HUME and Mr. CARTE may sound as harsh to some persons. But we can assure such, that it is not intended to write disrespectfully of either of these authors. We feel strongly the merit of Mr. CARTE as a most elaborate historian; as one, to whose familiar knowledge, and skilful use of records, with the other most authentic materials of the history of his country, all, who follow him in the same line, are infinitely obliged. For strength, clearness, and elegance of style, for profoundness in remark, for beautiful arrangement and close compression of matter, we consider Mr. HUME's work as a model of historical composition. Such being the characters of these eminent writers, it becomes the more necessary to know, on which side their prejudices operate. Otherwise the authority of their works might have an improper influence in setting the opinions of their readers on the controverted points of our Government and constitution, and so lead to the dissemination of dangerous and pernicious errors. The truth seems to be, that a general history of ENGLAND, composed with that rigid impartiality so essential to a perfectly just idea of our Constitution is still wanting. Hitherto, the best of our writers, who have been engaged in that arduous task, have been betrayed into extremes. One is swayed by predilection for the STUART family; whilst another loses his temper from aversion to them. Some write from favour to absolute monarchy; others are votaries to the passion of republicanism. Too many have been seduced by zeal for a particular party in the State; and so, according to the occasion, have practised the arts of apology, or adopted the severe and vehement language of satire. But the author, who wishes to fix the true point of our ancient Constitution in the scale of Government, *must banish from his mind all such corruptives of judgment.*

FOREIGN LITERATURE.

ART. XV.

L. *PHYSIQUE du Monde.* i. e. A Cosmological System of Natural Philosophy (for we know not how to translate this title otherwise). Dedicated to the King. By the Baron de MARIVETZ and M. GOUSSIER. Volume I. with a Dictionary of unusual Terms. Sold separately. Paris. 1782.

To read some pages, or rather some paragraphs, here and there in the immense volume of Nature, seems all that is granted to man in this present state, except the idea that can never be banished from a truly philosophical mind, of a well connected WHOLE, under a perfect direction. The parts of this whole, and their mutual relations and dependencies, are not commensurate to human capacity; but if, beside the particular laws that take place in the different classes of beings, there is a general law, which embraces, connects, and governs the whole system, an acquaintance with this law may conduct our researches with success, and facilitate our progress in the knowledge of Nature.

Our immortal Newton opened a new field of investigation, by unfolding the great law of attraction, so admirable by its simplicity, and so extensive in its application. But the Authors of

which they give a sketch of the plain but new system they endeavour to establish; and then comes a *History of the Cosmogony*, in which this system is presented to view with still more detail, and with a pleasing aspect.

The work is divided, or may be considered as divided, into Two Parts.

The 1st, under the title of *Physique du Monde*, or Cosmological Philosophy, treats of Celestial Space, of the *Bodies* that revolve in it, of *Motion*, *Light* and *Heat*, of the *Causes* of these great natural phenomena, and of the *Laws* by which they are governed. After having unfolded the origin, nature, and properties of these laws, in the immense extent of the solar system; our Authors shew how they must have influenced and modified the globe we inhabit, how they determine the different states through which it passes, and how they act upon its substance and its productions. Ascending to the first physical cause of all the modifications of nature, to the first ACT of that infinite power of which nature is the effect, they shew how that sole act of the WILL of its Author gave rise to the system of our universe, and produces all that it contains; and point out both the causes and the laws of the existence, modes, and destruction of all those beings which appear but for a moment on this terrestrial scene, though they be connected, by essential relations, with those which have existed, and with those which shall exist, and form, in their union, that eternal chain or series which we call *Nature*.

The 2d Part, not yet published (to our knowledge), is to exhibit the surface of France, as emerged from the bosom of the ocean. Twelve charts will represent its emersions at twelve different epochs; and the chart, which is to contain its present surface, will be divided into 45 sheets, representing the topography of that kingdom, that stable and permanent topography which the efforts of man cannot change, which Nature itself diversifies only by means which operate slowly, and depend upon the eternal laws, prescribed to it by its Author. This topography, alone, is a vast undertaking. Its great lines are the ridges of mountains and the course of rivers; and its details are interesting and immense. The Reader will find a large sketch of these details, and a general view of the whole work, in the excellent *Preliminary Discourse* and *Preface*, that make a considerable part of this 1st volume, and do honour to the genius, the pen, and the heart, of M. de MARIVETZ; who writes like a philosopher; whose manners seem as gentle and amiable, as his genius is bold and adventurous; and whose eloquence is picturesque and copious.

The rest of this volume is filled with an *Essay on the History of the Cosmogony*. Here M. de MARIVETZ, with candour, modesty,

defty, and the respect due to the eminent merit of great men, however erroneous their systems may have been, examines the theories of the earth given by *Burnet*, *Whiston*, *Woodward*, and *Buffon*. He investigates the theory, or rather the romantic dream, of the last of these philosophers, with a degree of patience which we think exemplary, and refutes it with a detail of just reasoning, which we are tempted to think superfluous. We should not be surprised to learn, that the ingenious Author of the *Epochs of Nature*, on reading this refutation, should smile, and say, "I was only joking, and wanted to make an experiment upon the influence of my reputation on the credulity of the Public."

The manner in which our Author treats the Buffonian system of *refrigeration*, is as solid as it is ingenious; and he proves, by the most conclusive arguments, that heat is rather progressive than retrograde in our globe. His treatment of *Sir Isaac Newton* is liberal and respectful in the highest degree. He shews that this great man maintained the theory of attraction rather as a mathematician than as a natural philosopher, and used it as a method of ascertaining the *quantum* rather than the *cause*; never laying it down as a *physical cause*, which he seemed rather to seek in the impulsion of an ethereal fluid: consequently the theory of attraction still answers its purpose, even in the opinion of our Author. He thinks, however, that the mathematical theory of the celestial motions will be as clearly and evidently deducible from the laws of the *universal fluid*, as from the hypothesis of impulsion and attraction, and will furnish, moreover, to the latter, that physical certainty, which it has hitherto wanted, and which is the true basis of all our knowledge. Attraction will still act a part; but he will not admit it as an agent, as a physical cause.

Among the new ideas we have observed in this volume, we may place *that* which the ingenious Author has formed of the cause of the great fissures or rents that are visible in our globe, and of the separations from each other, which the continents seem to have undergone. *M. De Buffon* accounts for these in his *Sixth Epoch of Nature*, by three hypotheses, which exhibit an assemblage of chimerical causes, deduced from suppositions equally chimerical, as our Author proves with the clearest evidence. But what does he substitute in their place? He attributes the rents and fissures in question to the rotation of the earth about its axis, and to the centrifugal force of this flexible globe, which, surpassing the force of cohesion, makes the globe swell at the equator: for, says he, "the equator cannot swell and extend itself without a solution of continuity, unless the substance of the globe be equally ductile in all its parts;" and he proves that these solutions of continuity, these rents and fissures

fares, must be perpendicular to the equator, and nearly, if not exactly opposite to each other in the two hemispheres of the globe.

Our Author's notion of *light* and *heat*, which have given rise to so many dark and frigid suppositions, is also particular, in some respects. According to him, light is a modification of the *subtile fluid* alone, and heat is a modification of every substance; and they are *both* the effects of that primitive cause of all motion, which, by the *fiat* or simple act of the Creator, resides in the *rotation* of the sun, who is the great agent, that immediately produces and determines all the motions of the system, in the centre of which he is placed. According to this hypothesis, neither light nor heat proceed by emanation from the substance of the Sun: light arises from his rotation, and heat cannot be considered as the quality or essential property of any substance, but only as a modification of any given substance produced by a foreign and external cause. The intenseness of this modification is relative, and proportionable to the energy and duration of the action of the cause. In short, the rotation of the Sun about his own axis, is the only cause of *all* motion, light and heat.

So much for the 1st volume of this extraordinary work, which certainly claims attention. It is remarkable for perspicuity both of reasoning and expression; and though it is very far from being superficial, it is almost every where level to the capacity of even those who do not belong to the class of learned Readers. The style is eloquent, perhaps rather too redundant, which may, now and then, expose the Author to the charge of tautology. M. GOUSSIER, author of several mathematical articles of great merit, in the French *Encyclopedie*, has been chosen by the Baron de MARIVETZ, as his associate in this great work,—of which we propose to give a farther account.

F R A N C E.

II. *Voyage Pittoresque de la Grece*. i. e Travels through Greece, represented in a Series of Engravings. Chapter IX. 1782.—(See our late Reviews and Appendixes).

Of the Ten Plates contained in this number, or chapter, the first represents the *Temple of Augustus* at Mylasa, a town about three leagues from the gulph that washes the south-west coast of *Asia Minor*. This town, now called *Melazzo*, was famous for its magnificence in ancient times. Of all the temples that displayed the opulence and taste of its inhabitants, one only survived the wastes of time and the barbarous superstition of the Mussulmans, not to mention the spirit of devastation that sometimes accompanied the blind zeal of certain Christians. But even this precious monument of ancient magnificence, which was dedicated to Augustus and the divinity of Rome, has been

lately destroyed, and nothing remains of it but fragments, that have been employed in the construction of a mosque. The 2d Plate contains the plan, and the several parts of the same temple. The 3d represents an elegant tomb, which is to be seen at a mile's distance from Mylasa. It is constructed of white marble, has two stories, of which the lower was designed to contain the bodies or ashes of the deceased, and forms the base of the edifice. The base is supported by eight columns and four pilasters of the Corinthian order, and the whole structure terminates in a pyramidical form. The four following plates contain the plan, profile, and members of the same tomb, and shew the high degree of perfection to which both the solid and ornamental branches of architecture were carried by the ancient Greeks. The view and elevation of one of the gates of Mylasa, with a variety of details relative to this object, are represented in the three succeeding Plates; and the last exhibits several figures of the modern inhabitants of Caria, who keep up the military spirit and character of their ancestors, and offer their services to the highest bidder.—The Temple, Tomb, and Gate of Mylasa are, indeed, noble remains of Grecian elegance and grandeur.

III. *Instruction pour les Bergers et pour les Propriétaires des Troupeaux.* i. e. *Instructions for Shepherds, and the Proprietors of Flocks.* By M. DAUBENTON, of the Royal Academy of Sci-

severity, but not with vulgar abuse, the political character and proceedings of Mr. Fox; contrasting his principles and party manœuvres, with those of the Earl of S. whom the Author *defends* in *reality*, both as a man, a patriot, and a Minister.—We shall transcribe his concluding paragraph, which stands in no need of a comment:

‘I have now gone through every part of *The Defence* that appears worth notice. I have extenuated nothing, nor set down aught in malice. The charges I have brought against Mr. Fox, are authenticated; and I leave the world to judge, whether he can have the least claim to the confidence of the Nation as a Minister, or even to esteem as an honest man.’

Art. 17. *A full and faithful Report of the Debates in both Houses of Parliament*, Feb. 17th and 21st, on the Articles of Peace. 2s. 6d. Bladon.

Art. 18. *The Speech of the Right Hon. William Pitt*, in the H. of Commons, Feb. 21, 1783. 8vo. 1s. Debrett, &c.

We leave these honourable and right honourable, and gracious and most gracious speech-makers to speak for themselves.

Art. 19. *Twenty Minutes Observations* on a better mode of providing for the Poor; in which it is rendered probable that they may be *effectually relieved*, in a Manner more agreeable to the general Feelings of Mankind, at the same Time that Two MILLIONS Sterling, or more, may be annually saved to the Nation. By Richard Pcu, Fellow of the Royal Society of Medicine, Edinburgh. 8vo. 1s. Bew. 1783.

What the Author, in his title-page, holds out to public notice, may seem, at the first glance, very extraordinary, if not visionary; but, read his pamphlet (it will take up but twenty minutes), and you will be convinced that the Writer is a man of sober observation and sound sense.—We have not room to enter into the particulars of his plan, &c. and shall, therefore, content ourselves with generally recommending what he has to offer to the serious attention of the Legislature. The subject is of the first magnitude, and of the utmost importance to the national welfare.

Art. 20. *The Inadequacy of Parliamentary Representation fully stated*: its pernicious Consequences enlarged on, and the Objections to a Reform answered. Most earnestly addressed to every Member of Parliament and Elector in the Kingdom. 8vo. 1s. 6d. Kearsley.

Although this is rather a superficial production, it, however, sufficiently shews, that the idea of popular representation is far from being fulfilled in the formation of our House of Commons. The Author's acquaintance with history appears to be but slight; and his inferences from the premises, scarcely deserve a better name than common place observations. All that he tells us, has been repeatedly written by far superior pens.

Art. 21. *A Constitutional Guide to the People of England; at present unrepresented*. With a Letter to the Right Honourable W. Pitt, on the Necessity of his moving for the Repeal of the Septennial Bill, previously to his proceeding on the great Question of a Reform in Parliament. And with a Direction to each Parish or Town,

Town, to take the Sense of the Inhabitants in the concise Manner, in regard to a Reform in Parliament, and its Duration. 8vo. 1s. 6d. Harrison, &c.

Among other whimsical improprieties in speech, is that of calling those men who have the weakest heads, *headstrong*! For this character is given to men whose other weaknesses are increased by that of over-rating their own abilities. To such men the agitation of subjects of popular importance is a real misfortune; by causing a commotion in their intellects, which the slender texture of their brain is unable to bear: they teem with ideas, and instinctively have recourse to pen, ink, and paper, to disburden themselves for present ease, not forgetting the public good. A suffering Reviewer may, however, be allowed to complain that one man should procure relief at the expence of another; which is the case, when one is *obliged* to read whatever another chuses to write. We are taught now, that 'by the *general consent* of all the people, a house of representation was formed to receive the body of the elected for the good and welfare of the whole.' The pamphlet is signed *John Williams*; and as honest John wishes to have a hand in the reformation pie, we advise him previously to study the history of England, learn something of the nature of the ingredients, and get a little knowledge of political cookery.

AMERICAN.

Art. 22. *An Answer to that Part of the Narrative of Lieutenant-General Sir Henry Clinton, K. B. which relates to the Conduct of Lieutenant-General Earl Cornwallis, during the Campaign in North America, in the Year 1781.* By Earl Cornwallis. 8vo. 3s. 6d. Debrett.

From the tendency of Sir Henry Clinton's relation of facts*, the appearance of an exculpatory state of transactions was naturally to be expected; the claim of which to the public attention, is now, alas! merely on private considerations, that characters may, if possible, be fairly estimated. This answer consists of the chain of correspondence between the two Commanders, during the campaign referred to; which, as Lord Cornwallis has summed up the whole in his Introduction, is to shew, 'that our failure in North Carolina, was not occasioned by our want of force to protect the rising of our friends, but by their timidity, and unwillingness to take an active and useful part,—that the move to Wilmington was rendered necessary from the distresses of the troops, and the sufferings of the numerous sick and wounded,—that the march into Virginia was undertaken for urgent reasons, which could not admit of my waiting for the approbation of the Commander in Chief,—that I did not establish the station in Virginia, but only reinforce it,—that I occupied the posts of York and Gloucester by order; and was induced to remain in them by the prospect of relief, uniformly held out to me by the Commander in Chief,—and that, during the considerable interval between my arrival at Petersburg, and that of the French fleet in the Chesapeake, my corps was completely at the disposal of Sir Henry Clinton, either to be withdrawn, or employed in the Upper Chesapeake, or sent back to

* Rev. Jan. p. 83.

the Carolinas,—and consequently, that my conduct and opinions were not the cause of the catastrophe which terminated the unfortunate campaign of 1781.’

So far from pretending to decide on the complicated circumstances of difference between these noble Commanders, we shall leave them to the judgment of their military Peers, with only this remark; that the vicissitudes attending the joint operation of detached armies, will frequently furnish occasions for ill-humour, that would never have discomposed their minds had their endeavours been crowned with success.

Art. 23. *A Letter to the Earl of Shelburne, on his Speech July 10, 1782, respecting the Acknowledgment of American Independence.* By Thomas Paine, M. A. of the University of Pennsylvania, and Author of a Pamphlet intitled “Common Sense,” and of “A Letter addressed to the Abbé Raynal on the Affairs of North America,” &c. Philadelphia printed, London reprinted. 8vo. 1s. Stockdale.

This noble Lord, during his short administration, has met with several adversaries, who, right or wrong, have been very liberal in their coarse freedoms with him; but he never was treated with such just severity, as he is now, by the American pen of Mr. Paine. We have to regret, that his Lordship not only exposed himself to the keenest animadversion, but his country also; which, on so inviting an occasion, is combined with him, and treated with the same indiscriminate asperity.—Mr. Paine’s Letter to the Abbé Raynal in our next.

Art. 24. *The Claim of the American Loyalists* impartially stated and considered. Printed by Order of their Agents. 8vo. 1s. Wilkie.

Art. 25. *The Particular Case of the GEORGIA Loyalists:* in Addition to the General Case and Claim of the American Loyalists. 8vo. 6d. Wilkie.

Very clear, indeed, is the case of the American Loyalists; and their claim upon the generosity, nay the *justice*, of the British nation is irrefragable: we will venture to add, that no one who reads the two pamphlets above mentioned will deny this,—unless their prejudices exceed all that we can imagine.

E A S T I N D I E S.

Art. 26. *A Series of Facts, shewing the present political State of India, as far as concerns the Powers at War; and the probable Consequences of a general Pacification in Europe, before we shall have decided our Contentions in the Carnatic.* Addressed (for form sake) to the Earl of Shelburne; but recommended to the serious Consideration of all his Majesty’s Ministers, and the Members of both Houses of Parliament. 8vo. 1s. Stockdale.

There is a sensible honest bluntness in this correspondent (for form sake) with the Earl of Shelburne, that disposes us to place a confidence in his representations. He is a warm advocate for the Eastern administration of Governor Hastings; and from a knowledge of facts there, argues that no peace made with the French will operate beyond the Cape of Good Hope: but that they will still pursue their
hostile

hostile purposes against us in India, as auxiliaries to Hyder Ally and his confederates: what he urges under this persuasion, will, we hope, obtain at least a perusal from those who have the regulation of our Eastern politics.

I R E L A N D.

Art. 27. *A Letter to the Earl of Shelburne, &c. &c.* from a noble Earl of the Kingdom of Ireland. Upon the Subject of Final Explanation respecting the Legislative Rights of Ireland. To which is annexed, an Extract from the Proceedings of the Irish House of Lords, upon the Subject of the Repeal of the 6th Geo. I. 8vo. 1 s. 6d. Robinson.

This letter is from Lord Bellamont, enforcing the necessity of a final explanation of the legislative rights of Ireland; a subject yet under the hands of the parliaments of both kingdoms: and there we leave it to be completed, as not chusing to anticipate the merits of unpublished works.

M E R C A N T I L E.

Art. 28. *State of a Re Insurance* underwritten by Mr. Charles Baring, Merchant, for Sir John Dentze. With the Particulars of an intended Reference in Exeter, collected from the Original Papers, and submitted to the Candour of the Public. Exeter printed, by Thorn. 8vo. 60 pages.

Re-insurances are provided against by an express law; but if, nevertheless, where fair dealing only is intended, it is allowable by custom for underwriters to cover themselves by such a transaction.

against him. To which are added, the Whole of the Evidence on the Two Articles of which the General was found guilty; and likewise upon the Four Articles of complaint of Personal Wrong and Grievance. Taken in Short-hand by Joseph Gurney. With an Appendix, containing General Murray's Answer to every Article of the Charges; the Correspondence between General Murray and Sir William Draper; the several Councils of War, and the subsequent Proceedings of the Court Martial relative to the private dispute between General Murray and Sir William Draper, &c. 3 s. 6 d. M. Gurney, Debrett, &c. 1783.

Art. 31. *Observations on Lieutenant-General Murray's Defence.* By Lieutenant-General Sir William Draper, K. B. 1 s. 6 d. Debrett, &c.

None of our Readers, we imagine, will move for a new trial—in the Monthly Review

Art. 32. *The Trial of the Hon. Cosmo Gordon, of the Third regiment of Foot-Guards, for neglect of duty before the Enemy, on the 23d June 1780, near Springfield, in the Jerseys: Containing the whole Proceedings of a general Court Martial, held at the city of New York, on the 22d of August, and continued, by several Adjournments, to the 4th September 1782.* 8vo. 2 s.

Colonel Gordon was honourably acquitted on every part of the charge. For particulars, we refer to the Trial.

Art. 33. *The Field of Mars*; being an Alphabetical digestion of the Principal Naval and Military Engagements in Europe, Asia, Africa, and America, particularly of Great Britain and her Allies, from the 6th Century to the present Period. Selected from the best Historians and Journalists, and adjusted from the greatest Authority. Interspersed with concise Descriptions of the Towns and Places, the Subject of each Article. 4to. 2 Vols. 1 l. 11 s. 6 d. boards. Robinson.

Those who delight in perusing the “annals of blood,” (which is one of Dr. Johnson's definitions * of history), will meet with an inexhaustible fund of entertainment in this compilation of the details of battles, sieges, expeditions, invasions, sea-fights, &c. &c. which have been given by historians, journalists, Gazette † writers, &c. The alphabetical arrangement has this advantage over the chronological method, that we can immediately turn to any particular event, the account of which may be occasionally wanted. A number of maps and charts are given of the countries in which memorable actions have happened; with some plans of sieges, and views of battles. To the second volume is added, a very brief treatise (only 12 pages) on *Fortification*, illustrated with copperplates: this may be satisfactory to general readers;—as may also the *Explanation of naval and military terms*; which terminate the whole of this compilement.

N. B. The actions which occurred in the years 1780 and 1781, must be sought for in the *Appendix*.

* Not in his Dictionary, but in conversation.

† These are too servilely copied; which has given an unnecessary and useless expansion to the work. The details in our *Gazettes* extraordinary contain a thousand circumstances that are improper for, and unworthy of, historical preservation.

D R A M A T I C.

Art. 34. *The Capricious Lady*, a Comedy (altered from Beaumont and Fletcher), as it is now performing at the New Theatre Royal in Covent-Garden. 8vo. 1s. 6d. Dilly. 1783.

This production is introduced to the Reader's notice by a Preface, which begins thus:

'The Public will readily see that this comedy is an alteration from the "*Scornful Lady*" of *Beaumont and Fletcher*; names that stand too high in dramatic fame, to need any eulogium here. In respect to the alterations, they will be best judged of by a comparison of the two plays: all becoming me to say of them, is, that I have availed myself of the remarks made on the original by Dryden, and some of the first critics in the beginning of the present century, according to the best of my abilities.

But whilst I yielded to the necessity of lopping off a number of *indelicacies* and *coarse allusions*, which the morals of no age ought to bear, I felt some difficulty in complying with the *rigidity* of our modern school of politeness, as by it I found I must give up some part of the wit and humour of the comedy; however, 'tis, perhaps, the more prudent part of a dramatic writer to follow, rather than attempt to lead, the manners of his time; and, prescribing myself this rule, I trust I shall stand excusable (whatever my other defects may be) from letting one expression stand, which may give offence to the chastest ear.'

The humility of the modern Author's pretensions, and his frank avowal of his own weakness, cannot but operate as a kind of depreciation of critical severity. We shall, therefore, only add, that *The Capricious Lady* has been introduced to the Public by a pretty good Prologue, and attended by a much better Epilogue.

Art. 35. *Rosina*, a Comic Opera, in Two Acts. Performed at the Theatre-Royal in Covent Garden. By Mrs. Brooke, Author of *Julia Mandeville*, &c. 8vo. 1s. Cadell. 1783.

We cannot give a better account of this little piece, than in the words of the Authoress, in an Advertisement subjoined to it:

'The fable of this piece, taken from the Book of Ruth; a fable equally simple, moral, and interesting, has already furnished a subject for the beautiful episode of Palemon and Lavinia in Thomson's Seasons, and a pleasing opera of Mons. Favart; of both I have availed myself as far as the difference of my plan would allow; but as we are not, however extraordinary it may appear, so easily satisfied with mere sentiment as our more sprightly neighbours the French, I found it necessary to diversify the story by adding the comic characters of William and Phœbe, which I hoped might at once relieve, and heighten, the sentimental casts of the other personages of the drama.'

Art. 36. *Barnaby Rattle*; or a Wife at her Wit's End: a Farce; in Two Acts: as it is now performing with universal Applause at the Theatre-Royal at Covent-Garden. Altered from Moliere and Betterton. With Additions. 8vo. 1s. Kearsley. 1782.

Betterton's *Amarous Widow*, or *Wanton Wife*, cut down to a farce of two Acts! Betterton's play was a most wretched travesty of the excellent *George Dandin* of Moliere; and is therefore properly reduced

duced from its pretensions to comedy, and may perhaps afford some mirth, as a poor copy of an admirable original.

Art. 37. *A Review of Mrs. Crawford and Mrs. Siddons*, in the Character of Belvidera, in a Letter to a Gentleman at Bath. 4th Edition. 8vo. 1s. 6d. Debrett. 1782.

Provoce ad Populum. An appeal from the common law of the theatre, to the equity of the Reader, soliciting a reversal of the public decision in favour of Mrs. Siddons, and moving for a new trial in behalf of Mrs. Crawford.

Non nostrum est, tantas componere lites.

Art. 38. *The Blockheads; or, Fortunate Contractor.* An Opera, in Two Acts, as it is performed at New York. The Music entirely new, composed by several of the most eminent Masters in Europe. Small 8vo. 1s. Kearsley. 1782.

The Author of this piece, if he is not a madman, is the dullest of all blockheads. *Blockheadorum, BLOCKHEADISSIMUS!*

P O E T I C A L.

Art. 39. *Translated Specimens of Welsh Poetry in English Verse*, with some original Pieces and Notes. By John Walters, B. A. Scholar of Jesus College, Oxford. 8vo. 1s. 6d. Doddsley. 1782.

These specimens are translated in a strain of easy and harmonious versification, not always to be met with when the mind is labouring under the restraint of expressing another's ideas—witness the following spirited lines from Lewellin and his Bards.

‘ Yes, warlike prince! from Heaven descend

The numbers of thy loyal friend.

Mean is my garb, yet on my tongue

Dwells the immortal gift of song.

Chief of the golden-border'd shield,

Forfake not glory's martial field:

Terror of land, and sea, and skies,

Dark eagle of the North, arise!

In peace thy Cambria's guiding star,

Her anchor in the storm of war.

Each doubt of Ellen's faith remove,

For jealousy's the bane of love.

Watch'd by Heaven's unsleeping eye,

Her charms the power of lust defy.

Thine be the prize, those peerless charms;

Oh! snatch her from the tyrant's arms.

See, Edward, trembling on thy throne,

The march of Mona's dragon son,

Whose dread return shall soon destroy

Thy carols of triumphant joy.

Brave warriors wait his wide command,

And death still issues from his hand:

Confusion and despair inclose

Lewellin's fierce perfidious foes;

Before his face they fleet away

Like spectres at the glimpse of day.

Where, champions, may ye now be found?

Pierc'd deep with many a grisly wound

Bleaching

Bleaching ye lie, and ghastly pale,
In bleak December's frosty gale.
Adorn'd once more with warlike mail,
Lewellin, princely hero, hail!
The Saxon host thy sword shall quell:
Thy power prophetic bards foretel:
All Britain shall again be ours!
And in the fair Brigantian towers
To Ellen, then no longer coy,
Thy partner of imperial joy,
And Cambria's maids, for beauty sung,
The harp of Cambria shall be strung.
Bend, lion heart, thy shining bow,
And fire the castles of the foe.
See, thy steeds exulting prance,
Lift aloft thy lightning lance,
Pierce the squadrons, break the bands,
And with thy red victorious hands
Tear the trappings, strip the car
And all the ornaments of war,
The banners won with bleeding toils,
And deck thy palace with the spoils.
Enraptur'd bards with praiseful songs
Shall hail thee in a hundred tongues:
And when the lord of Arvon's shore
Is hail'd with songs and harps no more—
Know, prince of Cambria, in the grave

Not Athens in her purest age,
 Heard so sublime a strain within her walls,
 As when thy GRATTAN points its rage,
 And like th' all searching fire of heav'n it falls.

No bolder heights the Grecian soar'd,
 When, Macedon's arm'd tyrant to confound,
 Th' impetuous tide of speech he pour'd,
 And bade th' astonish'd audience glow around—

Than at Corruption's hydra head,
 When late *thy Tully* all his thunder aim'd—

Scar'd at the sound, the monster fled,
 And a freed nation's shouts her flight proclaim'd.'

This is not the first opportunity we have had of bearing our testimony to the poetical abilities of this writer. A former publication of his was noticed with particular approbation in the 62d volume of our Review, p. 391.

Art. 41. *The Political Squabble; or, A Scramble for the Loaves and Fishes.* A poetical Essay: partly in Hudibrastic verse. Adapted to the Public characters of our Statesmen in general, from the Demise of his late Majesty to the present Date. By *Nicholas Neitherside*, Gent. 4^{to}. 1 s. 6d. Barker, Fielding, &c. 1783.

A vague declamation against courtiers, statesmen, placemen, &c. Some of the verses are tolerable Hudibrastics; but intolerable are such rhimes as

Abroad—Sword;
 Thralldom—Earldom.

And what ear can tolerate such rugged lines as

'No less that law state quacks invert,
 'Nor less their right usurp'd pervert.'

But there are not many such discordant rhimes and couplets in this performance, which, on the whole, may be marked with the stamp of mediocrity.

Art. 42. *A Poem on the approaching Peace.* By David Pugh. 4^{to}. 6d. Fielding. 1783.

The poem is in praise of peace; but who will praise the poem?

N O V E L S.

Art. 43. *The Philosophical Quixotte; or, Memoirs of Mr. David Wilkins.* In a Series of Letters. 2 Vols. Small 8vo. 6s. Johnson. 1782.

Intended for a satire on certain whimsical adventurers in philosophy and physic. The ridicule of it is only calculated to strike *professional* men. There is little in it to interest general readers, and still less to amuse them. The Author appears to be a man of science. In other respects his invention is languid; his reflections are trite and superficial; and the incidents interspersed in his work are low and vulgar, weakly imagined, and poorly described.

Art. 44. *Siberian Anecdotes; Containing real Histories, and living Characters.* 12mo. 3 Vols. 9s. bound. Lowndes. 1783.

The vestiges of Siberian customs, and the analogy, though remote, which they bear to real history, render these little volumes, in a considerable degree, amusing and interesting. The design is meritorious.
Rev. March, 1783.

rious, and the tendency such as to warrant our cordial recommendation. They produce the most powerful incentives to virtue, and display the beauties of religion in the most engaging light. They place all honour in upright conduct, and all happiness in intellectual enjoyment.

The hero of the principal story is *Yarmak*, a Cossack, possessed of an elevated spirit, equally intrepid and virtuous; and whose noble endowments had raised him to the highest rank in his native country. By the basest arts he is deprived of his mistress, and is forced to take shelter among certain *banditti*. When their retreats are discovered, he is obliged to make his escape, with his remaining followers; and in their flight he discovers Siberia, enters into an unequal contest with the inhabitants, and retires with great loss. He then informs the Czar of his discovery of a new tract of country of vast extent, obtains his pardon, and is created General over the forces appointed for the conquest. The army is successful; but, by an unfortunate accident, *Yarmak* is drowned.

Such is nearly the outline of the story of this adventurer; which is founded in some of the histories we have perused relating to this acquisition to the Russian empire. It is here embellished by the relation of some pleasing anecdotes, and by the intermixture of incidents and dialogues, which are wholly the offspring of fancy.

It is, however, necessary to add, that this relation is not consonant with the best authorities; for Siberia was discovered by *Anaga Stroganof*, about the end of the reign of the Czar Ivan, very early in the 16th century. The country was partly conquered about the middle of that century; for we find the inhabitants paying tribute to the Russian monarch in 1556. But its final subjection was not completed by *Yarmak* till the year 1593.

But we must not try the merits of this novel by a too rigorous standard. The story is naturally conducted; and the anecdotes will afford both entertainment and instruction to a candid reader.

Art. 45. *Memoirs of Maitre Jacques*, of Savoy. Vol. II. Small 8vo. 2s. 6d. sewed. Owen. 1783.

In our Review, Vol. LIV. we noticed the first volume of these entertaining Memoirs.—Where has this pleasant fellow been ever since?—He has, at length, however, taken his leave of the Public—unless he chooses to appear again in some other shape,—which is very possible, as he seems to possess somewhat of a *Harlequin* genius.

MISCELLANEOUS.

Art. 46. *The Genuine Copy of a Letter found lately near Strawberry-Hill, Twickenham.* Addressed to the Honourable H—r—ce W—lp—le. 8vo. 1s. Bladon. 1783.

Insinuates collusion between Mr. Walpole, Mr. Steevens, Mr. T. Warton, the Reviewers, &c. &c. in order to place Chatterton in the chair of Rowley:—hints at unfair and disingenuous methods to suppress evidence:—‘*could a tale unfold!*’—gives an expressive, but silent shrug: one moment nods with an emphatic air; at another, winks with a sly ambiguity:—Sets speculation at work; curiosity on the stretch; and at last leaves us—where an *Ignis Fatuus* generally leaves the bewildered traveller!

Art. 47. *Love Fragments.* A Series of Letters. Now first Published. By Mr. Robinson. Small 8vo. 2s. 6d. boards. Wallace. 1782.

These Fragments possess something of the tender and pathetic.—At the conclusion is an Elegy, which is not destitute of poetical merit. The following lines may be given as a specimen:

‘Come, pensive Muse, weak child of Sorrow, hail!
Oh! touch with trembling strains thy fav’rite lyre:
In soften’d verse record the plaintive tale;
“Breathe the warm wish, and pour the fond desire.”
And thou, sweet SYMPATHY!—indulgent maid!
Whose welcome smile suspends the gloom of woe;
Oh! come—in all thy native charms array’d;
Nurse the big drop, and bid it gently flow.
And ye, whose bosoms of superior mold,
Are taught no gen’rous impulse to conceal;
But when the tale of human grief is told,
Instinctive soften—and grow proud to feel.
Ye whose fine hearts with purer passions glow,
And melting nature’s genial balm supply;
Oh! come—and, faithful to domestic woe,
Witness its plaints, and spare it sigh for sigh.
Here no feign’d sorrows, swell’d with studied art;
From fond Humanity shall steal a tear;
The faithful bard accepts a humbler part,
Heaves his full breast, and feels the throb sincere.’

Art. 48. *O'Brien's Lusorium*: Being a Collection of Convivial Songs, Lectures, &c. entirely Original. In various Styles. With Characteristic cuts of the Author, Music to the Songs, Suggestions for promoting Convivial Enjoyment, &c. &c. Small 8vo. 2s. 6d. Durham, &c. 1782.

Calculated to set the beer-tables in Covent-Garden and St. Giles’s in a roar. The copperplates exhibit the Author in the characters [*caricaturas*] of a Methodist preacher, a foreign empiric, a Quaker holding forth, and an Irish priest.

Art. 49. *An Essay on Genius.* By the Rev. A. Purshouse, M. A. 4to. 3s. 6d. Doddsley. 1782.

Of this Essay the first part only is published; and the acceptance it meets with is to determine the publication of the second. We are sorry to mortify the feelings of an author, by recommending it to him to waste no more time upon an attempt, in which we fear there is but little probability of his succeeding.

Art. 50. *Remarks on the Trial of the Right Hon. Anne Countess of Corke and Orrery*, for Adultery, and violating her Marriage Vow. In a Letter to the Right Hon. Edmund Earl of Corke and Orrery. 4to. 1s. Wenman.

There are few writers who could investigate a transaction of this secret nature with more penetration than Lord Corke’s correspondent; who has developed the intricacy of the evidence so completely, as to be able to affirm in the result,—“that Lady Corke is very in-

nocent, or very artful, respecting the crime of which she has been accused." Wonderful!

Art. 51. *A Letter to Richard Hill, Esq; Member for the County of Salop; Author of the "Sky Rocket," "Tables Turned," &c.* The third Edition. 8vo. 1s. 6d. Debrett.

Considerable alterations and additions appear in this edition of the Ludlow Burgess's *very tart, satirical, vindictive* letter,—beside the *supplemental tract*, intituled, "Remarks on the Parliamentary Speeches, Literary Productions, and Religious Opinions of Richard Hill, Esq. &c." To the whole is prefixed an ADVERTISEMENT, containing *strictures and anecdotes*, occasioned by two pamphlets, written in answer to his letter, viz. "*A Reply*," and "*Curfory Remarks, &c.*" for the first of which see Review for December last; of the latter we could not procure a copy, though much enquired for by our Collector. These tracts, disclaimed by Mr. Hill, he considers as the productions, in the whole, or in part, of that Gentleman's pen, although professedly published, on his behalf, as the voluntary effusions of unsolicited, and even unknown friendship.—We say this in reference only to the "*Reply*," which we have seen.

In the prefatory advertisement above mentioned, we observe a note, wherein the Author civilly acknowledges our impartiality in speaking of the preceding publications relative to this controversy; but he adds an intimation, that some "*manœuvres*" had been used, to prepossess the Monthly Reviewers against the pieces written by the Ludlow Burgess.—Now, we must honestly affirm, upon our credit (which is staking the whole property of *the corps*), that we know nothing of any such *manœuvre*; and that we really do not understand, nor can even guess at, what the ingenious Author means by this intimation. If he would insinuate, that Mr. Hill had been *tampering* [we do not much admire that word] with us, either in behalf of his own writings, or against those of his spirited opponent, we can assure the Reverend Burgess (for we understand he is a clergyman), and we do hereby declare to the Public, that the worthy Member for Salop, so far from making any application to us, did not so much as pay us the compliment of sending us his pamphlet, intituled, "*The Tables Turned*." It rests, therefore, with our Author to explain what he means by talking of a "*manœuvre*," made use of to prepossess the Monthly Reviewers against his [the Burgess's] publications.—And now, pray Gentlemen, *put up!* Wherefore should you go on *tilting, and pinking, and slashing each other's jerkins* (as poor Yorick said), for the diversion of the bystanders?

"Enough of paper's spoil'd—what floods of ink!"

Art. 52. *The Repository: A Select Collection of Fugitive pieces of Wit and Humour, in Prose and Verse. By the most eminent Writers.* 8vo. Vols. III. and IV. 6s. sewed. Dilly. 1783.

The two preceding volumes were announced to the Public in the Review for July 1777, page 81. The nature of the collection was then explained, and the pieces of wit and humour (of which the two volumes then published were composed) were enumerated. Nothing more is therefore necessary, on the present occasion, than to mention the titles of the several articles collected in these two additional volumes.

MONTHLY CATALOGUE, *Voyages and Travels, &c.* 277

In the *first volume* we have—Bonnell Thornton's *City Latin*.—*Plain English*, in answer to *City Latin*.—*City English*.—Hall's *Anydne Sermon*, and his *Pastoral Puke*—Dr. Armitrong's *Essay for abridging the Study of Physic*.—The *Coronation*, a poem.—*Advice to Mr. Ligan, the Dwarf Fan-Painter*.—*Answer to ditto*.—*Table-Talk*—Fragments of a copy of verses to Lord March and Lord George, sons of the Duke of Richmond, on their falling in the pool, through the ice, at Godwood, Jan. 1747.—*Scheme for punishing Felonies*—*Imitation of the RAMBLER*.—*Three Imitations of the INSPECTOR*.—*Thoughts concerning Happiness*, by Irenæus Kranzovius.

Several of the above pieces were originally published as pamphlets; and their characters will be found in the Monthly Reviews corresponding with their several dates.

In the *second volume* are republished, Smart's '*Hilliad*,' a mock Epic poem, in ridicule of Dr. Hill, the celebrated *Inspector*.—*Patriotism*, a mock Heroic, in six cantos, first printed in 1765.—*An Essay on Nothing*, by Henry Fielding.—*Philosophical Transactions*, for the year 1742-3. By the the same.—*Epistle to Gorges Edmond Howard*, by George Faulkner, Esq; and Alderman.—*Account of the progress of an Epidemical Madness*.—*Heroic Answer from Richard Twiss, Esq; to Donna Teresa Pinna Ruiz*.—*Archæological Epistle to Jeremiah Milles, D. D.*

Of these, too, the principal performances have been characterized in our Reviews; some of them very lately.

VOYAGES and TRAVELS.

Art. 53. *An Account of a Voyage to the Spice Islands, and New Guinea*. By M. P. Sonnerat, &c. With Notes. 12mo. 2s. 6d. sewed. White, &c. 1781.

From the title of this Work, the reader, who does not attend to the size and price of it, might be led to infer, that it is a translation of the whole of M. Sonnerat's ingenious performance; which is a large quarto volume, ornamented with 120 copperplates—an account of which was given in the Appendix to our 54th volume, pag. 546. It is, however, only an abridgment, or rather consists of short extracts from such parts of the original work, as the translator and abridger thought the most instructive and entertaining. These extracts are succeeded and illustrated by notes, which equal the text in bulk; and which shew the annotator's extensive reading and acquaintance with books of travels. He has added, too, a Latin index, or description of the various birds, plants, &c. that have been described and delineated by M. Sonnerat.

PHILOSOPHICAL.

Art. 54. *Elements of the Branches of Natural Philosophy, connected with Medicine, &c.; Including the Doctrine of the Atmosphere, Fire, Pneuston, Water, &c.; together with Bergman's Tables of Elective Attractions, with Explanations and Improvements*. By J. Elliot, M. D. 8vo. 5s. in boards. Johnson. 1782.

Medicine is so intimately connected with Natural Philosophy, of which, indeed, it is one of the branches, that those who practise that art ought certainly to be well versed in the general principles of philosophy; particularly such of them as bear a near relation to the healing art. The possession of such knowledge is not merely ornamental, and

and indeed useful in any station of life, but is, on innumerable occasions, absolutely necessary to a just and rational practice. The present work, however, is principally intended for the use of those, particularly in the pharmaceutical line, who have not had the advantage of receiving a regular medical education; but who may, nevertheless, have sufficient leisure to acquire a competent knowledge of what may be called the necessary branches of Natural Philosophy, properly selected from the common mass, for that particular purpose.

This task the Author has well executed in the present performance, which he has divided into three parts. In the first, he explains the principles of philosophical chemistry; referring the Tyro for the merely practical part, to those works in which it is particularly taught. The Author has considerably enriched this part of his work, with those valuable *compendia* of chemical science, the tables of the celebrated Professor Bergman, on two large sheets. The first shews, at one view, all the *simple elective attractions*, and is divided into two parts; the upper exhibiting the *humid*, the lower the *dry* way of chemical combination. The second relates to *double elective attractions*, and chemical operations. These tables, we believe, have not yet been published in any English work. They are equally adapted to inform and exercise the ingenuity of the student, and to refresh the memory of the proficient in chemistry.

In the second part, the Author treats, but very briefly, of certain miscellaneous subjects, viz. of *optics*, so far only as may tend to explain the functions of the human eye. The other articles, which are *sound*, *hydrostatics*, and *electricity*, are still more briefly discussed.

In the third part, the Author treats of *physiology*, or what may be termed the philosophy of physic; so far as relates to the structure of the human body, and the functions of its various parts.

It will not be expected, that we should more minutely analyse an elementary work of this kind. It will be sufficient to say, that it is executed—the chemical part in particular—in a manner well adapted to inform those for whose use it is intended. The more learned reader, too, will here meet with a few hints respecting the theory of *fire* in particular;—a subject on which it is well known that the ingenious Author has, at least, exhibited the powers of a very fertile imagination.

M E D I C A L.

Art. 55. *New Thoughts on Medical Electricity; or, An Attempt to discover the real Uses of Electricity in Medicine, &c.* 8vo. 1s. Cumberlege. 1782.

The anonymous Author of this tract appears to have been induced to publish it, in consequence of a very remarkable case in medical electricity, which fell under his notice. The patient, in consequence of mismanagement after a fracture, had entirely lost the use of her arm and hand; which had likewise become almost totally insensible, and were greatly wasted, so as to resemble those of a skeleton.

Electricity was not applied till nine months after the accident; but, by courageously persevering a very considerable time in the use of it, the patient appears nearly to have obtained a cure; which
seems,

seems, from certain circumstances here related, not to have been owing to the powers of nature alone, but to have been effected by those of electricity. Powerful sparks were drawn one day, and strong shocks on the succeeding, alternately, under the direction of Mr. Long, Soho.—' Sometimes the number of shocks amounted to *one hundred and fifty*, and even to *two hundred* ;' [in a day, or at one sitting, we suppose] ' so insensible was the arm at that time. They were, however, sufficient in number and strength, to make the whole limb swell exceedingly.'

The Author discusses several points relative both to the theory and practice of medical electricity. It will be sufficient for us to observe, that his principal theoretical position is, That '*electricity is peculiarly adapted to the removal of rigidity, tension, &c. but pernicious in cases of laxity* ;'—and that ' if medical philosophers had attended to *this single circumstance*, it had, long before this time, been brought into regular practice ; and many miserable objects might have received the benefit of a relief, which the whole Faculty, armed with the most powerful medicines, were not able to afford.'

Art. 56. *A Narrative of a singular Gouty Case* : With Observations. By John Lee, M. D. Physician at Bath, Member of the College of Physicians in London, and Fellow of the Royal Society. 8vo. 1s. Evans, &c. 1782.

The circumstance chiefly remarkable in this case, is the deposition of a glutinous, foetid, green matter in the urine, by which the symptoms of a waning gout were repeatedly relieved. This sediment was in considerable quantity, and sometimes continued for months together, during which time the patient was free from complaints, though advanced in years, and of a debilitated constitution. The *re-later's Observations* will not, probably, be thought very masterly or instructive.

Art. 57. *Candid Animadversions on Dr. Lee's Narrative of a singular Gouty Case*. To which are prefixed, *Strictures on Royal Medical Colleges* : Likewise, a *Summary Opinion of the late Disorder called the Influenza*. By William Stevenson, M. D. 8vo. 2s. 6d. Newark printed ; sold by Dilly, &c. London. 1782.

Dr. Lee's " friend and countryman" has here published a critique on his *Case*, several times exceeding in bulk the case itself. Dr. Stevenson is a writer of so extraordinary a kind, as to puzzle a Reviewer to give any distinct account of his performances. With much rambling, extraneous matter, self-conceit, petulance, and absurdity, this pamphlet contains some sensible and shrewd remarks. But, in fact, no writer has an easier task than one, who, cutting and slashing at all around him, confines himself to no plan of operation, and sits loose to all ties of method and discipline. We have met with several such, who, while they were tolerably successful at raising a laugh against others, were themselves the most shallow and ridiculous of mortals. Dr. Stevenson affects to fight under the banners of *medical incredulity* ; and yet no one can pronounce more dogmatically than himself. He supposes a variety of names will be given him, as a votary of this new Apollo ; such as, "*Dr. Strange-man, Dr. Eccentric-man, Dr. Troublesome-man,*" &c. &c. ;

but we believe they will all be comprized under the title of Dr. C*****b.

Art. 58. *A Letter addressed to Dr. Stevenson, of Newark, occasioned by a Postscript published in the Second Edition of his Medical Cases: With Remarks on Four Letters, written by Philip Thicknesse, Esq. By Edward Harrison, Member of the Royal Medical Society of Edinburgh.* 8vo. 1s. Brown. 1782.

Art. 59. *A Reply to a Letter addressed to Dr. Stevenson, of Newark, by Edward Harrison.* By William Stevenson, M. D. 8vo. 1s. Newark printed; sold by Fielding, London. 1782.

We must refer any of our Readers, desirous of entering into the merits of this very idle controversy, to the pamphlets themselves. That of Dr. Stevenson may afford some entertainment; and if it be possible that the great orator, his countryman, should ever be exhausted of tropes and metaphors, he might from hence supply himself with a fresh stock.

Art. 60. *An Address to the King and Parliament of Great Britain, on the important Subject of preserving the Lives of its Inhabitants, by Means which, with the Sanction and Assistance of the Legislature, would be rendered Simple, Clear, and Efficacious to the People at large. With an Appendix, in which is inserted a Letter from Dr. Lettsom to the Author.* By W. Hawes, M. D. To which are subjoined, Hints for improving the Art of restoring suspended Animation; and also for administering Dephlogisticated Air in certain Diseases, &c. Proposed (in a Letter to Dr. Hawes) by A. Fothergill, M. D. F. R. S. 8vo. 2s. Doddsley, &c. 1782. Dr. (late Mr.) Hawes, well known for his benevolent assiduity in promoting the scheme for the recovery of persons apparently dead, here addresses the Legislature on a plan to render the above design general, by establishing in every parish *receiving houses*, with proper assistants, and every thing necessary, for the *restoration of suspended animation*. He also proposes a school for teaching the principles of this salutary art, which shall be supported by Government, and the lectures of which shall be free to all persons of the Faculty. Dr. Hawes is not, perhaps, fully aware of the magnitude of his scheme, which may probably be thought too operose and expensive for the ends likely to be answered by it: at least, it cannot be expected that the Public will concur in it, till they are better convinced of the success of the means usually employed for the purpose of restoring life, and see a greater uniformity in the opinions of the Faculty themselves concerning them.

With respect to Dr. Fothergill's *hints*, as they are confessedly founded on mere speculation, we leave their merit to be estimated by those who chuse to adopt them. A *hint* can do no harm, unless, indeed, it be to the proposer himself, when too palpably crude and extravagant.

SCHOOL-BOOKS.

Art. 61. *An Introduction to the Study of Polite Literature.* Vol. I. 12mo. 2s. Doddsley. 1782.

The design of this volume is, to furnish a set of lessons for the use of children, at their first beginning to read, in order to lead them to

a natural, distinct, and forcible pronunciation. The Author [Mr. Robertson] proceeds upon an obvious idea, which, however, has not been properly attended to, that the first lessons for reading should consist of very short sentences. If children are early put upon reading long periods, the consequence (as he justly remarks) will be, that they will either fall into a drawling tone before they can reach the end, or else break the sentence into separate parts and fragments, by improper pauses. To prevent such faults, the first lessons should consist of sentences not exceeding three or four words; which the learner should be taught to pronounce in a free, full, and lively manner, making a complete pause at the end of every sentence; after which he should be led, by very gentle gradations, to longer and more complex sentences.

Lessons corresponding with this idea, the Author has very judiciously provided; and has accompanied them with many sensible observations and useful instructions. The work will be found to be of much use, as an *introduction to reading*, on a plan very different from any at present adopted. The Author has given it to the world as the first volume of an *Introduction to the Study of Polite Literature*; but is entirely silent concerning his general scheme. From this specimen, we are, however, led to entertain favourable expectations concerning the execution of the whole design.

Art. 62. *Elegant Extracts: or Useful and Entertaining Passages in PROSE*, selected for the Improvement of Scholars at Classical and other Schools, in the Art of Speaking, in Reading, Thinking, Composing, and in the Conduct of Life. Small 4to. 4s. bound. Dilly.

This compilation consists of extracts from a great variety of modern authors, disposed under the following heads—Moral and Religious—Classical and Historical—Orations and Characters—Narratives, Dialogues, Letters, Sentences, &c. A very free use is made of our latest writers; a large quantity of matter is collected into a small compass; and a correct judgment has been employed in the selection. It differs essentially from other compilations, in being confined to pieces in prose.

Art. 63. *A System of French Syntax*, intended as an Illustration, Correction, and Improvement of the Principles laid down by Chambaud, on that Subject, in his *Grammar*. By the Rev. Mr. Holder, of Barbadoes. 12mo. 3s. 6d. Dilly.

Notwithstanding the numerous publications which have already appeared on the subject of French Grammar, there is still room for improvement. And we do not hesitate in pronouncing this work to be a valuable improvement; not only upon Chambaud, but upon every writer who has hitherto treated on this subject in the English language. The Author has arranged, in a clear method, a great variety of just and useful observations, expressed with a degree of correctness and elegance seldom to be found in works of this kind, and illustrated by authorities from the best writers. It would lead us too far into the detail, to support these general expressions of approbation by particular quotations: but we scruple not to recommend the work, as likely to be exceedingly useful to those who are desirous of writing or speaking the French language with correctness and elegance.

REV.

RELIGIOUS.

- Art. 64. *Cursor Remarks on a late Fanatical Publication*, entitled, "A full Detection of Popery," &c. submitted to the candid Perusal of the Liberal-minded of every Denomination. 8vo. 1s. Faulder. 1783.

The *fanatical publication*, on which these *cursor remarks* are made, was totally unworthy of any notice—unless, perchance, in the most obscure corner of a Review, into which it would fall of course. We have already expressed our contempt of it*: and we are sorry to have the slightest occasion to speak, or even think of it again. Its Remarker seems to imagine that 'it is calculated to misinform and mislead the vulgar; to propagate among them the most horrid and false notions of what they call popery; and to arm them with seven-fold fury against the harmless professors of that unpopular religion, if unluckily they should ever find an occasion.' These Remarks are offered as a seasonable caveat against this bold imposition. We cannot, however, pay them any distinguished compliment either for acuteness or elegance. They are the production of a professed Catholic, who is not ashamed to avow his profession. He repels very effectually in many places the *detector's* slanderous attacks on the Papists; and hath every way the advantage of his antagonist in the spirit with which he pursues the conduct. But too many of his observations are trite and frivolous; and one or two are not, we think, justified by fact. Such in our opinion is the following: 'The blood of the Protestants shed by Mary had been *anticipatedly* avenged on the Catholics by her cruel father; and if there was any balance remaining unpaid, it was fully compensated by Elizabeth and James.' We, however, most cordially join with this writer in the following liberal and Christian sentiment—'Let us bury our mutual injuries in oblivion; and learn wisdom and moderation from the folly or frenzy of our ancestors.'

- Art. 65. *Reasons for resigning the Rectory of Panton and Vicarage of Swinderby, in Lincolnshire, and quitting the Church of England*. By John Disney, D.D. F.A.S. 8vo. 6d. Johnson. 1783.

Dr. Disney seems to have been long convinced that many doctrines received as true by the church of England, in her Articles and Liturgy, are inconsistent with the word of God. This conviction determined him not to accept of any further preferment which might oblige him to a re-subscription. When he formed this resolution he had no idea that the principle on which it was founded would have ultimately led to the resignation of benefices already acquired. Here he was however mistaken. His conscience was not satisfied with shaking off a partial load. One incumbrance got rid of, only prepared the way for disburdening himself of another; till at length he procured that unmingled satisfaction, which will be the invariable attendant of a conscience that is void of offence.—The Doctor's objections against the Liturgy arise from its explicit acknowledgment of the doctrine of the Trinity, by direct addresses to each of the Three Persons, and equal ascriptions of praise to *God the Father, God the Son, and God the Holy Ghost; one God in Trinity, and Trinity in Unity*. He considered this mode of worship as totally inconsistent with the

* See last Month's Review, Art. 51. of the Catalogue.

plainest and most positive directions of the Scriptures: and as he made these Scriptures the rule of his faith and practice, he could not join in a service which they expressly prohibited: and when the question was, "Who is to be obeyed, God or man?" the road of duty was, he thought, too obvious to be mistaken, however difficult and painful it might be to pursue it. His struggles between interest and duty are very pathetically described; and must be peculiarly felt by those who know, that 'the just claims of an infant family when pleaded, are hard to be neglected.' But though staggered, he was not overcome by all the pleas that the world could make, even when directed to that most vulnerable part of man—*paternal tenderness*. 'They are (says he) considerations of inferior importance when contrasted by the positive duty I owe to God, to the Gospel of Jesus, to my fellow Christians, and to myself.' On this ground he maintained his footing; and gained strength as he pursued it. 'Thus, after the most deliberate consideration of all arguments, and after passing several painful years in much solicitude and apprehension of incurring the displeasure of Almighty God, I had but one choice to make if ever I hoped for his approbation. I therefore, in obedience to the fullest conviction of my mind, have resigned my ministry and preferments in the church of England.' The Doctor expresses the utmost satisfaction of mind on a retrospect of this part of his conduct; and informs us, that he 'hath united himself to a congregation of Christians assembling at the Chapel in Essex-street, London, where prayer is avowedly made to the only true God, the Father of our Lord Jesus Christ.'

The Doctor's farewell address to his parishioners is short, but tender and interesting; and the apology he makes for those of his brethren, who, though nearly agreeing with him in Unitarian sentiments, yet do not see the necessity of the step he hath taken so as to follow his example, is truly candid and generous.—This little piece is written with great plainness and simplicity. This we think is its best ornament, and its most effectual recommendation.—We take no part in the controversy, considered as a point of speculation. Whether the Doctor's scruples were well or ill-founded, is a matter we shall not presume to decide. *Resignation* hath been said to be *no proof*. It is certainly no proof of a *doctrine*; but it is the best, and indeed the only proof that a man can give of his *benefit*. Dr. Disney's resignation doth not prove the church he hath quitted to be in an error, or that which he hath joined to be in the right; it is only an evidence that he *himself* is sincere.

S E R M O N S.

I. *The Sabbath*; a Sermon preached in his Majesty's Chapel, Whitehall, and before the University of Oxford. By Benjamin Kennicott, D. D. F. R. S. Canon of Christ-church. 2d Edition. 8vo, 1s. Rivington. 1783.

We accidentally omitted to notice the first edition of this well-intended discourse; the object of which is to shew that God, at the Creation, certainly commanded a 7th day to be kept holy by all mankind—that a weekly Sabbath was probably observed by the patriarchs, and upon the first day of their week—that a Sabbath was
observed

observed by the Jews, before they came to Sinai, and upon the 7th day, which was the day of their Egyptian deliverance—that it was awfully re-inforced, and inserted among those commandments which were the great charter of their religion, and by obedience to which they were to hold possession of Palestine;—that they resorted always on that day to their synagogues, in every city, to hear the law of Moses, and to join in the worship of God—that when the national Sabbath of the Jews ceased, the Christian Sabbath took place; and the first day of the week, on account of the resurrection of Christ, was observed by the Christians; but that no one particular day was commanded in the New Testament, because one and the same day could not be observed by all the nations upon earth at the same time:—so that one day in seven was all that could be universally kept holy now and henceforth by all Christians to the end of the world.

This is a brief outline of the general heads of this sermon. It is not remarkable for deep reasoning or elegant illustration; but comes recommended by the plain and better *words of soberness and truth*.

The subject is still farther pursued both in a way of argument and exemplification in a dialogue at the conclusion, between the Author and his friend, in which objections are answered, and difficulties solved. In this dialogue we meet with the following anecdote: ‘I have heard that Lord Chancellor Harcourt, travelling on a Sunday through Abingdon, in the time of divine service, was stopped by the constables; by whom a humble apology was made to his Lordship for doing what they understood to be their duty. In consequence of which his Lordship ordered his coach to the church door, and joined in the public service till the conclusion of it.’

Though we would by no means encourage a disregard, much less a prophanation of the Sabbath, yet we would not suffer our veneration of the day to degenerate into a superstitious and puritanical punctuality. There is no sanction for it in the New Testament; and there is no merit in it in the eye of sober reason. Positive ordinances derive all their importance from the authority which enjoins them, and all their efficacy from the tendency which they have in begetting and establishing a sense of our moral and religious obligations. They are steps to ascend to the higher and nobler temple. But superstition, by venerating those steps with too scrupulous a devotion, rests on them and proceeds no farther. The discourse which our Saviour held with the Pharisees, clearly shews his opinion of the Sabbath: and that opinion ought to be the standard of ours. They thought his walking through the corn-fields, and plucking the ears of corn, betrayed an indifference to the awful sanctity of the day—a levity of behaviour highly reprehensible. Our Lord justified his conduct by instances, from the Old Testament, which were sufficient to prove, that under the most rigid dispensation, when the greatest stress was laid on positive and ceremonious ordinances, it was deemed allowable, in some cases, to dispense with the observance of them; especially when the calls of moral duty interfered; “for God will have mercy and not sacrifice.” But what in this argument is worthy of the most particular attention is this, that our Lord not only justified his conduct by examples under the Old Testament, to silence their cavils, and to retort them on the cavillers themselves, but also from the na-

ture of the Sabbath in its primary designation, and his own prerogatives as Lord of the Sabbath and King of the Church, in order to give us just and rational sentiments of the institution itself. That character which he claims, *viz.* "Lord of the Sabbath," marks out the precise line of difference between moral and positive duties. Morality is a *fixed* thing. The principles of it are as old as the creation; and as immutable as the perfections of the Deity. Positive institutions are fluctuating. They arise not out of the original constitution of nature. They are not necessary, as to their essential qualities, for God to enjoin, or for man to observe. They are adapted to the accidental circumstances of time and place—which can never be said of those eternal laws which are the basis of moral rectitude. As that is the case, they may be changed or abrogated. Jesus Christ, as being the head of all things to his church, may be very fitly called the "Lord of the Sabbath," for he had power over it to make what alterations he pleased with respect to the time and manner in which it should be kept. But it could not be said in the *same* sense that he was the Lord of any moral duty. His authority did not extend to those laws which flowed from the nature of God, and were originally written on the heart of man. Here he was as much a *subject* as "the least of his disciples."

II. *A Definition of Orders in the Church defended upon Principles of public Utility.*—Preached in the Castle-Chapel, Dublin, at the Consecration of John Law, D. D. Lord Bishop of Clonfert and Kilmacduagh, Sept. 21, 1782. By William Paley, A. M. Archdeacon of Carlisle. 4to. 1s. Faulker.

The Author very ingeniously states the difference between Christianity in its vital principle, as the essential concern of individuals; and in its secondary forms, or external regulations, as an institution adapted to the habits of society, and subjected to the regulations and controul of civil polity. Christianity, considered in the former view, is of indispensable and unalterable obligation. Its laws are precise and absolute, and more immediately relate to the conscience, over which human authority hath no jurisdiction. In the latter view, it is mutable and indefinite; it varies with the exigencies of the Christian church, and is subject to those casualties and vicissitudes which necessarily take place in civil society, and will partake of the imperfections inseparable from human government. The directions relating to ecclesiastical discipline are rather of a general nature: and though they suppose the existence of a regular ministry, yet they describe no specific order of pre-eminence or distribution of office and authority: at the utmost, the directions are not of such a nature as to preclude such regulations or institutions as the experience or exigencies of future ages of the church might point out as necessary, or at least as expedient, decent, and beneficial. 'The Rudiments indeed of the future plant (to use our Author's own words) were involved within the grain of mustard seed; but still a different treatment was required for its sustentation, when the birds of the air lodged among its branches. . . . The situation of the Christian community was so different in the infant and adult state of Christianity, that the highest inconvenience would have followed from establishing a precise constitution which was to be obligatory on both; the same disposition of

affairs which was most commodious and conducive to edification in the one, becoming probably impracticable under the circumstances, or altogether inadequate to the wants of the other.'

The position which these reasonings tend to confirm is this—that "Christ left the laws of his church so open and indeterminate, that whilst the *ends* of religious communion were sufficiently declared, the *form* of the society might be assimilated to the civil constitution of each country, to which it should always communicate strength and support, in return for the protection it received." This position, which avoids two extremes, equally the consequence of bigotry and prejudice under adverse directions, leads the excellent and ingenious preacher to this temperate and charitable conclusion, '*that Christianity may be professed under any form of church government.*' But though his good sense and candour make a concession so much to the credit of both, yet he trusts he may be allowed to maintain the advantage of our own church upon principles of public utility. The Dissenters, he observes, contend for a *parity* of order among their clergy. The church of England prefers a *distinction*. This distinction of order in the church is not only recommended by the usage of the purest times; but is better calculated to promote, what all churches must desire, the CREDIT and the EFFICACY of the sacerdotal office.

This point Mr. Paley attempts to prove by a series of close and perspicuous reasoning, founded on the following propositions: 1. The body of the clergy, in common with every regular society, must necessarily contain some internal provision for the government and correction of its members. 2. The appointment of various orders in the church may be considered as the stationing of ministers in religion in the various ranks of civil life; for the distinctions of the clergy ought in some measure to correspond with the distinctions of lay-society, in order to supply each class of people with a clergy of their own level and description, with whom they may live and associate on terms of equality. 3. It gives a dignity to the ministry itself; and the clergy share in the respect which is paid to their superiors. The disposition of honours is approved in other kinds of public employment—in the profession of arms, and of the law (and the professions themselves derive a lustre from those honours). Why then should not the credit and liberality of the clerical function be upheld by the same expedient? 4. Rich and splendid situations in the church have been justly regarded as prizes held out to invite persons of good hopes and ingenious attainments to enter into its service.—Some of the most judicious and moderate of the Presbyterian clergy have been known to lament this defect in their constitution. They see and deplore the backwardness in youth of active and well-cultivated faculties to enter into the ministry, and their frequent resolutions to quit it. And if a gradation of orders be necessary to invite candidates into the profession, it is still more so to excite diligence and emulation, to promote an attention to character and public opinion when they are in it; especially to guard against that sloth and negligence into which men are apt to fall, who are arrived too soon at the limit of their expectations.

The conclusion of this very ingenious discourse is so admirable both for sentiment and expression, that we know we shall be par-
done.

done for exceeding our accustomed limits by transcribing it entire :
 ' Finally let us reflect, that these, after all, are but secondary objects. Christ came not to found an empire upon earth, or to invest his church with temporal immunities. He came "to seek and to save that which was lost"—to purify to himself from amidst the pollutions of a corrupt world, "a peculiar people, zealous of good works." As far as our establishment conduces to forward and facilitate these ends, so far, we are sure, it falls in with his design, and is sanctified by his authority. And whilst they, who are intrusted with its government, employ their cares, and the influence of their stations, in judicious and unremitting endeavours to enlarge the dominion of virtue and of Christianity over the hearts and affections of mankind—whilst "by pureness, by knowledge," by the aids of learning, by the piety of their example they labour to inform the consciences, and improve the morals of the people committed to their charge, they secure to themselves, and to the church in which they preside, peace and permanency, reverence and support—what is infinitely more, they "save their own souls"—they prepare for the approach of that tremendous day, when Jesus Christ shall return again to the world, and to his church, at once the gracious rewarder of the toils, and patience, and fidelity of his servants, and the strict avenger of abused power and neglected duty.'

As to the merit of this sermon, in a strictly theological sense, we decline giving our opinion. It is enough for us to represent as faithfully as we can the Author's leading arguments. The justness of them we leave to the discussion of others. But though we decline offering our opinion of the *subject*, yet we hesitate not to declare our sentiments of the *manner* in which it is discussed. We think it equally a proof of Mr. Paley's ingenuity and good sense ; and, what is of more value in the Christian's divine,—his benevolence and his piety. *May the Lord of the harvest send more such labourers into his vineyard!*

III. Delivered at Pudsey in Yorkshire, Sept. 25, 1782. By the Rev. Philip Holland : an Address on the Nature and Propriety of Ordination ; with Questions proposed by the Rev. Joseph Dawson ; and the Answers by William Turner, Junior. A Prayer, by the Rev. William Wood ; and a Charge, by the Rev. William Turner, Senior. 8vo. 1s. 6d. Johnson. 1782

Mr. Holland's Sermon is plain and rational, without any extraordinary elegance of language, or refinements of sentiment. The subject is—*Christ the light of the world* :—a very common subject, and treated in the common way. Mr. Dawson so far explains away the necessity of ordination, as to reduce it to a public act of devotion, more solemn indeed than ordinary, but as conveying no new power, as investing a person with no new office. The Dissenters have generally supposed it a requisite qualification previous to the administration of the sacraments. Mr. Dawson scorns this idea. Ministers have the same right before ordination as they have after ; and he is surprised that young ministers have not asserted it. Ordination, then, is nothing more than a minister's public declaration of his views and engagements, accompanied with prayer and exhortation. He declares *what he is*, and *why he is* ; and his fathers and brethren give him good advice ; implor-
 ing of God on his ministrations ;

tions; and exhort the people to live in love with him and one another. Ordination in this sense may only be useful *per accidens*: it is not necessary *per se*. The questions proposed respect the general principles of Christianity; and they are answered as generally, but somewhat too slipshodly, by *young* Mr. Turner.—We pass over the *Prayer*—for who would stay to criticise a prayer?—and come to the charge. And here the trial of our patience is fully recompensed! It is serious, it is solid, it is affecting; it is every thing we could wish or expect from an excellent and sensible parent to a beloved son.

* * “A constant Reader has been for some months expecting an account of two publications, a Review of which was announced as intended more than half a year since. The publications referred to are Lindsey’s Catechism, and Toulmin’s Letters to Sturges.”—The tracts here mentioned, with several others, were consigned to the inspection of a gentleman of the *corps*, who, soon after, fell into a bad state of health,—in which he had the misfortune to linger, till very lately. He is now happily on the recovery, and hopes to be able, very soon, to pay off his critical arrears.

††† A correspondent, who signs *K.* having read our account in the last *Appendix**, of the *Dissertations relative to natural and revealed Religion*, published by TEYLER’S THEOLOGICAL SOCIETY at Haarlem, expresses the satisfaction given him by the mode of discussing the questions. He is, however, much concerned to find that those essays are printed only in the Dutch language; and he wishes for a good translation of them in English, in order to excite our countrymen to a candid and liberal investigation of sacred truths.—We heartily acquiesce in this laudable idea.

* See, likewise, our Rev. for Feb. in which that Article is concluded.

§§§ We are obliged to our Norfolk Correspondent *P. Q. R. S.* for his hints concerning a General Index to the Monthly Review (the trouble and expence of which, we believe, will never be risk’d).—As to the *humorous* and *witty* parts of his Letter, concerning the *Roman Eagles* and *American Controversy*, they are so *exquisite*, that our sower faculties, unused to such brilliancy, are quite dazzled and lost in the splendor.

✉ *Y. Z.*’s Letter is transmitted, and referred to one of our Foreign Correspondents, under whose department it immediately falls.

* * The ingenious “Critical Inquiry into the Constitution of the Roman Legion,” printed at Edinburgh, in 1773, is quite out of time, with respect to the Monthly Review. This Work escaped our notice when it first issued from the press, by its not appearing in the London papers. Authors who print their works in Scotland, or at any country presses, and neglect to advertise them, must not be surprized if they pass unnoticed by the Reviewers:—who, though they ought to be Critics, most certainly are not *Conjurors*.

ERRATUM in our last, viz. p. 191, Art. 54, l. 5, (Jenkins’s Three Letters to Pentycroft) for ‘needy,’ read *wordy*.

— last Appendix, p. 501. par. 3. for red ‘mine,’ r. red ore.



THE
MONTHLY REVIEW,

For APRIL, 1783.

ART. I. *Supplement to Professor LORGAN'S Summation of Series.* To which are added, Remarks on Mr. Landen's Observations on the same Subject. By the Translator of the above Work, Henry Clarke. 4to. 2s. 6d. sewed. Murray. 1782.

ART. II. *An Appendix to Observations on converging Series.* 4to. 4s. 6d. sewed. Nourse. 1783.

IN our Review, Vol LXIV. May 1781, we gave an account of two Articles which have occasioned the present publications; we observed that the latter of them was rather a severe review of the former, and endeavoured to state the matter fairly between them, as we also mean to do with the present Articles.

We write for the amusement and instruction of the Public, regardless of the pleasure or displeasure of Authors, who, if they mean to acquire the approbation of judges on these abstracted subjects, ought to make candour and truth the objects from which it should be their chief endeavour not to deviate. The world has had more than enough of pretences and professions without reality: and it is understood that much noise is only meant to mislead the ignorant.

The reason of these reflections will be apparent to the readers of the present publications. Mr. Clarke's Supplement is not like his Translation, full of gross mistakes; it will not then be expected that we should go so far out of our way as to give the whole drift of it, because that cannot well be done without disgusting many of our Readers with what they would deem tedious processes of complex algebra; we shall therefore content ourselves with giving a few examples of Mr. Clarke's defence, and Mr. Landen's reply, together with our own real opinion of the matter.

REV. April, 1783.

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Mr. C. at p. 51, of his Supplement, says, 'Here then has Mr. Landen come to the same point with Mr. Lorgna; having, we have before shewn, investigated his theorems for the algebraic summation (or rather given us the same theorems again, a little disguised), and now pointed out the possibility of such summation, both on the very same principles with Mr. Lorgna.' Again, he says, 'Now, would not any impartial person, enquire with astonishment,—what could be Mr. Landen's motive for publishing these *Observations*? Was it to shew the fallacy of the *criterion* above-mentioned, he has entirely defeated his own purpose by mistaking the principles; what he has said thereon being, to the last degree, futile and *frivolous* indeed; and, in short, from what has been said above, is evidently nothing at all to the purpose. Or was it, invidiously to pluck the laurels from the head of a man who appears to have *fairly* merited them, by publicly misrepresenting and defaming his work,—this design is also rendered abortive: for the mistakes which Mr. Landen (and some others) have found in Mr. Lorgna's treatise, are, evident to every one, not mistakes in principle, or essential errors, but only trifling inaccuracies or negligences in the application of some few examples to the general theorems; which theorems are *now* universally acknowledged to be "exceedingly accurate, extensive, and ingenious." And with regard to the *Commentator*, I must take the liberty to inform the *Observer*, as it may be of service in future, that illiberal language is not argument; and that the epithets *ostentatious*, *boasting*, *vaunting*, &c. which he has so profusely heaped upon him, appear to be ill-bestowed on the man whose character is publicly known to be just the reverse. Vid. Hist. of Manchester, oct. edit. vol. ii.'

He says, moreover, in a Note, 'It cannot be supposed, that a person who could investigate the general theorems in that [Mr. Lorgna's] treatise, which are carried through such a number of intricate transformations, could be ignorant of so trifling a mat-

ter, as $\frac{1-y}{1-y^3}$ being = to $\frac{1}{1+y+y^2}$.'

In answer to these and other charges, Mr. Landen says, at p. 1. of his Appendix, 'The purpose of my writing is chiefly to vindicate the reputation of a deceased friend, whose valuable work is unjustly depreciated, to set off one of much less value, published under a *specious* Title, and with a *boastful* Preface; promising to exhibit a method entirely new and much more general than any other which had before appeared on the subject, whilst the contents of the book are very far from answering the expectation such title and preface are calculated to raise: and I trust that the exposing such dissimilarity, and bestowing applause where due, will not be deemed discommendable by the Public,

in a writer whose own works are not brought into the comparison.'

'I do not say (p. 2.) that Mr. Simpson's method is the same as M. Lorgna's; but I contend, that it is more perspicuous and elegant than his, and not less (if not more) general.

'Mr. Simpson, in solving the problem, does not consider how the proposed series may arise by taking fluents and fluxions, as Mr. Lorgna has done; but he resolves the series which is to be summed into as many other series (each having a simple denominator, and being summable by a known theorem) as there are factors in each denominator. And thus easily, in four or five pages, obtains a general solution to the problem; about which Mr. Lorgna has written a treatise, without exhibiting any thing equally comprehensive.

'Mr. Clarke talks of my putting Mr. Simpson's theorems to the rack, in order to extort a secret from them which they do not contain: but it is evident that, without any torture, those theorems impart such a secret as Mr. Clarke may blush to find divulged!

'The formulæ (p. 9.) which Mr. Lorgna deduces are none of them properly adapted for finding the *complete criterion of algebraic summation*, which is vainly pretended to be pointed out! Nor are they better adapted for finding, by induction, a general theorem like Mr. Simpson's: for after all Mr. Lorgna has done, though he has made a book of his labours, he has not discovered any such theorem! nor does it appear that he had any notion of a general theorem being attainable by induction.'

'Will it be believed (p. 11.) that if he had well understood the problem, he would have omitted some principal parts of its solution? And can it be supposed that if Mr. Clarke had understood it better, he would not in his notes have supplied the defects? Truly (p. 14.) may it be said, we seldom find a writer so little skilled in the subject he treats of, as our Author and Commentator appear to have been with respect to the class of series whose summation they have attempted!'

'Of the numerous errors (p. 17.) which I might have remarked in his treatise, I have (in my *Observations*) only adverted to three; which are all of one kind; and such as I consider as errors of judgment (that might, if not corrected, mislead the Reader), not as trifling inaccuracies or negligences, as the Supplement-writer calls them. For, whatever he and his Author may now know; it is not to be doubted (after so many proofs) that as they had in the case where $y=1$, repeatedly con-

sidered the Log. of $\frac{1-y^x}{1-y}$ as the Log. of 1, and therefore $=0$;

if such expression had again and again occurred, they would

again and again have committed the same error: which, probably to this time, would have remained uncorrected by them, if it had not been pointed out to them. The consequences of which, as far as Mr. Lorgna's conclusions are affected by it, are noticed by me, with the same strict regard to veracity as is observed in the writing down every other article in the pamphlet.'

So far Mr. Landen; but it may not perhaps be improper for us to stop here, and endeavour to represent this last matter as it appears to us.

That excellent mathematician, *L. Euler*, in his *Institutiones Calculi differentialis*, has a whole chapter on the subject of such fractions as this here specified by Mr. Landen, and shews so clearly and fully that the numerators and denominators have not generally the ratio of equality when they vanish together, as in the case here of $y=1$, that one would think that neither Mr. Lorgna nor his Commentator could possibly be ignorant of it. We rather think that the errors arose from their omitting to put down such quantities fractionwise as they ought to have done, and not ordering their fluential expressions in the manner exemplified in our Review above quoted, p. 332. And we are farther confirmed in this opinion by observing, that at p. 111 of the *Summation of converging Series*, where an expression of this kind occurs, namely, $\frac{1-y^1 \cdot y^2 y}{1-y^2}$ put down properly frac-

tionwise, they immediately say $= \frac{1+y+y^2 \cdot y^2 y}{1+y}$, which is its true value, and they certainly then would not have put the finite factors down $= 0$, when $y=1$. But as we observed in our Review, errors of this kind are far from being the only material ones in M. Lorgna's treatise.

Mr. Clarke seems at first not to have been aware of the extent of Mr. Simpson's theorems; indeed, as that Author has not given any plenty of examples to illustrate them, they do not appear at first sight to comprehend that universal variety to which they are applicable. And if Mr. C. had been inclined to make use of this plea, had he not turned the tables upon his very able antagonist Mr. Landen, he might have bespoke the indulgent favour of his unprejudiced readers; but so far from this is his present mode of proceeding, that, beginning his book with the motto, *Damnante quod non intelligunt*, which must come with a peculiarly bad grace from a man that, having published a very erroneous book, was obliged to print another to correct and defend it, he pertinaciously adheres to whatever he had said before, as much as possible, whether right and wrong.

That such of our Readers as have a taste for these subjects may be able to form a judgment of this controversy, we will endeavour

vour, as impartially and briefly as we can, to represent the matter as it appears to us.

M. De Moivre, in the first chapter of the sixth book of his *Miscellanea Analytica*, has shewn how, from some of the most simple and well known series, we may ascend to very complicated ones, whose sums shall thus be given; viz. by taking such simple series, and equating it to its known sum, then multiplying each side of this equation, by the fluxion and some power of the unknown quantity constituting the series, he finds the fluents on each side, whence he obtains another infinite series and its sum; and again multiplying each side of this last-found equation by the fluxion and some power of the unknown quantity, and taking the fluents, he obtains another infinite series and its sum; and in this manner it is evident he might have proceeded *ad libitum*, obtaining series and their sums such, that if the first or original series had only one term or factor in its denominator, the second would have two, the third three, the fourth four, &c. The method being essentially the same as that since made use of by Mr. Lorgna, who, however, has patience to carry the matter in this form to a much greater length. This perhaps may be more apparent from M. De Moivre's summary of his conclusions, at p. 120 of his *Miscellanea Analytica*.

If there be taken, says he, the series beginning with unity, and having its terms in geometrical progression, this multiplied by the fluxion of the common ratio, and the fluent taken, will give the most common logarithmic series; and if this and its sum be multiplied by the same fluxion as before, and the fluents on each side of the equation taken, a new series will arise, whose sum will be found either by means of quantities wholly rational, or by those that are partly so and partly logarithmic. If both the sides of the equation made by this last-found series and its sum, be multiplied still by the same fluxion, a third series and its sum will arise by taking the fluents as before, &c, and if any one of the series so produced be multiplied not only by the fluxion above-described, but also by some given power of the unknown quantity or ratio itself, another series will arise, with a sum either wholly rational, or partly so and partly logarithmic.

If any of the series generated as above, or some of them multiplied by the same or different numbers, be joined at pleasure either by addition or subtraction, other series will arise, whose terms shall be such, that the law by which their numerators increase may vary at pleasure; but still these series may be dissolved into more simple component parts by help of the well-known method of differences.

The numerators may also increase for another reason; for having arrived at some series whose sum is exhibited in finite terms,

terms, let it and its sum be multiplied by any power you please of the unknown quantity, then the fluxions of each being taken, there will arise, on one side the equation, a new series, the numerators of whose terms shall be in arithmetical progression, and on the other side will arise the sum of the series.

If this new series be again multiplied by the same power of the unknown quantity, or by any other power thereof, and the fluxions taken, a third series will arise, the numerators of whose terms shall be so constituted, that their second differences will be equal; and the sum thereof will be given from the fluxion of that of the preceding one, and thus we may proceed at pleasure.

And now, let any one please to compare this with the account given in our Review above-quoted, p. 328, and 329, and then judge whether the foundation of Mr. Lorgna's method be not here given in the words of M. De Moivre. Only Mr. Lorgna, instead of beginning with M. De Moivre's geometrical progression, multiplies that progression by the fluxion of the unknown quantity or ratio, and by some power of the said quantity itself, and finding the fluents as directed before by M. De Moivre, he makes that his initial series. It is true, he makes the exponent of the assumed power of the unknown quantity a broken number; but this answers no end, but to keep the numerators of his series, as they arise, clear of any common factor or multiplier; it neither renders the conclusions more general, nor the operations more simple and clear. However, having done this once, he continues to do it again and again, in the manner directed by M. De Moivre, whose words, though wrote about 50 years before the publication of Mr. Lorgna's book, give a remarkably good account of the method therein pursued. Now, as Mr. Clarke and Mr. Landen have contrary views, the one to set off the method as much as possible, and the other to depress it, a fair statement of the case was hardly to be expected from either of them. We therefore thought that an endeavour at this might prove acceptable to such of our Readers as are lovers of this kind of learning, and shall therefore beg leave to proceed a little further with our account of the matter.

M. De Moivre, not having treated the above-described method in a way sufficiently general, is obliged to have another chapter purposely to shew the manner of regrefs from a proposed series to its sum: so that the honour certainly belongs to M. Lorgna, of having rendered the method so universal as to facilitate, as much as possible thereby, the regrefs from the series to its sum, extending to all such as agree with his general forms.

The property of the differences, and other relations of the factors composing the terms of a series, and shewing the method of its continuation, was introduced with great success by M. De Moivre,

Moivre, but chiefly as a foundation for solving the most difficult problems about what he named recurring series; but as there was a considerable difference between these recurring series and others, it seemed doubtful whether the ways of proceeding, which succeeded so well with these, could be as successfully applied to others. But Mr. Stirling, having made the trial, found it to succeed beyond expectation: for he found that this invention of M. De Moivre supplied the most general, and at the same time the most simple principles, not only for recurring series but for any others, wherein the relation of the factors of the terms varied according to some regular law. For the relation of the terms being assignable, though variable, the summations, interpolations and other difficult problems of this kind, are hence brought to a certain species of equations, which, besides the root that is to be extracted, involve other unknown quantities, that cannot be exterminated. But, notwithstanding this, the resolution of these equations is effected, sometimes with the greatest facility, but at others not without M. De Moivre's artifices for assigning the terms in recurring series. And this is the business of the greatest part of Mr. Stirling's tract on this subject.

Mr. Simpson, taking up the matter as M. De Moivre and Mr. Stirling had left it, makes the most of what they had discovered concerning the differences, and other properties of the factors of the terms of the series: and that to so good purpose, that his fourth proposition, Mr. Landen observes*, is a general formula, comprehending all the series in Mr. Lorgna's first eight sections; and this 4th proposition is only a particular case of his 5th. The 6th and 7th propositions and their corollaries contain very general and useful forms, for series, where the number of factors in the numerators and denominators of the terms, varies according to some certain law, as well as their respective values. The demonstrations of the propositions are very true and satisfactory; but the unskilled and inexperienced Reader is not to suppose that they were found out in the manner in which they are there delivered. The first and the other fundamental ones especially, are the consequences of repeated trials and deductions, which constituted the real analysis, of which the propositions themselves are properly the summary. Whereas, Mr. Lorgna's process, as far as it goes, is a complete analysis, delivered, to appearance, in the manner it was found out. At least, this is our opinion, and our reason for making the remark is, that young readers may not be frightened from these studies by such complex operations, or by those still more compounded

* This, however, is to be understood in a qualified sense; it does not properly comprehend them without some additional artifices.

ones deduced therefrom by Mr. Landen and Mr. Clarke. . . We would not be understood here to depreciate general forms, which, in compounded cases, are eligible and useful; what we mean to insinuate is, that there may be bounds beyond which they may cease to be so. Thus, whoever attentively considers Mr. Simpson's propositions above-mentioned will see, that if the series contained in one or more of them, be added, subducted, multiplied, or otherwise compounded with others, we shall obtain other forms still more general and more complex, and so on *ad infinitum*. There must therefore be some limit or other, beyond which it may not be eligible to compound these things. For if such forms, as that given by Mr. Landen at the end of his *Observations*, be enough to affright an old soldier, what shall we say to those that are ten times, nay a hundred or a thousand times more complex. In real practice, we seldom meet with any very compound ones, agreeing at the same time with a pre-assigned general form; those that occur commonly require some previous reduction or transformation to fit them to the formulæ. Of this Mr. Simpson (vide p. 99 of his Mathematical Dissertations) was well aware, and exemplifies accordingly how needful it is (for avoiding trouble) first to reduce every series to the most commodious form, before we set about to determine its value. And we will venture to add, that when it is so reduced, it often appears at sight, how without the use of complex forms, it may be farther reduced to very simple ones, whose sums may be immediately apparent. His concluding example at p. 98, of his Dissertations, might furnish an instance; but that at p. 85 supplies one still more remarkable: where from the sum of the series $z + \frac{z^5}{5} + \frac{z^9}{9} + \frac{z^{13}}{13} + \&c.$ being given $= S$, he proposes to find that of $\frac{y}{1.5.13} + \frac{3y^3}{5.9.17} + \frac{6y^3}{9.13.21} + \frac{10y^4}{13.17.25} + \&c.$ But in order to adapt this to his forms, he directs to put $z^4 = y$, and then shews that the series itself will thus be changed to $\frac{z^4}{32} \times \frac{4.8}{1.5.13} + \frac{8.12z^4}{5.9.17} + \frac{12.16z^3}{9.13.21} + \&c.$ which now agrees with his forms. But it is also now very plain, when it is so transformed, how its sum may readily be found without them. For the relation of the factors in the numerators, so as to have constant differences to the same respective ones in order in the denominators, is easily discovered, perhaps as easily and soon as we could, by comparing the factors of the terms, be sure that the series was adapted to any general formula. Thus then the last series evidently becomes (omitting for

for the sake of brevity the general multiplier $\frac{z^4}{32}$) this following,

$$\begin{aligned} & \frac{5-1 \cdot 5+3}{1 \cdot 5 \cdot 13} + \frac{9-1 \cdot 9+3 \cdot z^4}{5 \cdot 9 \cdot 17} + \frac{13-1 \cdot 13+3 \cdot z^4}{9 \cdot 13 \cdot 21} \&c. = \\ & \frac{5+3}{1 \cdot 13} - \frac{5+3}{1 \cdot 5 \cdot 13} + \frac{9+3 \cdot z^4}{5 \cdot 17} - \frac{9+3 \cdot z^4}{5 \cdot 9 \cdot 17} + \frac{13+3 \cdot z^4}{9 \cdot 21} - \\ & \frac{13+3 \cdot z^4}{9 \cdot 13 \cdot 21} \&c. = \frac{4}{1 \cdot 13} + \frac{8z^4}{5 \cdot 17} + \frac{12z^8}{9 \cdot 21} \&c. + \frac{3}{1 \cdot 13} + \\ & \frac{3z^4}{5 \cdot 17} + \frac{3z^8}{9 \cdot 21} \&c. - \frac{3}{1 \cdot 5 \cdot 13} - \frac{3z^4}{5 \cdot 9 \cdot 17} - \frac{3z^8}{9 \cdot 13 \cdot 21} - \&c. = \\ & \frac{13-6}{1 \cdot 13} + \frac{17-6 \cdot z^4}{5 \cdot 17} + \frac{21-6 \cdot z^8}{9 \cdot 21} \&c. - \frac{3}{4} \times : \frac{1}{1 \cdot 13} - \\ & \frac{1}{5 \cdot 13} + \frac{z^4}{5 \cdot 17} - \frac{z^4}{9 \cdot 17} + \frac{z^8}{9 \cdot 21} - \frac{z^8}{13 \cdot 21} \&c. ; = \frac{8}{z} - \frac{27}{48} \times : \\ & 1 - \frac{1}{13} + \frac{z^4}{5} - \frac{z^4}{17} + \frac{z^8}{9} - \frac{z^8}{21} \&c. ; + \frac{3}{32} \times : \frac{1}{5} - \frac{1}{13} \\ & + \frac{z^4}{9} - \frac{z^4}{17} + \frac{z^8}{13} - \frac{z^8}{21} \&c. ; = \frac{218}{48z} + \frac{15}{32} \times : \frac{8}{z^3} - \\ & \frac{1}{9z^4} - \frac{1}{5z^8} - \frac{1}{z^{12}} ; + \frac{3}{32} \times : \frac{8}{z^3} - \frac{1}{z^4} ; \text{ agreeing with} \end{aligned}$$

Mr. Simpson's conclusion. And here without recurring at all to any general form, we have put down every figure that we actually made use of in the operation; and all the transformations we have here given are far more evident than that which Mr. Simpson found necessary, in order to be able to reduce the original series within the rank comprehended under his general formula. Our limits, however, will not allow us to enlarge further on this subject.

Mr. Clarke is indeed very severe upon his antagonist; bringing charges which, if true, would make Mr. Landen appear very little indeed. For he says, at p. 53d of his Supplement . . . 'And now, gentle Reader, for your farther acquaintance with *men, manners, and things*, I shall present you (by way of conclusion) with the translation of a few pages from the *Acta Eruditorum* of Leipzig, for September 1762 (p. 458.); and when you have well digested, and strictly compared it with that gentleman's second *Memoir* (p. 23, &c.), particularly the 9th and 10th Articles thereof, I would advise you to annihilate those wonderful *insignia* with which that memoir is so profusely embellished; not only as a just sacrifice to the *manes* of J. F. De Tuschis de Fagnano and his venerable father, but that the scurrilous and ill-natured may not thereby take occasion to say, that a *British Mathematician* had ascribed the honour of a discovery to himself, which he had "*basely pilfered*" from a foreigner' . . .

He

He then puts down from the above-named *Actis*, the demonstration of a theorem, containing some properties given by Mr. Landen in his second Memoir, who, in answer, says, in the postscript of his Appendix. . . 'With respect to what may have been discovered by *J. F. De Tuschis de Fagnano* and his father, I can, with the strictest regard to truth, aver, that I had never, by any means whatever, seen (or heard of) any of their Works before the publication of Mr. Clarke's *Supplement*: nor have I seen any of the *Acta Eruditorum*, or *Diarium Eruditorum Italiae*, or the Works printed at *Pesaro*, mentioned in that pamphlet.—Its author, therefore, may take shame to himself for the illiberality of his reflections!—If I have proved his *want of skill*, he himself has proved his *want of candour*. . . And indeed we see no reason for not believing Mr. Landen, his method of investigating these properties being wholly different from what is translated by Mr. C. and bearing all the marks, or internal evidence, of originality.

Abstruse mathematics are now cultivated by able hands, in so many different nations and languages, that few private persons have the opportunity of seeing all that is done on these subjects. Mr. Clarke seems to us to have an advantage, which those that live in retired situations can rarely possess, namely, that of consulting a good *public library*. If then he would have taken the trouble, with any tolerable share of candour and impartiality, to have given a short account of the invention and improvement of each formula, ascribed to their proper owners; it would have been an honour to himself, and an acceptable piece of service to the Public; as our *English mathematicians especially* are shamefully deficient in particular acknowledgements.

ART. III. *An Introduction to Natural Philosophy.* Illustrated with Copper-plates. By William Nicholson. 8vo. 2 Vols. 12s. Boards. Johnson. 1782.

THIS treatise, the Author tells us, is intended to give a clear account of the present state of Natural Philosophy to such as possess very little mathematical knowledge. That his grand object, throughout, has been to relieve the memory, and assist the understanding by conciseness, and illustrative arrangement. And notwithstanding the nature of the undertaking unavoidably required a deviation from those beautiful and general principles, which are obtained by strict mathematical reasoning, yet it is presumed, he says, that the student will find nothing in this treatise which he will be under the necessity of unlearning, when he attempts the perusal of those books, to which this is offered as an introduction. From these short extracts from the Author's own account of this performance, it will be

seen,

seen, that those branches of *physics*, which include the nature and laws of motion, mechanics, hydraulics, optics, and astronomy, can be but cursorily touched upon in this performance; and indeed this part was the least wanted, because we have already so many excellent elucidations of these branches. . . . What seemed chiefly wanting now, was something in an elementary form, adapted to the capacity of beginners, concerning the great discoveries and improvements made by Dr. Priestley, and others, in Aerial Physics, Chemistry, and Electricity. On the two first of these subjects Mr. Nicholson has been particularly explicit: and as a specimen of his method of proceeding, we shall, for the entertainment of our young philosophical Readers, select his account of phlogiston, vol. ii. p. 160.

‘ The element, phlogiston, is by many chemists termed fire; and in order to distinguish it from heat, which they likewise call fire, the phlogiston is called combined fire, while heat is denoted by the term Elementary Fire. But this manner of expression presupposes a certain theory of fire, which is by no means established. We are ignorant whether heat be a mode or a substance; and to use the same term to express both it and phlogiston, which, in fact, is no more than the principle of inflammability, must tend to confuse our notions, and betray us into a persuasion, that we know more of the subject than we really do. It will therefore be necessary to keep as near the facts as possible.

‘ Phlogiston is that by which bodies, when in contact with pure air, and heated to a certain degree, are put into a state of combustion, during which they are in a great measure decomposed, and most commonly, or perhaps universally, exhibit an appearance of flame.

‘ To vindicate the admission of the cause of inflammability, or phlogiston, among the elements, it will be necessary to shew, that it is a substance, and not a mere modification of the parts of bodies; and that it is so universally similar to itself as to be easily distinguished in all the various bodies which are combustible. For this purpose, let us attend to all the circumstances attending combustion, and from thence make our inferences.

‘ First, All combustible substances, which can be exposed to great heat in close vessels, cannot, in that situation, be calcined or burnt; and in the open air the calcination is more quickly effected accordingly as the supply of pure air is greater. Secondly, If a combustible substance be inflamed, and afterwards included in a vessel, with a small quantity of atmospherical air, the combustion lasts for a certain time, and then ceases; this time, and consequently that part of the mass which becomes calcined, is greater or less according to the quantity of pure air included; and, at the end of this time, the air is found to be decomposed, part
being

being fixed and precipitated, and the remainder, which is about four-fifths of the original quantity, is so changed, as to be unfit for the purpose of assisting combustion, and is in some degree noxious. Thirdly, Sulphur may by combustion be deprived of its inflammable principle, by which means it is converted into the vitriolic acid; and again, the vitriolic acid, being properly treated with any inflammable substance, may regain the phlogiston, and be converted into sulphur, which sulphur is possessed of the same properties, however different the properties of the inflammable substances may have been by which the phlogiston was furnished. Lastly, The calces of fixed compounds, as metals, may be restored to their original state, by being treated with some inflammable substance; and the metal is in all cases the same, however various the phlogistic substances may have been by which it was revived.

‘The natural deduction from these facts appears to be, that phlogiston is a substance which is very simple and similar to itself. For what can the enclosing a combustible body in a close vessel do, but prevent the dispersion of some substance? If calcination be no more than a change in the arrangement of the parts of bodies, why should not heat affect [effect] this as well in close as open vessels? Is it not evident in the second instance, that the phlogiston becomes combined with the decomposed fluid air, and causes it to deposit one of its principles in the form of fixable air, while the calcination of the inflamed body goes forward; and does not the combustion cease when the remaining principle, or principles of the air, being saturated, are incapable of receiving any more phlogiston? When sulphur, by combustion, is transmuted into vapours, which, when condensed by means of water, and afterwards concentrated, are found to be the vitriolic acid, ought we not to conclude, that this very inflammable substance is converted into a substance which is not at all so, by having lost one of its principles, namely, phlogiston? But when, on the other hand, the converse of the problem is effected, by producing sulphur from a well-managed combination of the vitriolic acid with the inflammable principle of some other body, we can hardly entertain a doubt of the existence of this substance, and at the same time learn, from its effects, that it is similar in all inflammable bodies. And this similarity of the phlogiston is still more evident from the reduction of the calces of metals; for if a metalline calx be properly treated with any inflammable substance, the external air being excluded, the metal, from which the calx was originally made, will be reproduced.

‘The phlogiston of inflammable bodies being separable only when those bodies are in contact with others with which it can combine, it is not probable that we shall ever be able to obtain

it in an uncombined and detached state. But it is by no means proper to speak decisively on a subject in which so much remains yet to be investigated.

He proceeds then to give a very clear account of the other simples and compounds, which is both useful and entertaining; but we cannot pretend to descend to particulars. We, however, recommend the work particularly to those who have not leisure or opportunity for consulting many books, and still are desirous of having some acquaintance with these subjects.

ART. IV. Part the First of an *Introduction to the Writing of Greek*; after the Manner of Clarke's *Introduction to Latin*. For the Use of Winchester College. By G. J. Huntingford, A. M., Fellow of New College, Oxford. The Third Edition, with considerable Improvements. 8vo. 2s. Oxford, printed. Doddsley. 1782.

ART. V. Part the Second of an *Introduction to the Writing of Greek*; being select sentences from Xenophon's *Cyropædia*, for the Use of Winchester College. By G. J. Huntingford, Fellow of New College, Oxford. 8vo. 2s. 6d. Oxford, printed. Sold in London by Doddsley.

WE could not procure these little books at their first publication, from which circumstance we conclude, that they were confined solely to the use of Winchester college. We should otherwise have bestowed on them, much earlier, the notice to which they are justly intitled, from their claim to originality: a claim which would have inclined us to commend them, even if the Author had failed in his attempt.

Mr. Huntingford, in printing these publications, has very judiciously followed Mr. Warton*, in the rejection of accents. We know no reason, why they should ever deform the pages of Greek literature. To students, they are only unnecessary puzzles; and to the learned, they seem of little use; and that little is, perhaps, fanciful—if we except, however, that the accents have frequently afforded them opportunities of displaying their erudition.

The mode of giving the examples in Greek and English we highly approve; but still we do not feel satisfied. We cannot help wishing that a Latin translation had likewise been added. The two languages are now united by the strongest ties, and will adhere more closely every day: a connection surely very desirable, and which cannot, indeed, be avoided, as long as

* Mr. Warton published his learned and elegant edition of Theocritus without accents; and they have also been rejected by Mr. Tyrwhit, in the editions of Babrius, Orpheus, and Plutarch, with which he has favoured the literary world.

they jointly form the principal part of education at our public seminaries. The English translation certainly renders the Greek examples more perspicuous and intelligible to a student;—but by the use of a double version, his progress in the Latin language, in our opinion, might at the same time have been facilitated.

Every scholar of taste, who is desirous of writing Greek, will certainly chuse Xenophon for his model in composition. Yet we are rather surpris'd, that Mr. Huntingford should select his whole *second Part* from the *Cyropædia* of that author. This portion of his works is read in several schools; and is accessible to almost all school-boys; few of whom, we believe, would have strength of mind sufficient to resist the use of such an assistant as the original, in order to accelerate the performance of their Greek exercises.

This circumstance must considerably lessen the value of the latter performance, and circumscribe the use of it by very narrow boundaries.

In the third edition of the first part of this work, the additions, and alterations are very considerable. From a small pamphlet of fifty-six pages, it has increased to more than an hundred, and the price from six-pence to two shillings. Corrections do not always merit the title of improvements; but they certainly do, in the present instance. The significations of the prepositions are exhibited in a greater variety of examples. Most of those which, in our perusal of the former editions, seem'd to us as if they had been selected only from the Port Royal grammar, are now expunged; and their places supplied by others, which are *really* extracted from the classics.

In the *verbs*, the names of the authors are very properly affixed to the examples. But why is the * *preter-pluperfect* of the middle voice omitted, while the *perfect* is retained? We can, without regret, resign the *Pauls post future*, and the *second futures*, in all the voices; and we would wish those, who lament the loss of them, to peruse the observations of Lennep, which Villoison has inserted in his edition of the *Pastorals* of Longus†.

We neither wish to offend the Author by these remarks, nor to depreciate his works. We have given our opinion with freedom, solely from a wish that these errors may be avoided, if the

* As Mr. H. has given the English names of the tenses, we do not imagine that the continuance of the æ diphthong, in the word *preter*, can be tolerated as necessary, or vindicated as proper. Mr. H. rejects it in the word *preposition*; and in our language it has no right to a place in any word. We would likewise wish an alteration in page 61, where there is an example taken from part of a verse of Menander, as the whole line is inserted afterwards in page 91.

† Page 248. The passage is likewise quoted by Dr. Barges, in his *Appendix to Dawes's Miscellanea Critica*, p. 371.

present publications should induce others to enter the road, through which Mr. Huntingford has certainly passed with credit; and great praise he may surely claim, for first venturing to enter an untrodden path; a path, by which those, who follow his rules and directions, may arrive at sound knowledge, if they are ambitious of intellectual eminence. For though there are errors in some parts of the plan and execution of these works, yet we readily allow that they possess a very considerable portion of merit. As *first attempts*, they have a claim to indulgence; and, as *useful auxiliaries*, they deserve encouragement. On account of their utility, therefore, we wish that the sanction of Winchester college may advance their success.

With the most solid satisfaction, we observe, that the study of Grecian literature is prosecuted, in the present age, with increased ardour, and with equal success, if we may judge by some late publications*. A taste for composition in that noble and expressive language has diffused itself through our schools and universities, which may be still farther promoted by M. H's complements. On that account, we can pardon omissions and imperfections. Cheerfully, therefore, do we recommend them to schoolmasters and tutors, as well as to the use of all students, who are emulous of writing Greek, and of investigating and imitating those elegancies of thought and expression, which have rendered the Attic writers, through so many ages, the objects of universal admiration.

To prove the importance of these studies, we shall quote a passage from Mr. Huntingford †; and if his assertions should require any additional testimony, our Readers may consult Maittaire's Preface to his *Græcæ linguæ dialecti* ‡:

‘With the preservation of Grecian literature is connected the cause of taste, freedom, virtue, and religion: for the GREEK WRITINGS present us with the most perfect models for composition in all kinds, whether in History, Oratory, or Philosophy; whether in Pastoral, Elegiac, Lyric, Epic, or that which excels all others, Dramatic poetry: they inspire us, with a noble contempt of tyranny and despotism, and with a generous disdain of that abject servility, which debases the subjects of arbitrary power: and partly by philosophers, but more fully, forcibly, infallibly, and authentically, by the EVANGELISTS, and founders of CHRISTIANITY, they teach us our duties to God and man.’

* Mr. Glasse's Greek translation of Maſon's *Caractacus*, and Mr. Huntingford's *Metrica quædam Monſtophica*; of which laſt an account will be given in our next.

† Preface to the Second Part.

‡ Edit. Hagæ Com. 1738.

ART. VI. *Essays, Moral and Literary.* By Viceſimus Knox. 12mo
2 Vols. 7s. 6d. bound. A new Edition. Dilly. 1782.

OUR opinion of the general merit of theſe very ingenious *Essays* is already before the Public. The additions, which are numerous, juſtify our recommendation. Through the whole, the Author ſupports his character as a man of taſte and good ſenſe. His reflections are generally judicious; frequently acute and ſpirited; and always of a pure and virtuous tendency.

We have carefully compared this edition with the laſt, and find the following papers entirely new:

* On entrance into life, and the conduct of early manhood.—On the wiſdom of aiming at perfection.—On the fear of appearing ſingular.—On the injuſtice and cruelty of the public prints.—On forming a taſte for ſimple pleaſures.—On ſupporting the dignity of a commercial character.—An idea of a patriot. The reſpectableneſs of the clergy.—On the tendency of moral profligacy to deſtroy civil liberty.—On that kind of wiſdom which conſiſts in accommodation, founded only on ſelfiſhneſs.—On the prevalence of religious ſcepticiſm.—Family unhappineſs the frequent cauſe of immoral conduct.—Hints to young men deſigned for Orders.—To thoſe deſigned for a military or naval life.—Style of hiſtory.—Of writing voyages and travels.—On the folly of being anxious to know what is ſaid of us in our abſence.—Efficacy of moral inſtruction.—Modern criticiſm.—Periodical *Essays*.—A cultivated mind only fit for retirement.—Encouragement of the community in virtuous love.—Hints to gentlemen who are not deſigned for any profeſſion.—Want of perſonal beauty a frequent cauſe of virtue.—Exceſſive and indeterminate love of company.—Moral effects of painting and prints.—Impropriety of publicly adopting a new tranſlation of the Bible.—The multiplication of books.—Letters a ſource of conſolation.—Choice of a profeſſion.—Vanity of becoming authors and orators without proper qualifications.—Mercantile life.—Selfiſhneſs of the men of the world.—The folly of denying that Homer hath faults.—On Thuanus the hiſtorian.—On Owen, the Latin epigrammatist.—Politian, Muretus.—Vida.—Sannazarius.—Venerable Bede.—Schoolmen.—On the value of an honeſt man.—Extension of claſſical ſtudies to philoſophy.—Effects of bad example of the great among domeſtics and dependants.—Exciting in boys literary emulation.—Antiquarian taſte.—Objections to the ſtudy of antiquities, how far improper.—Of ſome parts of univerſity education.—Fear of growing old.—Short ſyſtem of virtue and happineſs.—On the propriety of exciting manly virtue in a time of public diſtreſs.—On the means of reading to the beſt advantage.—Neglect of a family for idle pleaſures.—On forming connections.—Addreſs to a young ſcholar on a liberal education.—Want of piety from a want of ſenſibility.—Religious and moral principles promotive of true politeneſs.—Guilt of running in debt.—On Petrarch.—War.—Intemperate ſtudy.—Preſent ſtate of converſation.—Goodneſs of heart.—Characters of Theophrastus.—Paſſages in Epictetus.—Delicacy of ſtyle.—Profeſſion of phyſic.—Complaints againſt modern literature ill-

ill-founded.—Dissentions in a country neighbourhood.—Profession of the law.—Inconveniencies attending living writers.—Obligations of learning to Christianity.—Extravagance in trifles, and parsimony in matters of importance.—A taste for flowers and shrubs.—Learned profession without a competency.—Decency as the only motive to virtue and religion.—Animosities from the game laws.—Government of the temper.—Moral effects of a good tragedy.—Politics.—Buffoonery in conversation.—Style of Xenophon and Plato.—National adversity.—False pretences of art and avarice.—Prevailing taste in poetry.—Indolence in a literary life.—Manners of a metropolis.—On Philophrus and Theodore Gaza of the 15th century.—Frothy speaking and writing.—Erasmus.—Education of a prince.—Poems of Rowley.—Writings of Sterne.—Example of the great.—Profligacy of the lower classes.—Aristotle's rhetoric.—Ingenuouſness.—Remedy for discontent.—Religious ceremonies.—Parliamentary eloquence.—Life of letters innocent.—Scripture phrases enforce the pathetic.—Freedom of speech.—Reading as an amusement.—Method of study by Ringelbergius.—Folly of sacrificing comfort to taste.—Henry V.—A good heart necessary to enjoy the beauties of nature.—Baseness of vice in nobility.—Affectation of sensibility.—On sermon writers.—A concluding Essay.*

In these Essays the Reader will find much to entertain, and not a little to instruct him. Some of this Author's opinions may be controverted; and though we are by no means disposed to retract the judgment which from the beginning we have passed on the genius and writings of Sterne (and which gave him so much offence that an affected laugh could not hide his chagrin), yet we think the censure passed on him by our ingenious Essayist is too severe. After an estimate of the general merit of *Tristram Shandy*, and the *Sentimental Journey*, Mr. Knox passes this harsh sentence on his private and literary character. 'Sterne himself, with all his pretensions, is said to have displayed in private life a bad and a hard heart: and I shall not hesitate to pronounce him, though many admire him as the first of philosophers, the grand promoter of adultery, and every species of illicit commerce.'

Of the poems of Rowley Mr. Knox hath the same opinion with ourselves. His observations on Chatterton are humane and generous: but if he had read Mr. Walpole's letter, we think his candour would have softened his reflections on the conduct of that gentleman towards the unfortunate youth.

We shall select for the amusement, as well as for the information of our Readers, a very curious and spirited Essay on the *Discipline of the English Universities*:

* Our English universities are held in high esteem among foreigners; and, indeed, considering the number of great men, who have received a part of their education in them, and their opulent establishments of colleges and professorships, they are really respectable. I have therefore been the more disposed to lament, that the public exercises should be so futile and absurd, as to deserve not only the severity of censure, but the utmost poignancy of ridicule.

* Reverence, it has been justly remarked, is always encreased by the distance of the object. The world at large, who hear of colleges like palaces devoted to learning, of princely estates bequeathed for the support of professors, of public libraries and schools for every science, are disposed to view the consecrated place in which they abound, with peculiar veneration. Accidental visitors also, who behold the superb dining halls, the painted chapels, the luxurious common rooms, the elegant chambers, and a race of mortals, in a peculiar dress, strutting through the streets with a solemn air of importance; when they see all the doctors, both the professors, with all the heads of colleges and halls, in solemn procession, with their velvet sleeves, scarlet gowns, hoods, black, red, and purple—cannot but be struck with the appearance, and are naturally led to conclude, that here, at length, wisdom, science, learning, and whatever else is praiseworthy, for ever flourish and abound.

* Without entering into an invidious and particular examination of the subject, we may cursorily observe, that after all this pompous ostentation, and this profuse expence, the public has not, of late at least, been indebted for the greatest improvements in science and learning, to all the doctors, both the professors, nor to all the heads of colleges and halls laid together. That populous university, London, and that region of literary labour, Scotland, have seized every palm of literary honour, and left the sons of Oxford and Cambridge to enjoy substantial comforts, in the smoke of the common or combination room. The burser's books are the only manuscripts of any value produced in many colleges; and the sweets of pensions, exhibitions, fines, fellowships, and petty offices, the chief objects of academical pursuit.

* If I were to enter into the many laughable absurdities of collegiate life and university institutions, as they now stand, I should exceed the limits of my paper. It is my intention at present only to acquaint the public with the exercises, which one celebrated fear of the Muses requires, of those who seek the envied honour of a Master of Arts degree. I speak not from displeasure or resentment; but voluntarily incur the odium of many persons attached by interest and connections to the universities, with no other motive, than the desire of removing the disgrace of those noble establishments, by exposing the futility of the exercises to public animadversion.

* The youth, whose heart pants for the honour of a Bachelor of Arts degree, must wait patiently till near four years have revolved. But this time is not to be spent idly. No; he is obliged, during this period, once to oppose, and once to respond, in disputations held in the public schools—a formidable sound, and a dreadful idea; but, on closer attention, the fear will vanish, and contempt supply its place.

* This opposing and responding is termed, in the cant of the place, *doing generals*. Two boys, or men, as they call themselves, agree to *do generals* together. The first step in this mighty work is to procure arguments. These are always handed down, from generation to generation, on long slips of paper, and consist of foolish syllogisms on foolish subjects, of the formation or the signification of which, the respondent and opponent seldom know more than an infant in swaddling cloaths. The next step is to go for a *licent* to one of the petty officers,

officers, called the Regent Master of the Schools, who subscribes his name to the questions, and receives six-pence as his fee. When the important day arrives, the two doughty disputants go into a large dusty room, full of dirt and cobwebs, with walls and wainscot decorated with the names of former disputants, who, to divert the tedious hours, cut out their names with their penknives, or wrote verses with a pencil. Here they sit in mean desks, opposite to each other, from one o'clock till three. Not once in a hundred times does any officer enter; and, if he does, he hears one syllogism or two, and then makes a bow, and departs, as he came and remained, in solemn silence. The disputants then return to the amusement of cutting the desks, carving their names, or reading Sterne's Sentimental Journey, or some other edifying novel. When this exercise is duly performed by both parties, they have a right to the title and insignia of *Sophs*; but not before they have been formally created by one of the regent-masters, before whom they kneel, while he lays a volume of Aristotle's works on their heads, and puts on a hood, a piece of black crape, hanging from their necks, and down to their heels; which crape, it is expressly ordained by a statute in this case made and provided, shall be plain, and unadorned either with wool or with fur.

And this work done, a great progress is made towards the wished-for honour of a bachelor's degree. There remain only one or two trifling forms, and another disputation almost exactly similar to *doing generals*, but called *answering under bachelor*, previous to the awful examination.

Every candidate is obliged to be examined in the whole circle of the sciences by three masters of arts, of his own choice. The examination is to be held in one of the public schools, and to continue from nine o'clock till eleven. The masters take a most solemn oath, that they will examine properly and impartially. Dreadful as all this appears, there is always found to be more of appearance in it than reality; for the greatest dunce usually gets his *testimonium* signed with as much ease and credit as the finest genius. The manner of proceeding is as follows: The poor young man to be examined in the sciences often knows no more of them than his bedmaker, and the masters who examine are sometimes equally unacquainted with such mysteries. But *schemes*, as they are called, or little books, containing forty or fifty questions on each science, are handed down, from age to age, from one to another. The candidate to be examined employs three or four days in learning these by heart, and the examiners, having done the same before him when they were examined, know what questions to ask, and so all goes on smoothly. When the candidate has displayed his universal knowledge of the sciences, he is to display his skill in philology. One of the masters, therefore, desires him to construe a passage in some Greek or Latin classic, which he does with no interruption, just as he pleases, and as well as he can. The statutes next require, that he should translate familiar English phrases into Latin. And now is the time when the masters shew their wit and jocularity. Droll questions are put on any subject, and the puzzled candidate furnishes diversion by his awkward embarrassment. I have known the questions on this occasion to consist of an enquiry into the pedigree of a race-horse. And it is a common question.

question, after asking what is the *summum bonum* of various sects of philosophers, to ask what is the *summum bonum*, or chief good, among Oxonians; to which the answer is such as Mimnermus would give. This familiarity, however, only takes place when the examiners are pot-companions of the candidate, which indeed is usually the case; for it is reckoned good management to get acquainted with two or three jolly young masters of arts, and supply them well with port, previously to the examination. If the vice-chancellor and proctors happen to enter the school, a very uncommon event, then a little solemnity is put on, very much to the confusion of the masters, as well as of the boy, who is sitting in the little box opposite to them. As neither the officer, nor any one else, usually enters the room (for it is reckoned very *ungentel*), the examiners and the candidates often converse on the last drinking-bout, or on horses, or read the newspaper, or a novel, or divert themselves as well as they can in any manner, till the clock strikes eleven, when all parties descend, and the *testimonium* is signed by the masters. With this *testimonium* in his possession, the candidate is sure of success. The day in which the honour is to be conferred arrives; he appears in the Convocation house, he takes an abundance of oaths, pays a sum of money in fees, and, after kneeling down before the vice-chancellor, and whispering a lie, rises up a Bachelor of Arts.

* And now, if he aspires at higher honours (and what emulous spirit can sit down without aspiring at them?) new labours and new difficulties are to be encountered during the space of three years. He must *determine* in Lent, he must *do quodlibets*, he must *do auctins*, he must declaim twice, he must read six solemn lectures, and he must be again examined in the sciences, before he can be promoted to the degree of Master of Arts.

* None but the initiated can know what *determining*, *doing quodlibets*, and *doing auctins* mean. I have not room to enter into a minute description of such contemptible *minutiæ*. Let it be sufficient to say, that these exercises consist of disputations, and the disputations of syllogisms, procured and uttered nearly in the same places, time, and manner, as we have already seen them in *doing generals*. There is, however, a great deal of trouble in little formalities, such as procuring six-penny liceats, sticking up the names on the walls, sitting in large empty rooms by yourself, or with some poor wight as ill employed as yourself, without any thing to say or do, wearing hoods, and a little piece of lambskin with the wool on it, and a variety of other particulars too tedious and too trifling to enumerate.

* The declamations would be an useful exercise, if it were not always performed in a careless and evasive manner. The lectures are always called *Wall Lectures*, because the lecturer has no other audience but the walls. Indeed he usually steals a sheet or two of Latin out of some old book, no matter on what subject, though it ought to be on natural philosophy. These he keeps in his pocket, in order to take them out and read away, if a proctor should come in; but, otherwise, he sits by himself, and solaces himself with a book, not from the Bodleian but the circulating library.

* The examination is performed exactly in the same manner as before described; and, though represented as very formidable, is such

as one as a boy from a good school just entered, might go through as well as after a seven years residence. Few however reside; for the majority are what are called *term-trotters*, that is, persons who only keep the terms for form-sake, or spend six or eight weeks in a year in the university, to qualify them for degrees, according to the letter of the statutes.

‘ After all these important exercises and trials, and after again taking oaths by wholesale, and paying the fees, the academic is honoured with a Master’s degree, and issues out into the world with this undeniable passport to carry him through it with credit.

‘ Exercises of a nature equally silly and obsolete, are performed, in a similar manner, for the other degrees; but I have neither time nor patience to enter into the detail.

‘ And now I seriously repeat, that what I have said proceeds from no other motive than a wish to see the glory of the universities unsullied by the disgrace of requiring, with ridiculous solemnity, a set of childish and useless exercises. They raise no emulation, they confer no honour, they promote no improvement. They give a great deal of trouble, they waste much time, and they render the university contemptible to its own members. I have the honour, such as it is, to be a member of the university of Oxford, and a master of arts in it. I know the advantages of the place; but I also know its more numerous and weighty disadvantages; and the confidence the public has already placed in me, makes it a duty to inform them of every thing, in which the general state of morals and literature is greatly concerned. I have done this duty; nor shall I regard the displeasure of all the doctors, both the proctors, nor of all the heads of colleges and halls, with their respective societies.’

On reviewing this picture, we scarcely know whether to grieve or smile. It is in itself absurd and farcical; and yet, when we reflect on the consequences, we see something too serious for a laugh; and, with mingled astonishment and concern, we are ready to cry out, “Are these things so?”—And yet though things *are indeed so*, an attempt to reform would in all probability be treated as a piece of officious zeal. Amendment would be called innovation:—and old MUMPSIMUS, as usual, would carry the day!

ART. VII. *The History of the Life of William Pitt, Earl of Chatham.*
8vo. 4 s. Boards. Kearsley. 1783.

IN this performance we meet with some entertainment, but with little information. It is not a history drawn from any curious or hidden sources; but a declamation founded on events recorded in the common registers of the day. The reflections of the Writer are in general trite and superficial; but a certain pomp and elevation of style disguises the poverty of sentiment, and gives the air of novelty to what is hacknied, and of dignity to what is vulgar. And yet this affected brilliancy often obscures the sense: and description, swelling itself beyond the just limits of grace

and decorum, under a violent emotion to stretch into the sublime, sinks beneath its own efforts, and degenerates into bombast. There are however in the work before us some noble and elevated thoughts: and where the Writer doth not too much labour at loftiness of expression, he is nervous and elegant.

The *Life of Lord Chatham*, as this publication is entitled, is only a diffuse account of his political existence. We look in vain for any anecdotes relative to him as a husband, a father, or a friend. None of his domestic habits, none of his transactions in the lesser circles of life, are here recorded—those habits and transactions which make biography so pleasing, by introducing us to the hero's acquaintance in his more relaxed and familiar hours; and which, if well selected, and faithfully delineated, convey a juster idea of his real disposition and character, than the most minute relation of his conduct in the higher departments of the state, and the transactions of public life, where a man feels himself before the awful tribunal of the world. Nothing in Plutarch entertains and amuses the reader more than his familiarizing, by the incidents of common life, the characters of the heroes whose exploits he celebrates. It may, however, be pleaded in favour of this Writer, that Lord Chatham's mind seems to have been so totally absorbed in political speculations, that scarcely any other passion could obtain even a transient possession of it. His history therefore is almost necessarily confined to intrigues of state, parliamentary debates, ministerial arrangements, and the other great scenes of the political drama. In delineating it, some of the more illustrious actors are brought forward; and their characters are, we think, justly marked and discriminated.

The work before us is divided into nine chapters. We shall give a short sketch of their contents, that the Reader may form an idea of the entertainment he is likely to meet with from the perusal of the whole.

William Pitt was born Nov. 15th, 1708. His grandfather was Thomas Pitt, Governor of Madras, commonly called *Diamond Pitt*, on account of that extraordinary jewel which he sold to the King of France. His family was of Bocconnoc, in Cornwall. His original destination was the army, and a cornetcy of horse was his first and only commission. His allowance was scanty. An hereditary gout attacked him very early. His youth was marked by severe temperance. He took his seat in the House of Commons to oppose the corrupt administration of Walpole; and distinguished himself by the boldness and fervour of his speeches. The first chapter treats of his opposition to the Spanish convention; and of Lord Carteret's administration. Chap. II. Administration of Mr. Pelham: Mr. Pitt is appointed *Paymaster-General*: His versatility: Origin of the war of 1755: Death

Death of Mr. Pelham : Instability of his successors, the Duke of Newcastle, and Mr. Fox [late Lord Holland] : Mr. Pitt appointed Secretary of State : His dismissal. Chap. III. Coalition of parties : Mr. Pitt's administration : Progress of the war : Campaign of 1759 : Fruitless negotiations of peace. Chap. IV. Origin of war with Spain : Death of King George II. : Cabals of Lord Bute : Mr. Pitt's resignation : Critique of his administration. Chap. V. History of the GREAT COMMONER : Administration of Lord Bute : Campaign of 1762 : Peace of Paris : Mr. Grenville's administration : Lord Rockingham's : Affair of General Warrants : Of the Stamp-Act. Chap. VI. Mr. Pitt Lord Privy Seal, and Earl of Chatham : His coadjutors in administration : Measures of government : Lord C. withdraws : American taxation renewed : Middlesex election : Shelburne and Chatham resign : Subsequent transactions. Chap. VII. Lord C. takes the lead of Opposition : Appointment of Lord North : Falkland Islands : Imprisonment of the Lord Mayor : Encroachments of the East India Company : Riot at Boston : Penal acts of parliament. Chap. VIII. Meeting of the General Congress : Lord C.'s conciliatory plan : Coercive measures pursued : Commencement of the American war : Declaration of independency : Campaign of 1776 : Expedition from Canada. Chap. IX. Fourth session of the 3d Parliament of George III. : Address to the throne : Enquiry into the state of the nation : Transaction with Lord Bute : Lord North's conciliatory bills : Treaty between France and America avowed : Debate concerning the independency of America : Lord C.'s death and character.

The extracts we shall make from the present performance are those which we think will shew the Writer to the best advantage, and at the same time afford most entertainment to our Readers. The following is his delineation of the characters of some eminent statesmen :

Lord Carteret. ' He was possessed of the finest abilities, the most elegant taste, the most splendid eloquence. All the treasures of polite literature were his own ; and he perfectly understood the interests and politics of every court of Europe. In a word had his integrity kept pace with his talents, he was formed to be the brightest ornament of the court in which he lived. His patronage might have given new vigour to the literature, and his political skill new lustre to the annals of Britain.'

The Duke of Newcastle. ' His abilities, perhaps, were of the slenderest form that were ever hazarded in so important a station. He was chiefly distinguished for his unfeigned attachment to the house of Brunswick, and as one of the leaders of the Whig party. He was not however deficient either in pride or ambition. It was his delight to be surrounded with a crowd of dependants, and to appear distracted with a multiplicity of business. His manners were those of bustling importance.

importance. His judgment was confused, headlong, and abrupt. At the same time he was personally disinterested. And the partiality which every man feels for his own talents, may well be supposed to have hindered him from suspecting that the desire he felt, to engross the direction of affairs could possibly be productive of any detriment to his country.

Lord Bute. "His temper was reclusive and reserved. The sciences, to which he was attached, were those that consist in cold and minute investigation. He was hesitating, prevaricating, and timid; the qualities that form the discriminating character of a student. The library, and not the cabinet, was the scene for which nature had destined him. In the mean time he was sensible to the goad of ambition. With that conceit of his own talents, which solitude is calculated to inspire, he formed no less a plan than to drive from the helm of affairs the most popular—I had almost said, the ablest minister by whom it was ever guided; and to seize once for all the government of a mighty kingdom."

Marquis of Rockingham. "He was "mild but determined." Without possessing the elevation of genius, his views of every subject were illuminated with the rays of virtue, and ascertained with the manliness of truth. When all about him was uproar and confusion, *when heaven from above threatened, and earth trembled under his feet*, he was perfectly serene and collected. Estranged to the violence of the passions, his measures were dictated by the purest benevolence."

Lord North. "If this nobleman had never possessed so conspicuous a post, one may almost venture to say his abilities would never have been thought of. His politics have surely had sufficient trial; and the event hath decided upon their merit. His boasted skill in finance seems to have partaken of the nature of fairy money; and when it was called into use, vanished from the touch. If he had any abilities, it appears to have been in debate. At the same time, his voice was harsh, and his manner *unwieldy*. His speeches were never illuminated by one ray of genius; and when he aimed at animation, he became an object for laughter. But he possessed a sleepiness and a phlegm from which it was just possible for him to be roused. The Philippics of Opposition seldom broke in upon his repose. And as they simply played upon the surface of his brain, without wounding his mind, he was able to retort them with a buffoonery that was admired, because it was unresembled. He had the first-rate quality of being able to talk long without embarrassment. He was able too to state a matter of complicated calculation with considerable clearness. In this respect, the day in which he opened the budget was the very acmé of his glory! In some things his Lordship resembled Mr. George Grenville, one of his predecessors. Lord Chatham had ever considered this man as a useful drudge; and acknowledged, that he had been frequently indebted to his researches. Lord North had served the witty, the volatile Mr. Charles Townshend in the same capacity: and that gentleman is said to have entertained a similar contempt for him. In one respect, however, the nobleman in question was perfectly opposite to his predecessor. Mr. Grenville was threwd, sagacious and inflexible. Lord North seemed to have no sentiments of his own. He maintained, with the same unvaried countenance, a system to day the

very

very opposite of the system of yesterday. Like the Desdemona of Othello's distempered imagination, he could "turn and turn, and yet go on." He seems to have had no objection to the execution of measures, which at the same time he professed to disapprove. I am afraid, this is the very worst feature that can belong to a political character.

At the conclusion of this work, the Author exerts all his powers to delineate his favourite character. Here fancy strains her wing, and invention is on the rack, for colours to gild it. The eye is, however, dazzled by the glare thrown on it; and turns away with weariness and disgust.

The following panegyric on Lord Chatham's eloquence is sufficient, in the judgment of all cool and dispassionate Readers, to justify the censure we have passed on this Historian's manner of writing, when *brimfull* of his 'GODLIKE' hero! It closes the volume, and with it we shall close our account of it.

* Posterity will hardly be persuaded that in the meagreness of modern times a Demosthenes should have existed without his *Æschines*, and a Cicero without an Hortensius and a Cæsar. Posterity will hardly be persuaded that one man could have concentrated the arduous characters of the greatest statesman and the most accomplished *rhetorician* that ever lived. [*Rhetorician!*] In a word, posterity will with difficulty believe the felicity of Britain; that Lord Chatham was among the orators, what Shakespeare is among the poets of every age. "The child of Fancy, he warbled his irregular notes, that Nature gave," with so sweet a grace, as turned the cheek of envy pale, and drove refinement and trammelled science into coward flight. Honeyed music dropped unbroken from his lips. Had he, like his great predecessor, addressed his effusions to the troubled waves, the troubled waves had suspended themselves to listen. [*Forget not, Reader, that this is a history!*] His lips were clothed with inspiration and prophecy. Sublimity on his tongue sat so enveloped in beauty, that it seemed unconscious of itself. It fell upon us unexpected; it took us by surprise, and, like the fearful whirlpool, it drew every understanding and every heart into its vortex.

The Author rests his appeal with POSTERITY.—Posterity will say much of Lord Chatham; but not a word of this *History of his Life*.

ART. VIII. *Four Letters on important national Subjects*: addressed to the Right Honourable the Earl of Shelburne. By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 2s. Cadell. 1783.

A Compound of grave reasoning and sportive raillery, besprinkled with a little theology, and dashed frequently with abusive acrimony—especially when the Dean views 'the list of Lockian heroes—the doughty champions of the republican cause!' His resentment, we perceive, gets the better of the contempt he affects for his numerous answers; and be-
cause

cause he is fore from their attacks, he calumniates their principles. 'By the help of that equivocal phrase REVOLUTIONAL PRINCIPLES [which never ought to signify any thing more than that the governed, in cases of the last extremity, and after all other means have been tried in vain, have a right to have recourse to their last remedy, namely, to depose their governors, and chuse others], I say by the help of these ambiguous words, such doctrines have been incessantly cultivated, as tend to overturn every government upon earth, without erecting or establishing any.' Though a good argument will maintain its ground without the help of metaphors, similies, and allusions, yet, when properly introduced, they are always considered as an ornament. They illustrate, if they do not prove. In this view, we cannot sufficiently admire the beauty and force of the following comparison. 'The Sun is twelve months in performing its revolution: the Moon is one month. But, if our modern doctrines should prevail, if the *arbitrium popularis auræ* is to be the only regulator'—and what then?—"Why, undoubtedly, the course of "the Sun and Moon will be altered as often as the restless and "capricious spirit of republicanism shall think proper."—Very true. But what Sun and Moon do you suppose subject to these untoward vicissitudes?—"Why, the Sun and Moon spoken of "before."—Read on and you will find another Sun and another Moon conjured up like *spirits from the vasty deep*. 'If the *arbitrium popularis auræ* is to be the only regulator of the revolution of our political Suns and Moons, probably the government must be changed as often as once a fortnight, if not oftener.' What a fine thing is a simile!

The first Letter gives an account of some private conversation between Lord Shelburne and Dean Tucker, at his Lordship's seat in Wiltshire; in which the one vainly boasted of the consequence of the great statesman, and the other proudly affected the disinterestedness of the sturdy patriot. Having considered America as much indebted to 'the illustrious band, the honourable fraternity, of which his Lordship hath been a most distinguished member,' the Dean puts in his claim for a share in the honour. 'I am glad of the general event, though not of the particular circumstances attending it, as the most flaming republicans:—I say, I am glad that America hath declared herself independent of us, though for reasons very opposite to theirs. America, I have proved beyond the possibility of a confutation, ever was a millstone hanging about the neck of this country to weigh it down: and as we ourselves had not the wisdom to cut the rope, and to let the burden fall off, the Americans have kindly done it for us.'

The Dean very often throws his prophecies in our teeth.—*Did I not tell you so?*—But though so sage and oracular with
respect

respect to America, he hath the modesty to declare, that the fate of Ireland hath not been so clearly revealed to him. He is reduced to simple conjecture: but conjecture seems at last to grow into prediction; for a man given to prophecy cannot avoid such emphatic hints, as shew at least what he thinks of himself, though he qualifies it by saying—"You may think as you please, but—"

But What?—Where is the mighty wonder?
Do not the histories of all ages
Relate miraculous presages
Of strange turns in the world's affairs
Foreseen by astrologers, soothsayers,
Chaldeans, learned Genethliacks,
And some that have writ almanacs?

HUDIBRAS.

The *second* Letter treats of the evil consequences of debasing the regal influence, and exalting the aristocratical or the popular beyond their due proportion. In this paper the Dean makes use of the *argumentum ad hominem*—particularly under the head of *Influence*. Influence is inseparable from the conduct of human affairs. It is essential to government. Lord Shelburne hath two boroughs; Lord Rockingham two; Lord Holland one, &c. &c. &c. 'Good influence ought to be encouraged: bad influence ought as much as possible to be discouraged.' But who are to judge when it is good and when it is bad? This question would as much embarrass the Dean, as another formed on his own concession, respecting the interference of the *governed* in cases of the *last* extremity. When may an extremity be called the *last*? Who are to judge and determine in this case? What number of the *governed* may warrant the deposition of the *governor*? How are we to take an estimate of that number? Let the Dean specifically answer these questions; and let *him* take care of the *argumentum ad hominem*. Let him take care lest he, who by proposition is a Tory, should, unfortunately, by inference, turn out a Whig!—a doughty champion of republicanism—a member of the illustrious band of Lockian heroes! 'How (to use his own words) would he like such revolutionary principles as these? *Ex ore tuo!*'

The *third* Letter treats of the manifold bad consequences of disturbing the public peace and tranquillity, under the pretence of securing a more equal representation of the people in parliament. Here the Dean makes a speech;—but he doth not appear to feel *who* is the chief object of ridicule. Not the 'lodgers, inmates, footmen, watermen, bargemen, black-shoes, chimney-sweepers, who have all, all a right, an unalienable right, to vote'—and will the Dean deny that they *have* this right in some of the most important boroughs in the kingdom?
Do

Do not persons of this very description make up a large part of the voters in the present mode of representation? Why then laugh at any attempts to reform it, when it is got into such bad hands? Would he have it still remain, in any place, at the disposal of the very dregs of the people? Must *lodgers*, and *barge-men*, and *black shoes*, and *chimney-sweepers* have votes, and men of real property and credit have none?—*Ex tuo ore*:—and whom may ‘Major Cartwright, and Co.’ laugh at now?—The Doctor, though an adept at the *argumentum ad hominem*, may find his match.

The *fourth* Letter treats of the evil consequences arising from the propagation of Mr. Locke’s democratical principles—the Mr. Locke whom the Dean’s late friend, the Bishop of Bristol, calls “a friend to liberty both civil and religious:” and who, we believe, will still maintain his credit, and be revered as one of the best and wisest of mankind, notwithstanding all the *MALIGNANT* efforts of this writer to insult his memory, and blacken his reputation. If our indignation was not checked by our contempt, we should transcribe the whole letter; for we think it need only be read to be condemned, by every person who hath a heart to love mankind, and a head to distinguish their truest interest.

The Dean attempts to bring the reasonings of the Lockians to an absurdity, by pushing their principles to the utmost extreme. This he attempts to do by the following arithmetical process:

‘Eight millions of people are represented in parliament by 558 deputies. Many of these 8,000,000 are such infants that they cannot speak plain. These, it is to be hoped, may without offence be struck off from the voting list. Next to these are to be classed all idiots and lunatics; for they likewise cannot be deemed to be *moral agents*. And I will do the Lockians the justice to acknowledge, that when they insisted so much on the natural and inalienable rights of mankind, they meant only the rights of that part of mankind who are moral agents, and therefore capable of making a choice of their own. Granting this, the number of actual voters, or of those who, according to the Lockian hypothesis, ought to be deemed actual voters, will be considerably diminished; perhaps a fourth part. But not to stick at little difficulties we will suppose so many to be struck off as will reduce the number to 5,580,000 moral agents, male and female. This gives exactly 1000 persons to vote for each representative. And then some reason ought to be assigned why one thousand voters are fitter to make a worthy choice than one hundred. For my part, I can think but of one pretence for this equalizing scheme which hath not been confuted already:—and that is, that a *thousand voters* always display more wisdom and judgment in the choice they make, than *one hundred* can be supposed to do. This, I own, would effectually reconcile us to the measure, could the fact be as easily proved as it can be asserted. But there lies the difficulty. And I do

not

not see that an appeal to experience would mend the matter. However, let us try. According to this doctrine, the aphorisms must stand thus—"Few voters, little wisdom—many voters, great wisdom." Therefore, if there be a certain borough which hath the fewest voters of any in the kingdom, their representatives must of course be the *dullest*. They are the standard of political dulness. Whereas the four representatives of our great metropolis must for the same reason be the *brighest*. They are the standards of political wisdom. Q. E. D.'

All this is undoubtedly very witty, and smart, and so forth ! and yet 'a doughty champion of the republican band' could be equally smart and witty on the Dean—and on his own ground too. A thousand have not more wisdom in the aggregate than a hundred ; nor more honesty ; nor more patriotism ; nor a greater right to determine *who* and *what manner of men* their representatives shall or ought to be. Very well. But have a hundred more than fifty ?—or fifty more than ten ? And so by a kind of *anti-forites*, oh ! good Mr. Dean,

Depunge ubi systam—

and then, but in another sense from *Chrysippus*, we will hail you, *Finitor Acervi* ! The aphorism will then stand thus, "Many voters, little wisdom—Few voters, great wisdom." And yet we apprehend it must be the MANY who must judge in the Dean's '*last extremity*.' But possibly the last extremity may give wisdom to the *many*, however foolish, or besotted, or depraved the *few* may be. The tables may turn ; and the worst corruption may contain the best remedy !

From an advertisement we are informed, that it was the Author's original intention to have added several letters more ; particularly on the following subjects : 'A polity for rendering the English nation more beloved, and less hated :—' 'A polity for turning some millions of the public funds into circulating notes :—' 'A polity for giving freedom and equality to commerce :—' 'A polity for preventing the frequency of robberies.—' 'A polity for building cottages on waste lands :—' 'A polity for constituting a grand marine :—' 'A polity for encouraging industrious foreigners, who have money in our funds, to come and settle among us.' In short, the Doctor hath been preparing a grand *political catholicon* ; and we suppose he means to call it, "TUCKER'S STATE ELIXIR."

The Doctor concludes with the following line from a Latin poet :

Hoc Ithacus velit, et magno mercentur Atridae.

And we will conclude with the two following from an English poet :

Old politicians chew on wisdom past,
And blunder on in business to the last !

ART.

ART. IX. *Bibliotheca Topographica Britannica*. No. II. III. IV. V.
4to. Price of No. II. (in Three Parts) 7s. 6d. Of No. III.
7s. 6d. Of No. IV. 2s. Of No. V. 10s. 6d. Nichols.

FOR an account of the nature and design of this extensive Work, we must refer our Readers back to the Review for February 1781, p. 115. where the first number is briefly noticed. The publication hath since encreased in the manner above mentioned, and, still farther, to No. X. Its progress still continuing.

No. II. consists of three parts, which together contain '*Reliquiæ Galeanæ*, or, Miscellaneous Pieces, by the late learned brothers, Roger and Samuel Gale,' introduced by some memoirs of this respectable family, long noted for erudition.—The brothers just mentioned, were sons of Dr. Gale, Dean of York, and very eminent in the learned world. They had each a particular turn for antiquarian researches, and were well versed in the science. The Collection before us is made from MSS. papers, which fell into the hands of the late Dr. Stukely, who married their sister, and are now in possession of Dr. Ducarel.

The first part of this number is chiefly formed from a '*Tour* through several parts of England, by Samuel Gale, Esq; F. S. A. A. D. 1705; revised by the author in 1730.' This tour is from London to Oxford, thence by Gloucester to Bristol and Bath, and from thence by Salisbury to Portsmouth, and again to London.—The narrative is drawn up, probably, by the author, for the entertainment of some private friends; but numerous alterations and improvements have been made in these places since the year 1705 to 1730, and different relations of them have been given to the world, which may seem to render this publication the less necessary. It is, however, amusing, and agreeable; and, as might be expected, is intermixed with some observations of the antiquary. It was impossible that Stone-henge should not attract particular notice. Mr. S. Gale, having attentively described this object, declares himself inclined to the opinion, 'that it was erected by Ambrosius, in memory of the Britons here treacherously slain by the Saxons at a famous treaty. He is the rather induced to this conclusion, from the name of *Ambrosius*, still retained in the neighbouring town of *Ambresbury*, once celebrated for its monastery of 300 monks, founded here by this very Ambrosius, on condition that they should pray for the souls of those that were slain by the treachery of Hengist the Saxon.' This account of Stone-henge is accompanied with a plate, including the road to it from Salisbury. There are other descriptions which may be read with pleasure.

But the second part of this number appears to us more valuable. It contains a correspondence between Mess. R. and S. Gale,

Gale. and several of the learned of that time. Maurice Johnson, Esq; Sir John Clerk, Dr. Stukely, Rev. Conyers Place, Thomas Robinson, Esq; Mr. Beaupre Bell, Mr. N. Salmon, and many other names, are combined here; and it is pleasant to attend them in their intercourse, writing on innocent and entertaining, on curious and instructive subjects, as gentlemen, men of learning, sense, and ingenuity. Very few, indeed, are the exceptions to this account. The letters, properly *Galean*, are strictly so, unless we may mention one instance, which rather hurt us, in an account of a great number of human bones, lying eight feet thick, without any earth intermixed, and found near York, in the month of June 1742. He first supposes, that this might have been some Roman burying-place, and the bones the reliques of some great slaughter. Afterwards he offers a conjecture, that the carcases of the poor Jews, massacred to a vast number in the reign of Richard I. might here find a *commune sepulchrum*: a very probable, or at least not an improbable supposition. What gave us some offence, is the manner in which he afterwards mentions that unhappy people: when asking, how it came to pass that so few bones of young persons were found among them? he replies, ‘because it was usual, when the zeal of the priests and people had spurred them on to murder *this odious nation*, to spare the children, and baptize them.’ This we think unworthy of that candour, and liberality of mind, which Mr. Gale’s letters discover. The *zeal*, if it might be called so, which led them to massacre this people, was equally bigotted, misguided, and criminal, with any part of the Jewish conduct; and to speak of them (in such a connection), as an *odious nation*, might be thought to convey some approbation of that savage barbarity with which they were often treated.

Excepting this, and the rather uncandid manner in which a Dr. Hunter speaks of Neale’s History of the Puritans, the correspondence before us is rational and liberal. And this last objection is much obviated by the more mild and handsome terms in which Dr. S. Knight of Bluntham, near St. Ives, writes on the subject, when he declares, that he cannot but concur with Mr. N’s. opinion, that the articles of the church of England are Calvinistical.

In these letters we have numerous relations of, and interesting enquiries about, coins, seals, inscriptions, monuments, camps, roads, &c. &c.; a particular account of which it is impossible to lay before our Readers; and some of them, we suppose, may already have fallen under the eye of the Public. We could not but be sorry for Mr. Ella, Vicar of Rampton, near *Ageloxum*, or Littlebury, Lincolnshire, who, when speaking of coins found there, adds, ‘There are also discovered, but very rarely,

signets

signets of agate and cornelian. One of the fairest and largest I ever saw was found at this place: I thought it so valuable, as to bestow the setting upon it; but the workman did it so slightly, that, to my great regret, it dropt out, I know not when, and was lost. The engraving was well performed; and the polish, though it must have lain at least 1300 years in the soil, much exceeded any thing I have seen of English workmanship.

We cannot dismiss this part, without taking notice of a little anecdote, related in a letter from Mr. T. Blackwell, Greek Professor at Aberdeen, containing remarks on Cambridge, and dated in 1735. The Professor tells Mr. R. Gale, that he and his friends visited Dr. Bentley, who received them very graciously, and entertained them with the service he had done to learning, by restoring the Eolic Digamma F, which he pronounced like our W. He acknowledged, that Dionysius Halicarnassæus explains the Digamma by a ϕ in Greek, and a V in Latin; but, says the old Gentleman, 'He and Aristarchus, and Demetrius, were all dunces, who knew nothing of the Digamma, which I have restored the use of, after it had been lost 2000 years.'

We ought farther to remark, that several of the letters from Mr. Maurice Johnson, relate to an Antiquarian Society formed at Spalding, in Lincolnshire, giving several particulars as to its establishment, success, and improvements, together with many subjects which were brought under their consideration. This part of the work is finished by Mr. R. Gale's historical account of the borough of Northallerton, in the North Riding of the county of York, and his description of the village of Scruton, in the same county, the manor and village of which was purchased by the Gale family in 1688.

The third part of No. II. after presenting us with 'an historical discourse on the ducal family of Brittany, Earls of Richmond, by R. Gale, Esq;' continues the epistolary correspondence, adding 162 letters to the sixty-two which we have in the foregoing publication. These are equally productive of entertainment, and information, with the others. Here are many very sensible and ingenious remarks from Sir John Clerk, and some from Mr. Gale, in reply. Subjects of the kind, already mentioned, are here discussed, such as coins, inscriptions, monuments, camps, roads, &c. dissertations on the flight of birds (concerning which there is a very extraordinary hypothesis), queries and observations on coal mines, and many other curious subjects. In a letter from Sir J. Clerk, on a comet, which happened in 1742, we could not but take notice of the following remark: 'Its tail, even according to Sir Isaac Newton's notions, diffuses vapours through the planetary world,

and consequently must affect mankind in some degree or another. I defy any historian to shew us so many alterations as have been *in the affairs of Europe* since it's first coming into our latitude. I know not what diseases of the body it may bring along with it; but it is pretty odd, that about two weeks ago all our forces fell ill of the cold, in the space of twenty-four hours, both at Edinborough and in the country.'—What influence comets may have on our atmosphere, and by that means on the health of mankind, we will not pretend to determine; but as to the opinion of their having any influence on *the affairs of Europe*, or any other quarter of this globe, we leave it to the discussion of the learned gentlemen employed by the worshipful Company of Stationers, in the more occult branches of almanac-making, astrology, &c.—Astrology, but a few years back, had not lost its hold of some very philosophical minds. Whether Mr. Gale agreed with Sir J. Clerk's notion, or whether he covertly laughs at it, while he laments the ill state of Lady Clerk's health, by the observation in the following passage, does not seem perfectly clear: 'Among all the disasters brought on us by the influence of the last (comet), none affects me more than the bad health of Lady Clerk, which deprives me of the pleasure of your long-expected company this month. But we must submit to the stars, and, I hope, more propitious phenomena will then preside over us, notwithstanding the dire conjunction of Saturn and Jupiter in Leo, next August.'

No. III. contains a description of the Chanonry in Old Aberdeen, in the years 1724 and 1725, by William Orem, Town-Clerk of Aberdeen. This principally forms the number; but it is introduced by the life of William Elphinstone, bishop of Aberdeen, translated from Hector Boethius' *Lives of the Bishops of Morthlac and Aberdeen*. A narration which serves, among other instances, to convince us, that there may be men of piety and probity under the most corrupted system of religion. Such this Bishop appears to have been—a man of considerable abilities, of active virtue, and solid piety, amidst all that mass of Popish superstition and folly, with which the Christian world in his time was loaded. He is said to have died in 1514. He founded the college at Aberdeen, and invited Boethius to be the first professor, and president of that university, where Dr. Johnson has told us, he enjoyed a revenue of forty Scottish marks, about two pounds four shillings and sixpence of Sterling money—a very small pittance, surely, even for that age! but, as the Doctor says, at that time probably equal, not only to the necessities, but to the rank of Boethius. We may suppose Boethius partial to his patron, warmly attached to all that, in his dark days, was accounted religious, and *very credulous about signs and prodigies*, as the reader of the

life

Rev. April, 1783. Y

life will see; yet, under this allowance, Bishop Elphinstone is presented as a character of distinguished worth. We shall insert the following short account from the life:

‘Amidst all his cares, in earlier or later life, religion and learning were never absent from his thoughts. The leisure of old age he devoted to the study of the scripture, and his solitude was a source of virtuous improvement. His table was splendid: he seldom supped without the company of many of the nobility; and, in the midst of dainties, was himself most abstemious. His countenance was cheerful, his conversation pleasing—and he was particularly fond of the company of learned men, of music, and sprightly repartee. He had such an active, or vigorous mind, that he was never at a loss in public or private business; alike qualified for civil or religious matters: the greatest lawyer, the ablest statesman, the most accomplished orator of his time, and the truest friend to the tranquillity and glory of his country. His constitution as hardy and vigorous as his mind, unbroken by any labour, exercise, or duty, whether public or private. Age itself, the common and inevitable disease of man, though it weakened, did not break his spirit; and at the age of eighty-three he transacted the most weighty business of the nation with superior acuteness, his capacity and faculties unimpaired, his memory always strong. His old age was pleasing and respectable, without moroseness, anxiety, peevishness, or melancholy, or the least effect on his excellent temper.’

The description of the Chanonry in Old Aberdeen chiefly forms the second part of this number. Here we have an account of the cathedral church, the bishop's palace, the prebend's lodgings, the chaplain's court, or chamber, &c. together with the endowments of this church, its benefactors, vestments, and treasures; also an ample detail on the university, interspersed with several particulars concerning Old Aberdeen, its rights, orders, customs, &c. The treatise is concluded by the prayers for the morning and evening service of the cathedral church, composed by Mr. Henry Scougal, Professor of Theology in the King's College. There is nothing very engaging in the style and manner of this tract; but to readers who love to contemplate ancient foundations and regulations, it may yield considerable entertainment. Prefixed is a survey of Old and New Aberdeen, with the adjacent country between the two rivers Dee and Don; by G. and W. Paterfon. The original plate, it is said, lay buried among the accumulations of *Millan's* shop at Whitehall, from the year 1746, when it was engraved, and was purchased in 1782 by the editors of this work. It seems to be very well executed. There are some other plates attending this performance. But we proceed to the fourth number.

‘Memoirs of Sir John Hawkwood.’ This knight is said to have been the son of a tanner at Sible-Hedingham, Essex, where he was born in the reign of Edward II. We are in-

formed, that he was put apprentice to a taylor in London, 'but soon turned his needle into a sword, and his thimble into a shield.' He served in the French wars under Edward III. who advanced him from a common foldier to the rank of captain, and conferred on him the honour of knighthood. The Black Prince, we are told, highly esteemed him for his valour and conduct. It is, however, no honour to him, whatever proofs of courage he might give in such a connection, that, when peace was restored, he headed a party of banditti, who marauded and pillaged different parts of Europe. He was afterwards engaged in the service of the Pontiff, and then of the Florentines; among whom he died in the year 1393. His remains were deposited, with high marks of respect, in the church of St. *Reparata*, Florence; and, in memory of his services and bravery, a portrait of him on horseback is there, painted by *Paolo Uccelli*. He has also a cenotaph in the church of his native town, a print of which is here given. An engraved portrait of him was presented to the Antiquarian Society, in 1775, by Lord Hailes; and the account here drawn up was read to them on the 25th of January 1776.

No. 5. contains the 'History of the Royal Hospital and Collegiate Church of St. Katherine, near the Tower of London.' We have here an amusing account of a monument of antiquity not greatly noticed, but well deserving attention. The Editor has devoted to it a volume of one hundred and eleven pages, beside a number of engravings. It appears to have existed ever since the year 1273, having been then founded by Eleanor, wife of King Henry the Third, 'who dedicated it to St. Katherine, for a master, three brothers, chaplains, and three sisters, ten poor women, called *bedes women*, and six poor scholars;' and it is said still to consist of these members. 'The Queen's consorts of England are, *by law*, the perpetual patronesses, this hospital being considered as part of their dower. They nominate, *pleno jure*, the master, brothers, and sisters; and may encrease or lessen their number, remove them, alter any statutes, or make new ones, at pleasure; for their power here is unlimited.' Besides an account of the benefactors to this hospital, its rules, customs, and privileges, and the changes it has undergone, we have a number of charters, and other writings, relating to it, with a list of plate, jewels, &c. which formerly belonged to it. We have also a very particular and exact relation of the epitaphs, as they are termed, in this church. This consists not merely of what is now generally understood by the word *epitaph*, but is a literal list of all the inscriptions that the hand of time has not obliterated, which appears to us an unnecessary increase of the book; since the preservation of some few that were noted and remarkable is all that the reader could wish for.

The collegiate church is a structure which seems to deserve the notice here given to it. It was repaired, we are told, in the year 1778, 'when almost every thing within it was made entirely new, not only at a very large expence, but in a judicious and admirable Gothic style.' The pulpit is one of the curiosities of this church: it was erected by Sir Julius Cæsar, then master of the hospital, about the year 1621. Among the seventeen plates accompanying this number, no less than eight are employed in different views of this pulpit. The remaining plates relate to the hospital and the church, of which they afford agreeable representations.

Some farther parts of this very curious collection are now published, of which we shall take due notice in another Review. We have at present only farther to remark (though it may seem of little importance), that we have occasionally observed some negligence in the pointing of this work, and sometimes in the dates, as, particularly, when it is said, in the life of Bishop Elphinstone, pag. 33. that he died in the year 1450, instead of 1514.

[To be continued.]

ART. X. *A Letter addressed to the Abbé Raynal on the Affairs of North America: in which the Mistakes in the Abbé's Account of the Revolution of America are corrected and cleared up.* By Thomas Paine, M. A. of the University of Pennsylvania, and Author of a Tract entitled, "Common Sense." Philadelphia printed; London reprinted. 8vo. 1s. 6d. Dilly. 1782.

THIS Writer, in his usual bold and free manner, censures the Abbé Raynal, for misrepresenting the original ground of the dispute with America; and for giving a hasty, obscure, and often erroneous account of many transactions. We cannot go through all the objections in detail, without transcribing a greater part of the work than is consistent with our plan: we shall therefore content ourselves with making an extract or two, from such parts as seem more particularly deserving of attention.

The Author's remarks on the progress of civilization, and on national prejudice, discover enlarged views, and a liberal spirit:

"The circle of civilization is yet incomplete. A mutuality of wants have formed the individuals of each country into a kind of national society; and here the progress of civilization has stop'd. For it is easy to see, that nations with regard to each other (notwithstanding the ideal civil law which every one explains as it suits him) are like individuals in a state of nature. They are regulated by no fixt principle, governed by no compulsive law, and each does independently what it pleases, or what it can.

"Were it possible we could have known the world when in a state of barbarism, we might have concluded, that it never could be brought into the order we now see it. The untamed mind was then as hard, if not harder, to work upon in its individual state, than the national

national mind is in its present one. Yet we have seen the accomplishment of the one, why then should we doubt that of the other?

There is a greater fitness in mankind to extend and complete the civilization of nations with each other at this day, than there was to begin it with the unconnected individuals at first; in the same manner that it is somewhat easier to put together the materials of a machine after they are formed, than it was to form them from original matter. The present condition of the world differing so exceedingly from what it formerly was, has given a new cast to the mind of man; more than what he appears to be sensible of. The wants of the individual, which first produced the idea of society, are now augmented into the wants of the nation, and he is obliged to seek from another country, what before he sought from the next person.

Letters, the tongue of the world, have in some measure brought all mankind acquainted, and, by an extension of their uses, are every day promoting some new friendship. Through them distant nations become capable of conversation, and losing by degrees the awkwardness of strangers, and the moroseness of suspicion, they learn to know and understand each other. Science, the partisan of no country, but the beneficent patroness of all, has liberally opened a temple where all may meet. Her influence on the mind, like the sun on the chilled earth, has long been preparing it for higher cultivation and further improvement. The philosopher of one country sees not an enemy in the philosopher of another: he takes his seat in the temple of science, and asks not who sits beside him.

This was not the condition of the barbarian world. Then the wants of man were few, and the objects within his reach. While he could acquire these, he lived in a state of individual independence, the consequence of which was, there were as many nations as persons, each contending with the other, to secure something which he had, or to obtain something which he had not. The world had then no business to follow, no studies to exercise the mind. Their time was divided between sloth and fatigue. Hunting and war were their chief occupations; sleep and food their principal enjoyments.

Now it is otherwise. A change in the mode of life has made it necessary to be busy; and man finds a thousand things to do now which before he did not. Instead of placing his ideas of greatness in the rude achievements of the savage, he studies art, science, agriculture, and commerce, the refinements of the gentleman, the principles of society, and the knowledge of the philosopher.

There are many things which in themselves are morally neither good nor bad, but they are productive of consequences, which are strongly marked with one or other of these characters. Thus commerce, though in itself a moral nullity, has had a considerable influence in tempering the human mind. It was the want of objects in the ancient world, which occasioned in them such a rude and perpetual turn for war. Their time hung on their hands without the means of employment. The indolence they lived in afforded leisure for mischief, and being all idle at once, and equal in their circumstance, they were easily provoked or induced to action.

But the introduction of commerce furnished the world with objects, which, in their extent, reach every man, and give him something

thing to think about, and something to do; by these his attention is mechanically drawn from the pursuits, which a state of indolence and an unemployed mind occasioned, and he trades with the same countries which former ages, tempted by their productions, and too indolent to purchase them, would have gone to war with.

Thus, as I have already observed, the condition of the world being materially changed by the influence of science and commerce, it is put into a fitness not only to admit of, but to desire, an extension of civilization. The principal and almost only remaining enemy it now has to encounter, is *prejudice*; for it is evidently the interest of mankind to agree, and make the best of life. The world has undergone its divisions of empire, the several boundaries of which are known and settled. The idea of conquering countries, like the Greeks and Romans does not now exist; and experience has exploded the notion of going to war for the sake of profit. In short, the objects for war are exceedingly diminished, and there is now left scarcely any thing to quarrel about, but what arises from that demon of society Prejudice, and the consequent fullness and untractableness of the temper.

To these remarks we shall add the Author's concluding reflections, which merit the attention of all who are fond of a narrow and exclusive system of policy:

'A total reformation is wanted in England. She wants an expanded mind,—an heart which embraces the universe. Instead of shutting herself up in an island, and quarrelling with the world, she would derive more lasting happiness, and acquire more real riches, by generously mixing with it, and bravely saying, I am the enemy of none. It is not now a time for little contrivances, or artful politics. The European world is too experienced to be imposed upon, and America too wise to be duped. It must be something new and masterly that must succeed.'—

'Where is the impossibility, or even the great difficulty, of England forming a friendship with France and Spain, and making it a national virtue to renounce for ever those prejudiced inveteracies it has been her custom to cherish; and which, while they serve to sink her with an increasing enormity of debt, by involving her in fruitless wars, become likewise the bane of her repose, and the destruction of her manners? We had once the fetters that she has now; but experience has shewn us the mistake, and thinking justly has set us right.

'The true idea of a great nation is that which extends and promotes the principles of universal society. Whose mind rises above the atmospheres of local thoughts, and considers mankind, of whatever nation or profession they may be, as the work of one Creator. The rage for conquest has had its fashion, and its day. Why may not the amiable virtues have the same? The Alexanders and Cæsars of antiquity, have left behind them their monuments of destruction, and are remembered with hatred; while these more exalted characters, who first taught society and science, are blest with the gratitude of every age and country. Of more use was one philosopher, though a heathen, to the world, than all the heathen conquerors that ever existed.'

We are happy in being able to call the attention of our countrymen to sentiments like these, without being obliged to apologize for the liberty, by saying, "*Fas est ab hoste doceri.*"

ART. XI. *Anglia Rediviva*: No Defence of the Aristocratic Party, but of the King and People, mutually restored to their Constitutional Action, with the Country at large to its dignity, and the Blessings of its free Government, by a Reform in the Representation and Duration of Parliament. 8vo. 2s. Cadell. 1782.

THE mixed Constitution of the British government, in which are blended the essential advantages of monarchy, aristocracy, and democracy, has claimed the warmest eulogiums from all who have attended to the happy co-operation of these three constituent principles in our political administration. It has been usual to consider the Revolution as the æra when this Constitution had the finishing hand put to it; but the Writer now before us deems the model then framed to be still very imperfect; observing, that abuses of the very first magnitude were lost in the more clamorous grievances of the people, and found no part in the remedies then applied. This, perhaps, may be true; and, considering the imperfection of all sublunary things, we fear ever will be true, were reforms carried to the utmost extent that the most clear and prolific political genius can conceive. For our poetical critic's assertion may with strict justice be applied to every thing:

"Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er can be."

The whole drift of our Author's reasoning is to prove, that the aristocratical influence has grown up among us to an inordinate degree, to the prejudice both of the rights of the crown and of the people; and that it is now endeavouring to delude the people into a still farther and most dangerous dismemberment of the royal prerogatives; a spirit of usurpation he exhorts us strenuously to guard against. Indeed, notwithstanding the distractions between the houses of York and Lancaster, and the diffusion of property by arts and commerce, had a salutary tendency to divest the old Barons of their feudal tyranny, yet the natural influence of great property, especially in land, is at all times most sensibly felt, both in public and private transactions. But there is this distinction in property, that commercial acquisitions do not in general inspire such narrow arbitrary notions, as those which spring from hereditary territorial possessions. Still, however, it is natural for the people to look to the country party, as it is called, for assistance, when they wish, or are persuaded to wish, for a change of ministry; and now we come to the point to which our Author directs our attention.

* We pay the Aristocratic party an apparent compliment, by supposing them by no means the enemies of their country, but rather ostensibly its friends. It is best to speak out in the unequivocal simplicity of truth. They are Whigs. As such, they possess the only principles of a just and happy administration of government, as settled at the Revolution, and the only cement which can bind together an administration happy and beneficial to this country. For the same reason they are friends to the freedom of the Subject. But how? To Freedom, as at the Revolution it was adjusted; that is, as opposed to royal prerogative. What was then gained to the Constitution, and to popular Freedom, was chiefly gained in this view. Farther than this, or in conflict with any other circumstances which might narrow it, the freedom of the people found no reforms to its extensive claims. What gave the dimensions then to constitutional freedom as opposed to the Crown, gives the dimensions to the patriotism of the Aristocratic party. In opposition to the crown, they are the friends of the people; they abet the popular cause; they come forward with their countenance, and with a willing lead, on all occasions that take this ground. Is an administration corrupt? They look not, they desire not to look, any farther for the cause, than to the growing influence of the Crown. Are corrections necessary to this corruption in the very seat of legislature? They will give it in those branches of office, or those temporary and accidental abuses, in whose correction the Crown will feel itself weakened; but the root of all, which would bring up with it abuses more inveterate, they will not suffer to be touched. Do miseries accumulate on the country? 'Tis the ambition of the Crown has brought them on. Is essential liberty verging

men, after repeated experience of these things, to the verge of guarding a credulous Public against the patriot professions of a party, more dangerous to the People, because they rank as their friends, than those obnoxious Administrations, against which the People needed no guard, because they expected no good from their hands.'—

' Let those, as he adds in another place, who, affecting to befriend the interests of the public, approve the maxims of such a system, take to themselves and avow at once the denomination which befits them ; but let honest men, who mean no such things, stand free from the imputation. It is high time the distinction should be made and understood, that the friends of the people may be rescued from the misconstruction, which the peculiar views of a few may have fastened on a greater number ; or, if the number be smaller, that they may be known for what they are. They are the friends of the People : but they are equal friends to the Crown, because they are friends to the whole Constitution. They are friends to it on the most perfect independence of all its parts. But they are not Republicans : they will no more part with an iota of the monarchy, or its established prerogatives, than with an article of *Magna Charta*, or the *Bill of Rights*. Neither are they friends to *Party*. For *Party* will level all boundaries to enlarge its own. It may assume the more inoffensive name of *Connexion* : and connexions are honourable, when they do not thrive by depredation on others. It may plead to be *useful*, as a combined power is stronger than a single one : and the plea would have merit, if any other than itself was in prospect to be served. It is convenient indeed for *weak* men, who have not abilities to figure by themselves ; or for *bad* men, who may wish to hide, or to strengthen, the views of their abilities by the group of numbers. But it hath been the curse of every Government that hath known it : and the public good of *England*, as well as the honour and efficiency of her Crown, have not less than any others to complain of at its hands.

' We will now hasten to the Conclusion for which we have been preparing. The view we have had of the advantage which has been taken of the Crown, and particularly within the present century, was needful to shew, how widely the defects of parliamentary Representation have spread themselves, having laid the foundation for those partial absorptions of political interests, which have held all the parts of the Constitution in a degree of bondage. It was needful, by pointing to the original source of the disorder, and marking its progress, to shew whence the remedy must proceed, and of what nature it must be. So long as Factions, powerful in Parliament, and of course largely controuling the independency of that assembly, can maintain their footing there, the Crown must expect to be held at bay, and to endure those diminutions of its independence, which it has been taught to experience. Let the Representatives be restored to *their* independent purity, and the cure effected there will reach to every other wound, by which any other part of the Constitution has been maimed. It must reach every other in the nature of things, by the inevitable sympathy with which all the parts of the political, as well as the natural body, never cease to be mutually affected by what gives health or injury to each. The Crown will feel the restoration of its own powers in the most demonstrative manner. Remove the weight
that

that keeps down a spring, and it will instantly fly into its pristine action.

We will now attend to the remedy against the grievance complained of, which may perhaps exhibit the projected reform of parliamentary representation, in a more favourable point of view than many have hitherto seen it in :

* We are prepared now to judge of the views and effects of Aristocratic Party, and how far it is the interest both of Prince and People to annihilate its power. If the question be asked, how will the *Representation*, when constitutionally corrected, do this? The answer is plain. That which derives all its advantage from the inequality of power, must be gone, when the Power out of which it grows is rendered equal, or in proportion to the equality that succeeds. If the Great are enabled to become a distinct party in the country from the existence of Boroughs, and from counties being made in point of suffrage but a larger sort of Borough ; either amputate or reduce the former, and give the latter the extent of suffrage which befits the name, with the increase of Members that shall besit their rank, and the cure of the complaint comes naturally forward by removing what fed the disease, and applying what tends to defeat its return. In the great mass of people, through whom the origin of parliamentary power shall then be distributed, where shall any individual of whatever rank make sure of an interest that shall enable a party to rear up its head?

* Annihilate faction, and there is not a branch of character in the country, that will not feel itself raised to a new Being, and new Capacities. THE MAN OF ABILITIES will then come forth as he should do, and take the place in his circuit which is due to abilities, and which every wise system will give them. Nothing will still hinder the man of rank and fortune from possessing respect, and even degrees of influence. But the fool of fortune can never shine at large under this reform, and much less lead a Country. Abilities, conjoined with rank, will most probably give not a jot less power than any such man now enjoys : but that power will be personal to himself ; it will neither make the head of many others, as dependent upon him, nor pass by hereditary descent to those that are less gifted. Has the Country an evident interest in such a course of things, or has it not? Ought any man to look for more than in this medium is before him?

The diseased part of our Constitution is thus pointed out to us ; and the remedy in agitation, if it can be prepared and applied, may do much toward a cure ; but when writers are indulging a train of speculation, they frequently please themselves with an operation of favourite plans, that a knowledge of human nature will not warrant. Thus, our Author, presuming that reforming the representation will ‘annihilate faction,’ goes on to argue, that the advantages of abilities and rank will then prove merely personal ; but as no part of this plan extends to deprive our great men of their great estates, but only to bring a greater number of votes into the market, is it so clear that such

a regulation will extinguish the influence over their numerous dependants, or do more in extended boroughs than reduce the price of votes?

It is no new observation, that in the eagerness of flying from one extreme, we are in danger of rushing to that on a contrary side. Thus our Author, impressed with the hazards we are exposed to from an undue aristocratical influence in our government, complains in bitter terms of 'that infamous statute passed in the 8th Hen. VI. which, without reason, or pretence of reason, threw the right of suffrage in counties from *men* to *prosperity*.' This he considers as 'indeed a law of general disfranchisement; the first that ever was attempted, and a bold and daring one it was;' but the learned Judge Blackstone observes, that 'the true reason of requiring any qualification with regard to property, in voters, is to exclude such persons as are in so mean a situation that they are esteemed to have no will of their own. If these persons had votes, they would be tempted to dispose of them under some undue influence or other. This would give a great, an artful, or a wealthy man, a larger share in elections than is consistent with general liberty *.' Thus, in the opinion of a most able commentator, this *infamous* statute had for its object the prevention of the very evil our Author ascribes to it; but considering the great decrease in the value of money, however pernicious the restriction to freeholders of 40s. a year might have been at the time of passing this law, there is some comfort in reflecting, that age has sufficiently cured it of every aristocratic tendency. A nation which has suffered so severely under despotic barons on one side, and been in so much danger from the savage reforms projected by *Tylers* and *Straws* on the other, will, it may be hoped, maturely guard against either, in whatever regulations the circumstances and temper of the times may call for.

The Reader who interests himself in questions of political importance, will, in this production, be gratified with a variety of observations on the danger of abridging the constitutional powers vested in the Crown, as well as on the great points of parliamentary regulation, that now engage the attention of the Public: on their validity every one will judge according to the complexion of the principles he has adopted.

* Comm. B. I. ch. 2.

ART. XII. *An Essay on the Nature and Cure of the Phthisis Pulmonalis.*
By T. Reid, M. D. 8vo. 3s. 6d. Boards. Cadell. 1782.

THAT species of pulmonary consumption which is preceded by *tubercles*, is solely treated of in the work before us.

After

After a general account of the origin and progress of the disease, the Author proceeds to consider the effect of cold and moisture on the body; which he is inclined to impute, not to the retention of the perspirable matter, as is commonly supposed, but to such a change induced in the exhaling vessels, as causes them to secrete a matter too viscid and coagulable. He next treats on the formation of *tubercles*, which he attributes to obstructions in the exhaling vessels; rejecting, with the late Mr. Hewson, the supposition of their arising from diseased lymphatic glands, none of which he allows to exist in the lungs. He traces the gradual progress of these tubercles; and the change in the expectoration from *mucus* to *pus*; the easiest criterion between which he represents to be, the ready diffusion of *pus* in water, from which, however, it afterwards separates by subsidence; whereas *mucus* is difficultly mixed with water, but after mixture forms with it a permanently ropy fluid.

The hectic fever is the next object of the Author's consideration. This, he contends, is improperly called *putrid*; and he goes farther, to shew, that neither is there any *acrimony* in the matter generated in a consumption, which could excite a fever by its absorption. This subject is more amply discussed in another chapter; in which a principal argument used to disprove the opinion that the pulmonary hectic is occasioned by absorption of purulent matter from the lungs, is, that this fever is entirely of a different kind from that prevailing in abscesses of the liver or psoas muscle. He describes it as constantly marked by morning remissions and sweats, and evening exacerbations; whereas, a fever occasioned by absorption of *pus* would, he asserts, be of the continued kind. We shall leave to our Readers to determine from their own experience how far such an essential difference in these cases really exists. Another argument, on which the author dwells, appears to us of very little validity. He concludes, from analogy, that if matter were absorbed by the lymphatics in the lungs, it would occasion tumours in the lymphatic glands, about the clavicles, which lie in the course to the thoracic duct. As these are seldom found, he argues that no absorption takes place. But surely absorption may happen by a much shorter road. In an eroded state of the lungs, there can be little doubt that matter would pass very readily from the air cells into the extreme branches of the pulmonary vein, and thus be conveyed directly to the heart.

Having thus, as he thinks, overthrown the opinion, that the hectic fever is occasioned by absorption, the Author goes on to the more difficult task of pointing out what is the real cause of it. The affair, according to him, is very simple. The lungs are known to throw off a large quantity of fluid by insensible perspiration. In a diseased and obstructed state, the quantity

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they are capable of expelling must be much diminished. It is, then, this *retention* which occasions all that disturbance in the system which puts on the form of the hectic fever. This it is the more likely to do, as, according to Dr. Priestley, the blood parts with much *phlogiston* in its passage through the lungs. The mass of blood is then augmented with the fluid which ought to have been thrown off by the lungs; and is, moreover, superphlogisticated; circumstances which, in the Author's opinion, will sufficiently account for the production of the hectic. The temporary relief afforded by the night sweats, he supposes to be a confirmation of this notion. Some other arguments he adduces, for which we refer to the work itself those who find probability enough in this new doctrine to desire a fuller view of it.

With respect to the method of cure, which constitutes all the remainder of the volume, the most remarkable part of it is the frequent exhibition of vomits, which he directs to be repeated once or twice a day during the whole course of the disease. The medicine he prefers for this purpose is ipecacuanha. All the other usual articles, medical and dietetical, are enumerated and commented on by the Author; but we meet with nothing under these heads which would be new or instructive to a well-informed Reader.

ART. XIII. *The History of the Progress and Termination of the Roman Republic.* By Adam Ferguson, LL. D. Professor of Moral Philosophy in the University of Edinburgh. 4to. 3 Vols. Illustrated with Maps. 2l. 12s. 6d. Boards. Cadell. 1783.

WE have here a new work constructed with old materials;—with materials, which have been in the possession of the learned for many ages, and which have been often employed by various writers of different countries, and by some eminently distinguished for their learning and genius. But though the account of the ancient Romans must be taken from writings which have been long known, though no facts can be produced but what have already been often related with sufficient accuracy, yet we are far from thinking that the labours of those who have gone before Dr. Ferguson have rendered his work unnecessary. On the contrary, we recollect no history of the very instructive and interesting period, which is his principal object, that enters so deeply into the conduct and character of the several parties and their leaders, or places them in a clearer and more striking light. Other historians of this memorable period give us a confined view of the subject, in comparison of Dr. Ferguson, who leads us to a more elevated situation, and a more extensive prospect. In a word, the philosopher and the states-

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man will read the history now before us with equal pleasure and advantage.

The Doctor's style, in the main current of it, flows easily, and, though not remarkable for its elegance, is perspicuous and manly, and well suited to the subject. Some inconsiderable negligences might undoubtedly be pointed out, but they are such as may be unavoidable in so large a work; and he must be a fastidious critic, indeed, who should think them worth enlarging upon, as matter of censure. The narration is natural and easy; our attention is never diverted from the subject by minute refinements in language, nor are we ever dazzled by the splendour of gaudy and turgid periods.

We shall give our Readers an account of the Author's plan in his own words; and, in a future Article, shall lay before them such extracts as will enable them to form a just idea of the manner in which it is executed.

* The Romans, says he, who made their first step to dominion by becoming heads of the Latian confederacy, continued their progress to the sovereignty of Italy; or, after many struggles with nations possessed of resources similar to their own, united the forces of that country under their own direction, became the conquerors of many kingdoms in Asia and Africa, as well as in Europe; and formed an empire, if not the most extensive, at least the most splendid of any that is known in the history of mankind. In possession of this seeming advantage, however, they were unable to preserve their own institutions; they became, together with the conquests they had made, a prey to military government, and a signal example of the vicissitudes to which prosperous nations are exposed.

* This mighty state, remarkable for the smallness of its origin, as well as for the greatness to which it attained, has, by the splendor of its national exertions, by the extent of its dominion, by the wisdom of its councils, or by its internal revolutions and reverses of fortune, ever been a principal object of history to all the more enlightened nations of the western world. To know it well, is to know mankind; and to have seen our species under the fairest aspect of great ability, integrity, and courage. There is a merit in attempting to promote the study of this subject, even if the effect should not correspond with the design.

* Under this impression the following narrative was undertaken, and chiefly with a view to the great revolution, by which the republican form of government was exchanged for despotism; and by which the Roman people, from being joint sovereigns of a great empire, became, together with their own provinces, the subjects, and often the prey, of a tyranny which was equally cruel to both.

* As in this revolution men of the greatest abilities, possessed of every art, and furnished with the most ample resources, were acting in concert together, or in opposition to each other, the scene is likely to exhibit what may be thought the utmost range or extent of the human powers; and to furnish those who are engaged in transactions any way similar, with models by which they may profit, and from
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which they may form sound principles of conduct, derived from experience, and confirmed by examples of the highest authority.

' The event which makes the principal object of this history, has been sometimes considered as a point of separation between two periods, which have been accordingly treated apart—the period of the republic, and that of the monarchy. During a considerable part of the first period, the Romans were highly distinguished by their genius, magnanimity, and national spirit, and made suitable attainments in what are the ordinary objects of pursuit—wealth and dominion. In the second period, they continued for some time to profit by the attainments which were made in the former, and while they walked in the tract of the commonwealth, or practised the arts and retained the lessons which former ages had taught, still kept their possessions. But after the springs of political life, which were wound up in the republic, had some time ceased to act; when the state was become the concern of a single person, and the vestige of former movements were effaced, the national character declined, and the power of a great empire became unable to preserve what a small republic had acquired. The example whether to be shunned or imitated, is certainly instructive in either period; but most so in the transition that was made from one to the other; and in the forfeiture of those public advantages, of which the Roman people, in some part of their course, availed themselves with so much distinction, and which, in the sequel, they abused with so much disorder at home, and oppression of their subjects abroad.

' With this object before me, I hasten to enter on the scenes in which it begins to appear: and shall not dwell upon the history of the first ages of Rome; nor stop to collect particulars relating to the origin and progress of the commonwealth, longer than is necessary to aid the reader in recollecting the circumstances which formed the conjuncture in which this interesting change began to take place.

' For this purpose, indeed, a general description of the state and its territory, such as they were in the beginning of this transaction, might have been sufficient; but as it is difficult to fix the precise point at which causes begin to operate, or at which effects are complete, I have indulged myself in looking back to the origin of this famous republic, whether real or fabulous, and shall leave the reader to determine, at what time he will suppose the period of authentic history to begin, or at what time he will suppose the causes of this revolution to operate, and to produce their effects.

' As it is impossible to give, in mere description, a satisfactory account of a subject which is in its nature progressive and fluctuating, or to explain political establishments without some reference to the occasions from whence they arose, I have, upon these accounts, endeavoured to give, even to the first part of my labours, the form of narration; and, together with the progress of political institutions in the state, remarked its territorial acquisitions and conquests, in the order in which they were made. In proportion as the principal object of the history presents itself, I shall wish, as far as my talents and the materials before me allow, to fill up the narration, and give to every scene of the transaction its complete detail. When this is done, and the catastrophe is passed, I shall wish again to contract my
narration;

narration; and as I open with a summary account of what preceded my period, close with a similar view of its sequel.

* The Romans are said to have made their settlement in the end of the sixth, or beginning of the seventh Olympiad †, about two hundred years before the accession of Cyrus to the throne of Persia, seven hundred years before the Christian *Æra*, and long before the date of any authentic profane history whatever. The detail of their story is minute and circumstantial; but on this account is the more to be suspected of fiction: and in many parts, besides that of the fable, with which it is confessedly mixed, may, without any blameable scepticism, be rejected as the conjecture of ingenious men, or the embellishments of a mere tradition, which partakes in the uncertainty of all other profane history of the same times, and labours under the obscurity which hangs over the origin of all other nations ‡.

† That the Roman state was originally a small one, and came by degrees to its greatness, cannot be doubted. So much we may safely admit on the faith of tradition; or, in this instance, infer, from the continuation and repeat marks of a progress which the people were still making, after they became an object of observation to other nations ‡, and after they began to keep records of their own: that they had been an assemblage of herdsmen and warriors, ignorant of letters, of money, and of commercial arts, enured to depredation and violence, and subsisting chiefly by the produce of their herds, and the spoils of their enemies, may be safely admitted; because we find them, in the most authentic parts of their history, supplying these defects, and coming forward in the same direction, and consequently proceeding from the same origin, with other rude nations; being, in reality, a horde of ignorant barbarians, though likely to become an accomplished nation.

* Dionys. Hal. lib. 1.

† Liv. lib. vi.

‡ Dionys. Hal. lib. 1.

[To be continued.]

ART. XIV. *A Course of Sermons upon Death, Judgment, Heaven and Hell.* By John Whitaker, B.D. Rector of Ruab Langhorne, Cornwall. Small 8vo. 3s. bound. Dilly. 1783.

WE have heretofore paid our respects to this gentleman, in the character of the historian. We have borne our free and unbiassed testimony to his merit as an elegant and spirited writer; a shrewd and acute disputant; and if not an accurate, yet a very entertaining antiquary. His language, indeed, is sometimes affected, and in general unequal; but it abounds with beauties of the more striking kind; and here and there it possesses a matchless dignity—an irresistible energy. He is sometimes too sanguine—too positive. His vehemence and ardour are often unsuitable to the slow, the steady, the serious step of history. He is dextrous in combat; knows the power of his weapon, and is skilful in using it to advantage. But when he defeats his adversary, he appears to enjoy his triumph too much. He exults over the mangled carcase, and would re-animate the dead

dead only to have the delicious pleasure of killing them again.— But in his excellencies we almost lose sight of his defects; and are tempted to forgive the vanity of exultation, in the merit which fairly won the palms of conquest.

We repeat this testimony of our former applause, as an evidence of our good disposition towards the Author. We should rejoice to pay the same tribute of respect to the *Divine* as to the *Historian*; and most gladly would entwine in one wreath the honours of both. But what friendship sometimes wishes, impartiality resolutely forbids!

These sermons are dedicated to the Bishop of Exeter: and the dedication, amidst much tautology of declamation, couched in language sometimes tumid, sometimes mystical, and sometimes fantastical, contains, together with some very severe reflections on the nonconformists of the last century, a variety of sensible and elegant remarks on the general mode of preaching, that hath prevailed among the English clergy from the Reformation to the present day, and the best means of making sermons answer the great ends of popular instruction.

* For nearly a century (says Mr. Whitaker) after the Reformation, the church-discourses of our country seem to have been the driest and the dullest addresses that were ever made to a popular assembly. A poor play upon words, a mere splitting of hairs, an involution of divisions within divisions, quotations from the Vulgate translation, quotations from the Greek original, quotations from the Scholiast upon the latter, all minced and carved in the most fantastical fashions, make up the body, and the soul too, of the celebrated compositions among them *. They are particularly stiffened over with the ice of scholastic learning. *A polar frost reigns throughout.* And one cannot but pity the people who were to derive so much of their inspiring warmth in religion from such a freezing power. Only the feelings of the people, I suppose, were in a just proportion to the spirits of their preachers. And the state of religion at the time, perhaps, required more of the light of instruction than of the fire of exhortation.

† In this dead style of our sermons, a new mode was adopted by the Dissenters. Enthusiasm now did in religion, what genius had done in poetry before. It stimulated the sober spirits of the nation into the liveliest exertions. It even did this with an additional load upon them from the gloomy heresy of Calvinism. And a warm impassioned kind of oratory prevailed universally in the conventicle. It there wrought wonderful effects. It thundered and it lightened in its own element of turbulence. It carried the common people along with it. It hurried them into schism, sedition, and rebellion. It sent them in arms against their sovereign “with a controuling horror on their spirits †.” And it terminated its career at last in the subversion of our church and monarchy.

* This dreadful evidence of the power of the pulpit, when directed to engage the passions, and to agitate the soul, should have carried conviction with it to the minds of the nation. It should have induced

* *Bishop Andrews's, &c. &c.*
Rev. April, 1783.

† Clarendon.

the clergy, especially, to pursue the conduct of the Dissenting teachers on a better plan, to catch a portion of their fire, and to present it at the real altars of religion. But so little is the human understanding influenced by reason, that the very success of those teachers prevented any imitation of them. They had abused the natural energy of the pulpit. They turned it into an instrument of distraction to the nation. They had swept reason and religion before it. And therefore, the preaching of the clergy went on pretty nearly in its ancient manner."

The ingenious Author considers 'the Reformation as the grand æra of emancipation to the oratory of the church.' He mentions Tillotson's Sermons as compositions which some have regarded as models; but he seems only to consider them as the fore-runners of a reformation of pulpit eloquence. 'They have (says our Author) been exceeded in all their characteristic excellencies by a variety of discourses since.' Yet still it is his opinion, that '*we are however far, very far from perfection.*' We have, it seems, 'a large portion of the national phlegm still presiding over the pulpit; and our discourses from thence are almost as little calculated at present to win the heart, to captivate the passions, and to compel men into religion, as ever they were, even in the dullest and driest periods of our church eloquence.' The Author attempts to account for this defect. We are, in his opinion, more concerned to inform the judgment, by the slow steps of argument, than to rouse the affections by the impassioned energy of rhetoric. We are more reasoners than orators; and court the understanding more than the heart. Our didactic sermons are frigid and unanimating. What they gain in conviction, they lose in persuasion; their heat is not proportioned to their light. Our *sentimental* discourses are flimsy and futile. They *play round the head, but come not to the heart.* 'Or if (says Mr. W.) they sometimes come to it, they reach it not in those strong strokes, in those deep and awful gasches, which constitute the very essence of effective oratory, and which the elevated spirit of the gospel is so directly calculated to give.' The fault, it should seem, of these discourses lies in their refinement—a studied 'rational refinement which condescends not to the livelier part of man, his passions—the most active, the most manageable half of the human frame.' The warm, strong, sublime oratory with which the political speakers of former and present times have carried such sway in the world, though generally excluded from the pulpit, yet is most admirably calculated to effect its greater purposes, especially when accompanied with the tremendous sanctions of the Gospel. These will give it additional force; and make its energy irresistible.

'The eloquence (says Mr. W.) which is adapted to the mixed numbers of a congregation is of a mixed kind itself. It consists, I apprehend, not in elegance of language, not in refinement of thought, and not in both together; but in observations level to the common intellects of mankind; in addresses ly to the feelings.

feelings, and in a bold, pointed, and popular language to convey them.

The present discourses are now offered to the Public as models of this bold and forcible species of eloquence; and the Author informs his Diocesan, in the very outset of his Dedication, that 'he publishes them with the view of recommending a change in the structure of compositions for the pulpit.' The attempt is somewhat daring. To depreciate the compositions of others; to point out their defects; to shew the causes of them, required no great fortitude, and perhaps no great art. But after delineating the principles of more perfect and effective compositions, to attempt to illustrate them by examples formed upon these principles, and to exhibit them to the severer eye of criticism (for criticism is allowed to be severe on all *reformers*) as models for general imitation, this—*this* called for courage beyond the stretch of common resolution, and for skill beyond the reach of common ingenuity.

Let such teach others who themselves excel
And censure freely who have written well.

Mr. Whitaker thinks himself entitled to the privilege of the censor, in reward of his merit as a writer: and feels so strongly his own excellence, that he seems to take it for granted, that it will of course make the same impression on others. What bubbles we are to ourselves! Vanity expands the slight filament, and imagination colours it!—But why should we think of a bubble, when Mr. Whitaker would have us think of a God! Yes!—the God of the pulpit—the Jove of Oratory—who 'grasps the bolt—who darts the lightning of the Gospel:—or at least its Cæsar or its Marlborough, who works 'its battering rams' against the citadel of the heart; or brings up 'the heavy artillery from the arsenal of heaven' to make the breaches 'deep and awful;' and calling forth 'the terrible graces of Christian oratory, pushes in at the open avenues of the heart:—and to carry on the metaphor, takes it sword in hand, and carries it by storm!

Torva Mimalloneis implerunt cornua bombis:

Et raptum VITULO caput, &c.

PERSIUS.

And this brings us to the sermons.—They are in number eleven; and have the same common text, viz. "It is appointed unto men once to die," &c.

The first sermon asserts, that the human body was originally designed by Divine providence to be totally exempt from infirmities, decay, and mortality: but yet, 'that death would *naturally* have happened to our perishing frames, even in the scenes of Paradise, had it not been for the life-giving fruit there.' On the resurrection of the body, our Preacher advances some of the most *curious and singular* hypotheses that, we believe, were ever *proposed* (in earnest) by any man, who had the least ambition to se-
cure

cure even the slightest reputation for soundness of intellects. After remarking, that there are certain *fixed* parts of the body which remain *unchangeable* (though, it seems, their *fixed* and *unchangeable* parts actually admit of *growth*, and *increase in size*!) the Preacher gravely asserts, that 'they will continue to give the body'—what can the Reader suppose they will give? perhaps—an essential or a metaphysical identity.—They will give more. They will, in short, 'continue to give the body the *SAME AIR*, the *SAME TURN* of countenance, that it had before.' This very singular position our Preacher attempts to confirm and illustrate by the following remark: 'Our Saviour was *just the same* in his *looks*, in his *tone of voice*, and in his *peculiarities of action*, after his resurrection, as he was before it: and, *consequently*, we shall all of us be *equally the same*.'

And doth Mr. W. really suppose that the *glorified* body of Christ is of the same form, and texture, and quality, with *that* in which he appeared to his disciples after his resurrection? For *their* satisfaction it was necessary that it should not only *be* the same, but preserve also the *same appearance*, or, as the Preacher says, have 'the same looks, the same tone of voice, and the same peculiarities of action as it had before.' Had it been the "*glorious body*" into the image of which we shall at last be *changed*, when what is natural will become spiritual, and what is corruptible incorruptible, it could have carried no evidence to those who could only judge of objects by the common organs of sense; and consequently their testimony to the resurrection of their master would have been, at least, equivocal and unsatisfactory, if Christ had not appeared with the visible and palpable body that they had so long known, with all its characteristic features and 'peculiarities of action.'—But it is wasting time to *reason* on this subject. We do not enter the lists with Mr. Whitaker as *disputants*.—It is enough for our purpose to permit him to speak for himself.

Mr. Whitaker's language, though in some places very strong, and in others very beautiful, yet is frequently strained by metaphors to the utmost pitch of affectation. They double, they redouble upon us; and we are scarcely recovered from the impulse of one, before we are assailed by the shock of another:

'The weather-beaten sailor is now approaching to port. The soldier, exhausted with the fatigues of the campaign, is now retiring into quarters. And the religious soul, which has long been kept at a distance from her God, by the veil of human flesh, and by the cloud of human infirmities, is now hastening towards him. The veil of the flesh is gradually tearing asunder to let her in to the Holy of Holies beyond it. And the cloud of infirmities is as gradually brightening up before her into the light and lustre of heaven.'

First, the soul is a sailor—then a soldier; and at last—we know not *what* or *whom* specifically. We only know in general, that

that it is of the *feminine* gender. What a wonderful metamorphosis! One might be tempted to imagine, that 'it is of the fairy race of Fancy (to use the Preacher's own words)—the equivocal generation of the Moon.' No wonder he talks of 'playing magic flights.' We have here the conjurer, and the conjurer's wand!

Though the Preacher is generally very positive, and delivers himself with decisive authority, as much as to say, "*I am SIR ORACLE!*"—Yet sometimes he is modest enough to descend to humble conjecture. Witness his comment on the following text, "The Sun shall be darkened, and the Moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear THE SIGN OF THE SON OF MAN." 'This (says our profound Expofitor) will, in all probability, be a great CROSS OF LIGHT, appearing in the sky, and telling the approach of the mighty Saviour of the world to judge it.' Why a *Cross*? The reason is obvious. 'Ever since the death of Christ upon the Cross, THIS hath been the grand appointed badge of his religion, and so will form the properest SIGNAL of his coming. This awful ENSIGN of the Redeeming God will appear, *probably*, as borne up by some of the angels, and going before the rest of the train. And it will *probably* throw a strong light over all the now darkened compass of heaven and earth, and even serve as a kind of occasional Sun to enlighten the whole solemnity.'

There is a figure in rhetoric called the *Oxymoron*. We never saw it used to better purpose than in the following very graphical description of the process of judgment:

'Let us suppose that we see him at this instant rising up to pronounce the sentence, with the appearance of the manhood and the majesty of the Godhead united together. Pleasure, indignation, and pity will then probably mingle in his face. He will appear rejoicing with satisfaction over the thousands and ten thousands of the religious, who will be standing at his right hand, and to whom he is going to declare the approbation of God, and to whom he is going to deliver the happiness of heaven. He will appear *calmly angry* at the thousands and ten thousands of the wicked, who will be ranged on his left, on whom he is now to pronounce the curse of God, and to whom he is to assign the miseries of hell. And he will yet look, we may suppose, with an eye of pity and tenderness on them. With these different passions *softly blended* on his face, he now begins to rise from the seat of judgment.'

Now for 'the terrible graces,' as the Preacher calls them.—"*On horror's head, horrors accumulate!*" *Calm anger*—the *soft blendings* of the face, are all exchanged for unmingled vengeance and fury without end! 'When the fearful solemnity of the last judgment is over with the wicked, and they are condemned, with their tempters, the devils, to their everlasting resi-

dence in hell, the angels will then put the dreadful sentence in execution. The wretched numbers of the damned will be driven like a flock of sheep before them, having the terms of their condemnation still sounding in their ears, having the presence of their condemner still appearing before their eyes, and shuddering with consternation in every limb. They see his upbraiding looks; and they find themselves driven hastily to their place of condemnation by the outstretched arm of their Judge. How powerfully must the appearance of the Judge work upon their sunken souls!

This is very dreadful!—and, much more so is the place to which this flock of damnation will be driven. ‘It lies (says Mr. W.) somewhere on the outside of the creation, and below the deepest foundations of the earth; as much indeed below the earth, in all probability, as the heaven of heavens is above it.’ Cautious and modest again!—’Tis *somewhere*.—It is the *Terra incognita* of the pulpit. Hither the Preacher points his telescope; and like another Sydhel—But we forbear: though *we*, also, “could a tale unfold.”

Let Mr. Whitaker tell his own story:

‘When the condemned prisoners are carried to their dungeon of darkness, the leading angel will now close the gates upon them. As these turn upon their hinges to shut them in, what a sullen sound of horror must run through their whole souls! The gates turn! The gates shut! And then the archangel applies his massy key to the lock. It goes through all its wards. It drives fast all its bolts. And the depths of hell must re-echo to the dismal sound of their shooting. He then fixes the seal of God upon the gates. That seal not all the powers of hell can break. That seal not all the angels of heaven can dissolve. It carries the voice of the Almighty Judge in its power. And it stamps an eternity of continuance upon their misery. This done, we may suppose, he throws away the key as never more to be used, as never to unlock the gates of hell again. Never, never shall the sound of its turning be heard again there. Never, never shall it again be applied to the lock. These bolts have been now shut for ever. And they shall be left to rest in their holds THROUGH THE WHOLE ETERNITY OF GOD.’

The Preacher, in the conclusion, brings up all his ‘terrible graces’ in battle array, to give those ‘strong strokes’ which make ‘the gashes deep and awful.’—

‘The breath of the Lord will blow perpetually in a stream of sulphur, and keep it up in all its original fierceness of flaming. And they will have no rest, no respite from its tormenting fury throughout the circling ages of eternity. When a thousand years are gone over their heads, they shall seem to themselves to be just entering on their sufferings. And when ten thousand times ten thousand are equally gone, they shall know themselves to be as distant as ever from the conclusion of their sorrows. Time cannot take off from the edge of them. And they must for ever feel that they are now in the very extremity and bitterness of woe. The deep desolations of their souls, therefore, must break from them in loud lamentations, and
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in dreadful groans. All hell resounds with the melancholy cries. And that place of horrors itself is even made by them more horrible.'

Mr. Whitaker flatters himself too much, if he supposes that no one besides himself hath stolen the *bolt* of Jove, or directed it "with a red right hand," equally flaming and powerful as his own. John Bunyan was beforehand with him, in his "Sighs from Hell; or the Groans of a damned Soul:" and so was another Boanerges of the same age, in a *Course of Sermons*, entitled, "Rebukes for Sin by God's burning Anger; by the Burning of London; by the Burning of the World; by the Burning of the Wicked in Hell-Fire." But we will go farther back; we will go back to what may be called the *Icy era* of divinity;—Mr. Whitaker's 'polar frost' of the pulpit. Hot and fiery as he is, we defy him to outblaze * Master Henry Greenwood's "Tormenting Tophet; or a terrible Description of Hell, able "to break the hardest Heart, and cause it quake and tremble." Compared with the giants of this enchanted castle, Mr. Whitaker's 'terrible graces' are but pigmies.—Let the Reader judge from one extract: "In this their cursed estate, they shall re-
"curse—curse God again because he made them, and making
"them adjudged them to death, and dying they can never find
"death. They shall curse his punishments, because he pun-
"ishes them so vehemently. They shall curse his benignities,
"because they are soured with contrary severities. They shall
"curse Christ's blood shed upon the crosses, because it hath been
"available to save thousands, and nothing available to save
"them. They shall curse the angels in heaven, and the saints
"in bliss, because they shall see them in joy, and themselves in
"torment. Cursings shall be their hymns, and howlings their
"tunes. Blasphemy shall be their ditties, and tears the notes
"of them. Lamentations shall be their songs, and screeching
"their strains. Their meat shall be griping hunger and famine
"intolerable, and their drink shall be lakes of fire and brim-
"stone. Father shall cry against child, and child against fa-
"ther that ever he begat him—WOE!—WOE!—WOE! *Woe*,
"in regard of the bitterness; *woe*, in regard of the multitude;
"and *woe*, in regard of the everlastingness of the torments of
"Tophet." If this be the 'polar frost'; this, the 'icy stiffen-
"ing' of divinity, good heavens! what must its torrid zone be!

We do, indeed, most seriously think, that Mr. Whitaker hath wholly mistaken his talents in the present attempt; and that the model which he offers to imitation is in almost every view corrupt and defective. He aims at what he calls '*effective oratory*;' but the effect produced by discourses of this kind is, in general,

neither salutary nor lasting. They are disgustful to men of sense; and to persons of less cultivated minds, if they carry terror, they carry no genuine conviction. They are neither level to their capacities, nor calculated to interest their feelings. They do not come home to men's business or bosoms. The heart bears no witness to their truth; the understanding, while scared by their horror, revolts with secret incredulity; and conscience, stunned and stupified, feels no impression that is either sincere or permanent.—There is something so infinitely shocking, “beyond all the reaches of our souls” in torments, such as Mr. Whitaker labours to describe, with all the horrid train of metaphors that an affrighted imagination could bring up from the ‘hall’—‘the dungeon’—‘the storehouse’—‘the vault’ of ‘damned spirits,’ that we can scarcely conceive it possible that even the belief of them can in general be attended with any beneficial consequences to the *true* interest of real Christianity. As there is no kind of proportion between temporary sins and eternal punishments, the bulk of professing Christians flatter themselves with the hope of escaping them, by *some means or other*. The immensity of the object creates a *suspicion* that, at least, borders on infidelity; and the ideas excited by it are so loose and fluctuating, that there are very few who can so *realize* it, as to make a direct and home application of it to themselves. We see but little influence that the doctrine of eternal torments hath on the reformation of those who nevertheless pretend to believe it.—Were men firmly persuaded that they shall receive the fruit of their doings by him who is no respecter of persons—that the future trial will be in exact proportion to the grossness of their natures, and the prevalence of their vicious habits—and that “what a man soweth, he shall also reap,” by the established course of things, which no miracle will controul—Were the notions of the efficacy of faith, repentance, and the sacraments, at the last hour, rooted out of their minds, and the indispensable necessity of a life of holiness and virtue, formed on evangelical principles, and confirmed by the habits of duty to God and man;—was *this* indispensable condition of being saved uniformly insisted on, and established in the minds of men, we should see such a reformation of manners as it would be impossible for all the horrors of eternal damnation to effect. Wicked men may undoubtedly make a very ill use of this more lenient doctrine:—and may they not of any other, however universally assented to? What is secure from abuse? Not even the grace of God.

We are well aware, that several suppositions have been made by speculative and thoughtful men, in order to remove or lessen the weight of those difficulties with which they could not but feel the doctrine of endless misery to be loaded; though taking it too hastily for granted to be a scripture doctrine, and closely

connected with the interests of practical religion, they have not had the courage to give it up. Thus the necessity of so tremendous a *sanction* to guard and to enforce the Divine law hath been much insisted on: and this argument hath been the most specious of all that hath been alleged to support it. But supposing the sanction to be something more than a threatening to deter the guilty; supposing that it will be actually and fully executed according to the letter, may it not be questioned, whether any evils occasioned by the transgression of those laws can be equal to those which are thus supposed necessary to enforce them? or whether the punishment can be conceived, on this ground of reasoning, to take place with respect to those who never were warned of their danger? If not, the next question is, whether the Gospel, wherein *alone* this dreadful sanction is revealed, can justly, all things considered, be esteemed a blessing to mankind?—especially when it is considered that *many are called, but few are chosen*.

ART. XV. *Chemical Essays*: By R. Watson, D.D. F.R.S. and Regius Professor of Divinity in the University of Cambridge. Vol. III. 8vo. 4s. sewed, Doddsley. 1782.

WE are sorry to learn, from an advertisement prefixed to this third volume of the learned and ingenious Author's *Essays*, that, for certain reasons, respecting his want of leisure, and health, this is the last publication of this kind which we are to expect from him. The subjects here discussed are treated in the same familiar and perspicuous manner, as those in the two preceding volumes of this collection. We shall consider them in the order in which he has arranged them.

'*Essay 1. Of Bitumens and Charcoal.*'—The Author endeavours to account for the origin of the different *bitumens*, by supposing them to be the products of a subterraneous fire, situated in or near a stratum of pitcoal, turf, or fossil wood; and that the four principal bituminous substances, *Naptha*, *Petroleum*, *Barbadoes tar*, and *Asphaltum*, differ chiefly from each other, in consequence of the different proportions of acid which enter into their composition. Some remarks follow on the nature of *jet*, *amber*, and *ambergris*. The essay is terminated with some observations on charcoal; where, in a note, the Author hazards a conjecture, which has, we believe, lately been fully verified by actual experiments;—'that the phlogiston of metals is an elastic inflammable air.'—But we shall have occasion to speak more particularly of this curious discovery of Dr. Priestley's, in our next number.

'*Essay 2. On the Quantity of Water evaporated from the Surface of the Earth in hot Weather.*' From the results furnished by
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some experiments related in this Essay, the Author, calculates that the quantity of water evaporated from the surface of an acre of ground, in the space of twelve of the hottest hours of the day, is not less than 1600 gallons. A large drinking glass was inverted on a grass plat, where it covered an area of 20 square inches, on which no rain had fallen for above a month; so that the grass was become brown. In less than two minutes, the inside of the glass was clouded with a vapour; and in half an hour, drops of water began to trickle down its inside, in various places. Suffering it however to stand there only a quarter of an hour, its inside was wiped dry with a piece of muslin. [Bibulous filtering paper, closely folded, would probably perform this office more effectually and quickly, and with less loss from evaporation.] The increase of weight acquired by the muslin was found, on a medium of several experiments, to be six grains, collected from 20 square inches of earth, in a quarter of an hour. The quantity of water raised from the surface of an acre, under similar circumstances, is easily calculated.

Two other trials were made, when the ground had been wetted the day before by a thunder-shower; and the heat of the earth, as estimated by a thermometer laid on the grass, was 96 degrees. One experiment gave 1973 gallons from an acre in twelve hours; and the other, 1905. At another time, when there had been no rain for a week, and the heat of the earth was 110° , the evaporation, according to the preceding data, amounted to 2800 gallons.

The quantity of water thus condensed on the inside of the glass was found to be accurately proportionable to the time during which it stood on the grass. Thus, in one experiment, 6 grains were collected in 10 minutes; and in another, 15 grains were collected in 25 minutes. On placing the inverted glass on a foot path, which was dry, and had no grass growing upon it; the vapour rose here too, as well as from the grass, though not so abundantly.

A silver cup being placed in the same situation did not appear to condense the least particle of vapour; but continued perfectly dry, though suffered to stand on the grass for half an hour or more. Nay, a half-crown having been fixed to the inner surface of the glass above mentioned, by means of bees' wax, but so as not to be in contact with it, not only did not condense any of the vapour, but prevented it from settling on the glass contiguous to it; which was quite dry, as well as an annulus, or little ring of the glass surrounding the half-crown, to the distance of a quarter of an inch: so that it seemed as if the metal had actually repelled the vapour, and prevented its condensation to that distance; though at the same time every other part of the glass was wetted with the condensed vapour. Several analogous

logous experiments of Muschenbroecks', relative to *descending* vapour, or dew, seemingly attracted or repelled by various bodies, may be seen in his last and posthumous work [*Introduct. ad Philos. Natural.* 4to. tom. 2. pag. 988.]; where, however, he leaves the matter wholly unaccounted for; as, we believe, it still remains, even on the principles of electricity, or the conducting or non-conducting properties of bodies.

In the 3d Essay, the Author discusses, in a familiar manner, several of the phenomena relating to the ascent, suspension, and descent of vapours; together with the solvent power of the air, with respect to water; and in the 4th, he treats of the cold produced during the evaporation of water, and the solution of different salts in that fluid.

Essay 5. '*Of the Degrees of Heat in which Water begins to part with its Air, and in which it boils.*'—In the latter part of this Essay, the Author gives an account of an experiment made by him many years ago, which we shall abridge; as it very well illustrates the nature of ebullition: particularly that of water, in degrees of temperature much below its common boiling point, in consequence of the diminution of the atmospherical or other pressure on its surface.

A large glass vessel, resembling a thermometer, the bulb of which held above a gallon, and which terminated in a small tube or stem above two feet long, was filled up to the very top of the tube with boiling water; it was then accurately closed with a cork, so as to leave no void space between it and the surface of the water. In a short time, the water, in consequence of its having become cooler, sunk in the tube; but, notwithstanding this loss of heat, it began to boil very violently; and though it gradually became cooler every instant, as it descended, yet the boiling continued above two hours. When a hot iron was held near the empty part of the tube, the boiling ceased; but, on its removal, was renewed; and it became more than ordinarily violent, when a cold wet cloth was applied to this part of the tube. When the boiling ceased, the temperature of the water was examined, and found to be only 130 degrees.

These phenomena are easily explained; and depend on the removal or diminution of pressure on the surface of the water. When the weight of the atmosphere is such as to raise the barometer to 30 inches, a heat of 212° must be applied before water will boil. In any place where the weight of the air is so far diminished, as to make the barometer sink to 26 inches, water will boil, according to M. de Luc, with a heat very little above 205°. On the Alps, or when the air has been highly rarified under the receiver of an air pump, much smaller degrees of heat will produce ebullition. In the preceding experiment, a vacuum,

or rather a *medium* nearly approaching to one, was necessarily formed in the space deserted by the water in its descent, as it cooled; and consequently the water was subjected to no other pressure than what might be occasioned by a part of its own vapour uncondensed, or by the small portion of air that might be expelled from it, or that might proceed from the cork.

The ebullition ceased on the application of the hot iron; as by its heat the elasticity of any included air or vapour was increased; and consequently their pressure on the surface of the water. On the contrary, the cold cloth rendered the ebullition more violent; as cold diminishes the elasticity of air, and condenses vapour, and must, consequently, in this case, diminish their pressure on the water.

In the 6th Essay, the Author treats of ice; of the heat of spring water; and of a probable cause of the impregnation of sulphureous waters. With respect to this last subject, the Author, speaking of the controversy among the chemists relating to it, gives an account of an observation made by him on the Harrogate waters in 1780. On scraping off a whitish crust that adhered to the basin, where it is contiguous to the surface of the water, he found that it burned with the flame and the smell of sulphur. On this occasion he adds—'I do not think that this experiment absolutely warrants us to conclude, that *actual sulphur* is contained in this and other waters generally denominated sulphureous; we justly infer from it, that *something* is sublimed from the water, which either of itself is sulphur, or which, in conjunction with the air or some other principle, constitutes sulphur.'

It appears, from this reasoning, that the learned Author does not know that Professor Bergman has not only fully proved, that the waters called sulphureous contain a pre-existent sulphur, actually dissolved in them; but has likewise shewn the method of imitating them, by impregnating water with the new species of *air*, discovered by him, and called *Hepatic air*. He has shewn likewise, how the sulphur contained both in the natural and artificial waters may be brought to view, or precipitated from them, either on the addition of nitrous acid, or dephlogisticated marine acid, or simply by exposing them to the action of common air.—We gave a pretty full account of these discoveries, in our *Review* for January 1780, p. 73--76.

It appears to us very probable, that the Author himself has produced this very air, in certain processes, which he here briefly describes. In these, a species of air is said to have been procured, which gave the water impregnated with it the taste, smell, &c. of the sulphureous waters. This air, the Author informs us, was produced from the common Derbyshire lead ore, and the substance called *Black Jack*, treated with the acid of vitriol,

in a proper degree of heat. Mr. Bergman originally procured it not only from *hepar sulphuris*, but likewise from what may be called an artificial iron ore; we mean iron filings melted with sulphur; and he has since (as may be seen in our *Review* for February last, p. 173.) obtained it in considerable quantities from the *Pseudogalena*, an ore of zinc, which we believe is called *Black Jack*, by the miners in this country.

Essay 7. '*Of Derbyshire Lead Ore.*' We gave an account of the principal contents of this essay in our *Review* for January 1780, p. 48. It was originally printed in the 68th volume of the *Phil. Transf.* for the year 1778.

In the 8th Essay, the Author describes the methods of smelting lead ore, as practised in Derbyshire; and suggests some improvements. In particular, he proposes the substituting of a very long horizontal chimney (extending 2 or 300 yards) in the place of the perpendicular chimney now used; with the view of condensing and collecting the great quantity of *sublimed lead*, which now flies off in the form of vapour. A method is likewise proposed of applying several glass or leaden receivers to the end of a chimney of this kind, in order to collect the vitriolic acid, produced by the decomposition of the sulphur, with which the ore abounds.

Essay 9. '*Of silver extracted from Lead.*'

Essay 10. '*Of Red and White Lead.*' We shall pass over what may be called the technical part of these two essays, which terminate this volume; and shall only take notice of a salutary piece of advice given by the Author to those ladies who make use of *ceruse*, or white lead, or of *Spanish White**, as cosmetics; either ignorant or regardless of the certain ruin of their complexions, consequent on such practices; to say nothing of the much more serious evils with which they are attended. The latter of these cosmetics is here said to be in such repute in London, that the chemists can scarce prepare it fast enough to supply the demand for it. Should they neglect every other consideration, the author warns them to forbear, at least, the use of such washes at Harrowgate, Moffat, and other places of the same kind;—'lest they should be in the state of the unlucky fair one, whose face, neck, and arms were suddenly despoiled of all their beauties, and changed quite black by a sulphureous water.' Indeed all phlogistic vapours, and even the sun itself, tend to give both the magistery of bismuth, and ceruse, a yellow colour.'

* This the *magistery of bismuth*, which is made by dissolving that semi-metal in *aqua fortis*, and then precipitating it from the acid, by water.

This observation, he adds, may explain a line in *Martial*, where a *cerused* lady is said to fear the Sun.

“ — Cretata timet Fabulla nimbum
Cerufata timet Sabella solem.”

FOREIGN LITERATURE.

F R A N C E.

A R T. XVI.

I. *HISTOIRE de la Vie privée des François*, &c. i. e. A History of the Private Life of the French, from the Origin of that People to the present Time. By M. Le GRAND d'Aussy. 3 Vols. 8vo. Paris. 1782.—The history of mankind in domestic life, must be an interesting object to the philosophical observer of human nature; and the view of ancient manners, compared with those that prevail in the present and more cultivated period of human society, is both useful and entertaining. Such is the subject of the work before us. Instead of wars, negotiations, and public revolutions, the pompous displays of human ambition, iniquity, and folly, our Author shews us the citizen in his town, the peasant in his cottage, the nobleman in his castle—in a word, the Frenchman in the midst of his family and children, his pleasures and occupations. In these three first volumes, indeed, we only see him at table; and as eating and drinking are no trifles, we imagine these volumes will excite the appetite of curiosity. The *first* contains an account of the vegetables, from which nourishment was derived by the ancient French, or Franks; the *second* treats of their animal food; and the *third* informs us of their beverage: so that we have here greens, flesh, and drink, and only want the desert, and the table-talk, and how the guests passed their time before and after dinner. This we shall, no doubt, learn in the three succeeding volumes. There are several curious disquisitions, in those already published, on the articles of fishing, hunting, gardening, and other objects relative to rural œconomy.

S W I T Z E R L A N D.

II. *Histoire des Decouvertes faites par divers Savans Voyageurs dans plusieurs Contrées de la Russie, et de la Perse*, &c. A History of Discoveries, relative to Civil and Natural History, Rural Œconomy, Commerce, &c. made by various learned Travelers in several parts of Russia and Persia. 4 Vols. adorned with cuts. Bern. 1782.—These discoveries were made by Mess. Gmelin, Pallas, Guldensstedt, and their associates, whom the academy of Petersburg had appointed, and furnished with instructions for that purpose. They relate to the following objects,—

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The nature of soil and waters—The means of improving deserts—The present state of agriculture—The ordinary diseases of men and animals, and the methods of healing or preventing them—The care of flocks, particularly of sheep, and the culture of bees and silk worms—Fishing and hunting—Minerals and mineral waters—Arts, trades, and other objects of industry.—It was particularly given in charge to these learned travellers, to make curious and useful plants an object of their researches; to rectify the situation of places; to make geographical and meteorological observations; and to note down, with accuracy, whatever they found remarkable in manners, customs, languages, traditions, and antiquities.

The laudable purpose of the academy has been accomplished by the labours of these learned men, in a manner that deserves the highest applause. The result of their researches has been the matter of a voluminous German publication, the quintessence of which is contained in the instructive and entertaining French work, or extract, now before us. The *Introduction* shews, in an affecting manner, what the learned travellers had to encounter and suffer, in their passage through vast tracts of land, either barren and desert, or inhabited by fierce and barbarous nations; and, indeed, the fate of three of them was dismal. *Gmelin* finished his days in a prison; *Lowitz* was put to death by the rebel cossacks of *Taïk*; and the learned and ingenious *Falk* fell a victim to melancholy, which various disasters had unhappily augmented. This may form an addition to the curious book, *De Calamitatibus Literatorum*.—We shall extract a few particulars from this work, as specimens of its curious and instructive contents.

M. *Gmelin* met with a Russian at Torschok, who extracted from horse-radish an oil, much celebrated for its healing efficacy in rheumatisms, scorbutic complaints, boils, and inveterate ulcers. It is used internally, in doses of half a dram, and the part affected is also rubbed with it.—His account of the rhubarb (*rheum palmatum*), that is cultivated in the country about Moscow, is worthy of attention; he esteems it equal to that of China. His description of the eagles, who build their enormous nests, or rather houses, on the summits of trees, in the neighbourhood of Woronesch, will be read with that kind of pleasure which one feels at being out of their reach. They devour foals, calves, sheep;—and who knows if the shepherd always escapes their depredations? The *Jakuts* are said to pay divine honours to these animals; and M. Gmelin tells a story of one of them, which exhibits a curious line in their moral character, if the fact be true. He saw one day an eagle attacked by a bird of prey, of an inferior size and species (Elliot, suppose by *Crillon*), and what was the issue of the contest? Why—
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the lordly bird seized the assailant, stripped him of his wings and feathers, and then left him to cripple off as well as he could, without doing him any farther mischief.—This is a word to the Cartesians;—for there was certainly *soul* in the business—and even elevation of mind.

We knew that the famous *Roskolniki* schismatics, consider the divine image in man as residing in the *beard*, and are disposed to burn their orthodox neighbours, for writing the Saviour's name *Jesus*, and not *Isus*; but we did not know that they hold tea and coffee in abomination, and regard the use of tobacco as the sum and substance of those carnal pleasures that are prohibited in the gospel.

Our Author's account of the Don Cossacks, whose constitution is entirely military, and which form a body of 50,000 men, is circumstantial. These troops make a figure in the Russian armies. Their weapons are lances, arrows, fire-arms, and excellent sabres. The agility of their horses, and the dexterity of the riders in managing them, are well known.

The French translator, who has added to his abridgment of the original work, a variety of judicious and instructive notes, takes notice of the colonies of strangers that come successively to settle in the territories of the Empress of Russia. The number of these colonists, in the year 1770, amounted to 600,000, and, according to him, the favourable accounts which they give of their situation, of the manner in which they are treated, and of the punctuality with which the promises that have been made to them are fulfilled, draw more emigrants thither from day to day.

The description of Zarizyn, or Zaritza, one of the most considerable towns on the Lower Volga, after Astracan, and also of this latter city, are interesting. The situation of the former is in the 48th deg. and 20 min. of north latitude; and this climate exhibits the two extremes of heat and cold: for in January, Reaumur's thermometer descends 23 degrees below the freezing point, and in July rises 27 degrees above it, which announces a more intense heat than that of Pondicherry. But what is much more singular is, the optical illusion that takes place during this heat; for the air is then so thick, that objects, usually seen at a certain distance, become invisible, while, at the same time, the spectator thinks the view before him to be extensive, and even vast. This error is the effect of certain undulating vapours visible to the eye, which rise successively, and give the smallest hillocks the aspect of large mountains, and the grass of the meadows the appearance of distant forests. Optical illusions of a like kind have been observed by travellers in the deserts of Arabia, and in the icy mountains of Switzerland.

We have not seen any where so full and interesting an account of Astracan as M. GMELIN's, in the work before us. Bushching supposes, that the number of inhabitants in that city amounts to 70,000. This does not answer to Mr. GMELIN's account of the number of its houses, in which there may be a press-error. The Russians have twenty-five churches at Astracan, the Armenians two, the Romanists and Lutherans each one; the Tartars have several mosques, and the Indians have a little temple for their idols in the middle of their caravanfara. This exhibits a pleasing aspect of religious liberty and toleration. The Armenians, who count 1200 males, enjoy the most ample privileges and immunities, both civil and religious. They have their particular town-house, bells to their churches, and the liberty of making public processions. M. GMELIN gives a very accurate account of their doctrines and customs, and an unfavourable one of their national character. He represents them as, almost all, strangers to probity and fair dealing; as cheating others, and perpetually jealous, even to antipathy, of each other;—and seems rather to exaggerate the portrait to a sort of caricature. He attributes the great fecundity of the Armenian women, not (as some do) to the use of garlic in their victuals, but to the frequent and rigorous fasts observed by that people, during which there is an interdiction of connubial commerce between the sexes.

There are many things to be learned in this volume, with respect to the manner of preparing the red and yellow Russian leather at Astracan, and the salmon and sturgeon fisheries that are established on the Volga. New objects were presented to Mr. GMELIN, in his voyage from hence, through the Persian provinces. These he describes largely, and gives a full account of the characters, manners, religious and civil customs of their inhabitants. An epidemical small-pox manifests itself in the northern parts of Persia every eighth or tenth year, and is always preceded by a south wind, which blows from Arabia. Inoculation is practised in this country, where it has been known from time immemorial, and is performed with the greatest simplicity, much according to the method now adopted in Europe.—*Masanderan*, which is one of the most considerable Persian provinces, furnished our traveller with a variety of objects worthy of attention. Cotton, silk, rice, and wine, are the principal objects of culture and commerce in this district. The abundance of the first of these articles may be judged of by the lowness of its price, thirty-three pounds of cotton being estimated no higher than two roubles and a half, which make about twelve shillings of our money. The votaries of Bacchus will not read with indifference M. GMELIN's account of the Persian wines. Those of *Schiras* are of three kinds, the red, the

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orange-coloured, and the white, all of the most exquisite taste and flavour. Next in merit is the wine of *Ispahan*, which resembles old Champaign; and that of *Schamachi*, which is not inferior to the best Burgundy. The wines of *Astrabad* and *Ghilan* resemble the red wines of Provence and Languedoc. A multitude of other observations, relative to the natural history of Persia, render the relations of M. GMELIN instructive and curious.

Not less so are the accounts which Mr. PALLAS gives of the Caspian sea, its figure, depth, and productions; of the winds that usually blow there, and render its navigation different from that of other seas; of the quality of its waters, and the birds that frequent its borders. A curious account of a copper mine, lately discovered in the neighbourhood of Orenburg, is also given by this celebrated naturalist: the veins of the yellow grit, in which the mineral is found, often of a deep green hue, abound with fragments of petrified trunks of trees; which seem to have been thrown pell-mell by a current of water, and mix with the mineral. On the surface of these fragments, marks of rottenness, anterior to their transformation, are distinctly visible. The kind of stone they form is sonorous, and strikes fire with steel.

The *Kolmuucks*, *Kirgizians*, and *Baschires*, are very circumstantially described by M. PALLAS, who omits nothing that can contribute to convey an accurate knowledge of these three nations. He points out their origin, customs, characters, political constitution, the several disorders to which they are subject, their methods of curing them; and has added to his description, figures that represent the individuals of each of these tribes. His observations on the salt marshes of *Gurjes*, and the saline dews that adhere, in the open air, to smooth surfaces in that country, are also curious.

The last of the four volumes of this work contains instructive and entertaining details concerning the varnish of *Newjansk*, which comes near in perfection to that of China; the flying-squirrel; and the methods used in hunting the sables and martens, and other objects of natural history. The varnishers of *Newjansk* make a secret of their art; but Mr. PALLAS thinks he has discovered it. It consists, according to him, in boiling common lint-seed oil with litharge of lead, until they thicken into a consistance, to which is added black produced by smoke.—They let the oil remain, for a considerable time, in furnaces well heated, that the litharge may be fully incorporated with the oil, and then they spread it on their work with their fingers in thin layers, at eight or ten different times, taking care at each time to dry the work that is varnished, in a very hot oven. The ornaments of every kind that are to be painted on the

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work, are cut out in paper with the point of a pen-knife, or other instruments of that kind, and being laid on the varnish, are covered with a colour of gold, which is most usually employed. On this are afterwards spread several layers of transparent varnish successively dried.

MONTHLY CATALOGUE, For APRIL, 1783.

POETICAL.

- Art. 17. *Ode on the late Change in Administration**, inscribed to the Right Honourable Charles James Fox. 4to. 1s. Crutwell, Bath.

THIS honest and well-meaning bard (who by the bye is no legitimate son of Pindar) is very triumphant on the overthrow of Lord North's administration, little foreseeing that the gentleman whom he principally compliments on that occasion would, in the space of a few months, endeavour to be the instrument of that nobleman's re-exaltation! *Quantum in rebus inane!*

- Art. 18. *Two Dithyrambic Odes*. I. On Enthusiasm. II. To Laughter. By the Author of Rimes. 4to. 6d. Dilly. 1782.

These Odes, which are composed in a style of affected singularity, are harsh, laboured, and uninteresting. Abstract poetry requires, what Mr. Pinkerton certainly possesses not, the sublimest powers of imagination. His efforts, like the motions of a paralytic, are without progression, all toil and struggle. His mind is continually labouring under the influence of a poetical Incubus, which his vanity as constantly mistakes for the vivid inspiration of enthusiasm.—But our opinion of this writer's poetry, with proper vouchers in support of it, are already before the Public. See M. R. Vol. LXV. p. 13.; also Vol. LXVII. p. 109.

- Art. 19. *An Heroic Epistle to the Right Honourable Lord Viscount Sackville*. 4to. 1s. 6d. Kearsley. 1783.

The topics and tendency of this spirited and (for the most part) well-written poem, will be sufficiently guessed at, if we only hint that it is not *panegyric*al.

- Art. 20. *A Poem sacred to the Memory of the late Sir John Clarke, Bart.* By Joseph Gellibrand. 4to. 1s. Buckland. 1783.

We learn, from this poem, that Sir John Clarke was a youth of a most excellent character. Mr. Gellibrand laments his death, in strains that will do more honour to his feelings as a man,—as a friend to virtue—than to his reputation as a poet.

- Art. 21. *The Progress of Poetry*. By Mrs. Madan. 4to. 1s. 6d. Dodley. 1783.

Written by the late Mrs. Madan, who many years ago gave a specimen of her poetical abilities, in an answer to Mr. Pope's Epistle from Eloisa to Abelard. The Editor considers the present poem as her master piece, and thinks the literary world under great obliga-

* The grand change, when Lord North, and his party were routed.
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tions to him for no longer with-holding it from the Public *. We are sorry to be under the necessity of differing from him. He must be a very indulgent critic, who can discover either fancy or invention in it; or who can think the characters not faintly and imperfectly drawn. It is in short little better than a muster-roll of some of the principal poets in chronological order, from Homer down to Granville and Rowe. The verses, considered abstractly from the subject, or the images they convey, are, however, passable enough; they are, for the most part, easy and harmonious.

Art. 22. *The Call of the Gentiles: a Poetical Essay.* By the Rev. Spencer Madan, M. A. of Trinity College Cambridge. 4to. 1s. Doddsley. (Killingbury Prize.)

If this gentleman be an immediate descendant from his name-sake, the authorefs of the preceding poem, he will excuse us, if we tell him, that at making verses, *he is not even a better man than his mother.* The utmost praise that can be allowed him is, that he is not worse than his Killingbury predecessor of unpoetical fame, Samuel Hayes.

Art. 23. *Moral Tales. A Christmas Night's Entertainment.* By Lady ***** 4to. 2s. 6d. No Bookfeller's Name. 1783. Since advertised for T. Becket.

Lady ***** is some impudent fellow, with a great deal of wit, but more indecency. — Ah! our old friend H * * *, in petticoats! why, you cut a more preposterous figure in this disguise, than Garrick used to do in the character of *LADY BRUTE*?

Art. 24. *The Naval Triumph. A Poem.* 4to. 1s. Kearfley. 1783.

This is a compliment to the victorious Rodney, and his gallant associates. What is said of the glorious triumvirate, whose lives paid part of the purchase of that important victory that is here celebrated, may not be unacceptable to our readers:

* But, ah! what mournful sounds are these invade,
With sighs of woe, the startl'd Muse's ear?
The sun-bright triumph of the day o'ershade? —
Heart-rending scene! — Flow, flow unceasing tears!
Oh see where blooming MANNERS bleeding lies!
While Conquest plumes his crest, Death's slumbers seal his eyes.
Oh glorious Youth! in thee with lustre shone,
Like Spring's fair morn, the honours of thy race;
In thy clear breast firm Valour fix'd his throne,
Temper'd with social Virtue's softer grace:
Pride of thy friends! this heart-felt verse receive,
'Tis all the sorrowing Muse to worth like thine can give.
In vain gay Fortune pour'd her lavish tide,
And Pleasure warbl'd soul-dissolving airs
To woo the Hero from Bellona's side;
While milder Fame her civic wreath prepares:

* The present Editor, however, is mistaken, in supposing that he is the first who has given this poem to the Public; it having been printed in different miscellanies, at least twice before its present appearance.

Unmov'd he view'd her amaranthine flow'rs,
 And Fortune's golden throne, and Pleasure's roseate bow'rs.
 Through groves that glow'd with vegetable gold,
 Where nightingales soft trill'd their plaintive tales,
 Pure sapphire rills in soothing murmurs roll'd,
 And all Arabia breath'd in gentle gales;
 Unmov'd by fair Armida's syren song,
 Thus, fam'd Rinaldo pass'd to Glory's field along.

Nor shall your signal worth, ye gallant pair!

Die, while a lyre of gratitude be strung:

Through distant times, the names of *BAYNE* and *BLAIR*,

Shall live with honour, and with pride be sung:

Their kindred Fate, calm Courage long shall mourn,

And nautic Science crown with sea-green gems their urn.

Lamented chiefs! if aught your souls can move,

Beneath the star-pav'd mansions of the skies;

Behold the tribute of your country's love,

Among her sages, Kings, and warriors rise!

Where, o'er your breathing marble, sad she stands,

Weaving a triple wreath, with fond, maternal hands.

There, future Bards, by the Moon's pensive light,

That through the bright-stain'd windows trembling shines,

Shall musing rove, and, with sublime delight,

Hear Angels, hov'ring o'er the hallow'd shrines

Their requiems sing, while slow and solemn join

The swelling organ's notes amid the choir divine.

Yet, while, departed Chiefs! ye claim her tear,

Permit the Muse one tribute still to pay;

With filial rev'rence on a Parent's bier,

One laurel branch with cypress twin'd to lay:

Early, like you, he plough'd the stormy wave,

And hurl'd on Britain's toes the vengeance of the brave.

Their banner, thick with gilded lilies strown,

That flam'd with radiance like the martial star,

He won, to wave upon the British throne

'Midst countless trophies of triumphant war:

Nor ceas'd the vet'ran's toils, 'till o'er his head,

For ten long lustre's, Time, his hoary silver spread.

Thrice honour'd Shade!—Oh deign these rites to own;

No longer then the drooping Muse shall mourn

Her Genius chill'd by adverse Fortune's frown,

Save that she wept not o'er thy recent urn,

Heard not thy parting blessing fervent rise,

Nor clos'd, with pious care, thy life-forfaken eyes.'

Though the poem before us contain no glaring improprieties, there are nevertheless, some inaccuracies in it which ought not to be overlooked. For instance,

'Yet, though no daring flights the verse may deck,

That bore the Theban bard sublime to fame;

Haply these strains may emulation wake,' &c.

Not to dwell upon the imperfection of the rhymes, deck and wake, it may

may be asked, how can daring flights be said to deck the verse? There is a like incongruity of metaphor in the following passage; in which also there is a nominative case unaccompanied by a verb. Speaking of Mr. Burke's censure of the St. Eustatia business, the Poet observes,

‘He, from whose lips such elocution flows,

As peace to stormy senates can impart;

He, who with softness of the feathered snows,

Falls on the sense, then melts into the heart.”

A man (for *the man* is in this passage identically and unfiguratively spoken of) falling on the sense, and then melting into the heart, is an expression which no construction of language can reconcile with propriety. Another instance or two of a similar inadvertency might be pointed out; but as they are such as the ingenious Author cannot fail of remarking, should his poem undergo a revival, it would be invidious to dwell upon them.

NOVELS.

Art. 25. *Extract from the Life of Lieutenant Henry Foley, of his Majesty's — Regiment of Foot.* 2s. 6d. sewed. Robinson.

One more added to the long—long list of Sterne's imitators! This Author, however, is not so unfortunate in his adventure, as most of his brethren who have gone before him in this wild goose chase—and are now, with their works, at an everlasting rest, in that “oblivious pool” where the “*shell*” of their “*wit*” vanished into night, and the “*roar*” they thought to raise by their “*infinite humour*” (for so, alas! they fancied it to be) became “*hush as death*.”

A vein of sprightly sentiment runs through this little work; and the features of some characters are hit off very happily.

Art. 26. *Frailties of Fashion.* 12mo. 2s. 6d. Lister, 1782.

This publication is equally remarkable for its stupidity and obscenity. The only circumstance in favour of so wretched a performance, is its more than ordinary dullness and absurdity; which may counteract its bad tendency, and make what was bad in its design, abortive in its effect.

Art. 27. *The Fairy Ring, or Emmeline.* A moral Tale. By a Lady. 12mo. 1s. 6d. Lane. 1783.

This little trifle is distinguished by that pleasing train of imagery, and those romantic situations which usually characterise this visionary class of production. Emmeline received at last the reward of her virtue and perseverance. Her marriage is happy; and her posterity prosperous, for they reign over the hearts of a “*free people*.” May such ever be the lot of virtue and integrity! Those who possess such a treasure can scarcely form a wish beyond it. It is the solid foundation of a happy government to receive the homage of freedom, not as a task of constrained duty, but as the voluntary offering of gratitude and affection. It is a nation's best tribute: and it is a monarch's *best* and highest honour.

Art. 28. *The Wedding Day; or Marriage delineated.* With practical Rules for promoting conjugal Happiness, particularly useful to the Fair Sex. 12mo. 1s. Milne.

A catch-penny compilation from variety of authors, good, bad, and indifferent. The best thing is “the Bride-Cake, a Dream,” from the *Connaisseur*.

MISCELLANEOUS.

Art. 29. *The Flowers of Literature, or Treasury of Wit and Genius.* Containing the Effence of the Beauties of Johnson, Swift, Fielding, Pope, Goldsmith, Hervey, Sterne, Watts, &c. In Two Vols. Small 8vo. 5s. Cooke.

We were sick of these beauties on a larger scale: we are not quite satisfied with them now they are reduced to a smaller. They are now, it seems, subtilized to *essences*! We shall soon expect to see them so sublimated, as to become *quintessences*; and then they have only to evaporate into "air—into thin air; and like the baseless fabric of a vision leave not a wreck behind!"

Art. 30. *An Account of the Scots Society in Norwich, in Great Britain, founded in 1775.* 8vo Pamphlet. [No Price.] Norwich-Chafe. 1783.

It seems, from the account given by the humane Author of this publication, that, by the laws of England no provision whatever is made for any poor (be they foreigners, or even Scotsmen or Irishmen) but for such as are Englishmen: so that, if a native of Scotland, for instance, who has left his country, and has not met with encouragement here, falls sick; or if distresses befall an industrious foreigner, who has spent his whole life in contributing to the advantage of this country, without gaining a settlement: they have no legal claim to be relieved, and are actually in danger of starving; for, having no parish settlement, nobody is obliged to relieve them.

The laudable design of this Society is to supply this defect in the English law. Their benevolent intentions were at first, on account of the smallness of their original fund, confined to such natives of *Scotland* only, as should want their assistance, in the city of Norwich, and county of Norfolk. It is curious to observe, that the germ of this fund was only an overplus of 3s. 6d. left after paying the reckoning, at an annual meeting of several Scotch gentlemen at Norwich, on St. Andrew's day 1774. The fund however having been increased in 1779, by the liberality of the Earl of Roseberry (their present Governor) and others, to above 100*l.*; the Society immediately resolved to extend its charity to the natives of all other nations residing in England, who are proper objects of it. Since that time, branches have been established at London and elsewhere; with a view of co-operating with the original Society, in administering relief to those objects who have been overlooked in the framing of our poor laws.

Too much cannot be said in praise of this humane institution (especially since the extension of their charitable plan); nor of the zeal and genuine philanthropy of their President, who appears to be the Editor of this publication; which, besides the historical account of the institution, contains the articles and regulations of the Society, the President's annual address, and instructions for the agents; all which appear to be founded on the purest principles of universal charity and benevolence.

Art. 31. *An Apology for some of Mr. Hooke's Observations concerning the Roman Senate.* With an Index to the Observations. By Mr. Bowyer. 4to. 1s. Nichols.

Those who are acquainted with the controversy between Mr. Hooke and several of his contemporaries, particularly Dr. Middleton, Dr.

Chapman, and Mr. Spelman, concerning the Roman senate, will think this apology for Mr. Hooke, in answer to Mr. Spelman's short view of Mr. Hooke's observations *, together with the Index here subjoined, a valuable addition to what has already been published on this subject.

Art. 32. *The Art of Pleasing*; or Instructions for Youth in the first Stage of Life; in a Series of Letters, to the present Earl of Chesterfield, by the late Philip Earl of Chesterfield. Now first collected. 12mo. 2s. Kearsley. 1783.

Now first collected!—These letters, Reader, are copied, *seriatim et verbatim*, from the third volume of Lord Chesterfield's miscellaneous works, published in 4to, in the year 1778, to complete the edition of his Lordship's works begun by the late Dr. Maty.

Art. 33. *The Mentor*: or Useful Instructions for the Head and Heart. In Prose and Verse. Suited to all who wish to become wise at a small Expence. 16mo. 6d. Milne.

'Tis very unreasonable for any one to expect more than six-penny-worth of wisdom for six-pence: but the purchaser must be very poor in this commodity, who does not think this six-penny medley a hard bargain.

SCHOOL-BOOKS.

Art. 34. *A Classical Vocabulary*, French and English; to which is added a Collection of Letters, familiar and commercial, Bills of Exchange, Promissory Notes, &c. in both Languages. By N. Wagnonrocht, Teacher of Languages, and Author of the Practical Grammar of the French Tongue. 12mo. 2s. bound. Boosey.

This useful vocabulary has considerable merit, in the selection and arrangement of its materials. Vulgar and inelegant words are excluded; and care has been taken to admit only such as are of general use. The letters, &c. are proper models for imitation as far as respects the French language; but the English version is frequently more literal than the idiom of our language will allow: for example, 'Give me leave to devote to you all the impulses of a heart *who* owes to your pious examples,' &c.—'The Captain has had *for me* all the attention that can be imagined—Be assured I shall during my whole life have a real esteem *for your person*.'

Art. 35. *The Elements of the Latin Language*; or an Introduction to the Latin Grammar, in a new, easy, and concise Method. 11mo. 2s. Robinson.

In consequence of the difficulties and inconveniences attending the use of the common grammar, in which the rules are in Latin, Mr. Valpy, the author of the manual before us, was induced to try the experiment of compiling a set of rules in English; and in which he endeavoured also to be as concise as possible. The success of his experiment has, he tells us, answered his expectations; his scholars making as great a progress in three months, as they usually did before in six. If the grammar in use before the introduction of these Elements was the old one of Lilly's, we are ready to give him credit for the assertion. Mr. V.'s Compendium is judiciously drawn up, and the Rules are expressed with perspicuity and conciseness. If any

* See Review, Vol. XIX. p. 310.

objection lies against Mr. V.'s method, it is, perhaps, that of being sometimes too concise.

M E D I C A L.

Art. 36. *Observations on the Means of preserving and restoring Health in the West Indies.* 12mo. 2s. Dilly. 1783.

The Author of this little work (Mr. Rollo) in a treatise published not long since, on the diseases of St. Lucia †, gave some general directions for the preservation of health in the West Indies. These he has now enlarged and methodized, so as to compose a brief compendium of rules for diet, manner of living, &c. calculated for those climates; which we heartily recommend, as founded on the best authorities, and delivered in a very intelligible and agreeable method. They are more particularly adapted to the use of military men; but many of the rules may be applied by any European obliged to reside in those dangerous regions.

Art. 37. *A brief History of the late Expedition against Fort San Juan*, so far as it relates to the Diseases of the Troops: together with some Observations on Climate, Infection, and Contagion; and several of the Endemial Complaints of the West Indies. By Thomas Dancer, M. D. Physician to the Troops on that Service. 4to. 2s. 6d. Kingston, Jamaica. Murray, London. 1781.

This short account of a very fatal military expedition, in one of the most unhealthy climates on the globe, may have a salutary effect in operating as an additional dissuasive against any future unadvised attempts of a similar kind. But, alas! the lives of men are a very small consideration, when opposed to the schemes of ambition or avarice. The medical reader must not expect any new information from this detail,—the Author of which was himself a sufferer under disease, in common with the rest who partook of the expedition.

Art. 38. *Observations on the Sulphur Water at Croft, near Darlington.* By Robert Willan, M. D. 8vo. 1s. 6d. Johnson, &c. 1782.

The Croft water, though termed sulphureous, does not exhibit, according to this writer, any sulphur in a bodily form. Its sulphur principle is what Bergman calls *hepatic gas*, an elastic fluid similar to that produced by decomposing liver of sulphur by an acid. The other ingredients of this water are a vitriolic salt with an earthy basis, like that of Epsom, and a small portion of sea-salt. Croft water has been famed for its medicinal qualities, both drank, and used as a bath; and it seems the chief design of this writer to recal the attention of the Public to its virtues. He enumerates the various diseases in which it may be of service, and mentions the pleasantness of its situation, and other circumstances which may induce invalids to resort to it.

C O M M E R C I A L.

Art. 39. *Plan of the Chamber of Commerce* (in the Building late the King's Arms Tavern, Cornhill), or Office for Consultation, Opinion, and Advice, Information, and Assistance, in all Commercial Insurance, Maritime Affairs, and Matters of Trade in general. 8vo. 6d. Richardson and Urquhart, &c.

† See Monthly Review for Feb. 1782.

This institution, we understand to be formed and offered to the commercial world by Mr. Welkett, Author of the *Complete Digest of the Laws, &c. of Insurance*, mentioned in our Review, Vol. LXX. p. 203: and we will credit him with being as sufficient for such an extensive task, as any individual can be supposed to be.

MILITARY.

Art. 40. *A Treatise on Military Finance*; containing the Pay, Subsistence, Deductions, and Arrears of the Forces on the British and Irish Establishments; and all the Allowances in Camp, Garrison, and Quarters, &c. With an Inquiry into the Method of Cloathing and Recruiting the Army; and an Extract from the Report of the Commissioners of Public Accounts, relating to the Office of the Paymaster General. 12mo. 2s. bound. Egerton. 1782.

A compendium of this kind must, we apprehend, be very acceptable to military gentlemen, if the particulars are found to be accurately stated, and correctly printed.

Art. 41. *The Elements of Military Arrangement*; comprehending the Tactic, Exercise, Manœuvres, and Discipline of the British Infantry; with an Appendix, containing the Substance of the principal Standing Orders and Regulations for the Army. 8vo. 5s. Boards. Egerton. 1781.

When we observe that the subjects above specified are treated in a clear, methodical, and concise manner, we apprehend that all the purposes to be answered by such a work are fulfilled. The Dedication to the Earl of Harrington is signed, John Williamson.

AMERICA.

Art. 42. *Observations on some Parts of the Answer of Earl Cornwallis to Sir Henry Clinton's Narrative*. By Lieutenant General Sir Henry Clinton, K. B. To which is added, an Appendix; containing Extracts of Letters and other Papers, to which Reference is necessary. 8vo. 2s. 6d. Debrett.

After much rejoinder, about the times of sending orders, receiving dispatches, producing and withholding letters, &c. which the parties concerned will understand much better than any of their readers; Sir Henry Clinton repeats that Lord Cornwallis misconceived his orders and intentions*; that 'it will appear from the correspondence, that his Lordship's discretionary powers were unlimited from the first moment of his taking charge of a separate command: and it will, I believe, be admitted, that his lordship acted in most cases as if he considered them as such †.' Upon this ground, Sir Henry declares, 'I will frankly own that I ever disapproved of an attempt to conquer Virginia, before the Carolinas were absolutely restored. However, when I saw that Lord Cornwallis had forced himself upon me in that province, I left him at liberty to act there as he judged best ‡.' He closes these observations with the following paragraph; 'I shall now beg leave to conclude with an opinion, which I presume is deducible from the foregoing (I trust candid) review of circumstances; which is, that Lord Cornwallis's conduct and opinions, if they were not the immediate causes, may be adjudged to have at least contributed to

bring on the fatal catastrophe which terminated the unfortunate campaign of 1781 §.

It is to be hoped, an altercation, from which the Public have nothing to hope, will not be any longer continued.

Art. 43. *An Address to the People of Great Britain*, containing Thoughts entertained during the Christmas Recess, on the Independence of America. 8vo. 2s. 6d. Milne.

This Writer is a strenuous advocate for that British declaration of American independence that has lately taken place; as well on the ground of policy as of necessity: and as he has employed a great profusion of words to enforce the propriety of it, there is no improbability in supposing he may claim the merit of having been instrumental in its accomplishment. There is an energy in conciseness, while amplification exhausts herself, and grows feeble by unnecessary labour. The present Writer, in controverting opinions that he continually terms foolish and absurd, employs as many tedious arguments and illustrations against them, as a zealous Polemic would esteem necessary to overturn the most specious and crafty attacks of infidelity.

Art. 44. *Monitory Hints to the Minister*, on the present State of the Nation, the Dismemberment of the Empire, the necessary Alterations of the Constitution, &c. In a Letter to the Right Honourable the Earl of Shelburne: with occasional Observations, elucidating many Passages in a Pamphlet lately published, entitled, A Defence of the Earl of Shelburne, &c. 8vo. 2s. Bew.

This is intended as a counterpart of the Defence of the Earl of Shelburne*; rather for the sake of contrasting another character of Mr. Fox, with that given in the pamphlet alluded to, than for any more serious purpose. If the anecdotes and characters thus given of statesmen by writers of opposite parties, should all of them be admitted to have some foundation on facts; what must be the obvious inference from the whole? The intended objects of political reformation are also here exploded by the argument called *reductio ad absurdum*.—When we reflect on the opposition which has ever been made to every kind of public reformation, we are led to conclude that there are men who are apt to be terrified by the very word, and consider it as synonymous to RUIN.

E A S T I N D I E S.

Art. 45. *Historical Fragments of the Mogul Empire*; of the Morattoes, and of the English Concerns, in Indostan, from the Year 1759. 12mo. 5s. sewed. Nourse. 1782.

From the above title to this little entertaining portion of history, it might be esteemed an independent publication; but this is by no means the case, for, on opening the first page, it appears to appertain to another work; though from dissimilarity of size, and a studied obscurity of expression, it required some sagacity, or a very ready recollection, to discover what that work might be. 'We have already published some portion of the military transactions of the British nation in Indostan from the year 1744,' is all the connexion we are sa-

voured with ! Without stopping to consider who might be implied under the vulgar plural, or regal singular, designation of *we*, a work on the same subject, and of the same size, was in vain studied for ; until at length from the words, we called to mind an ingenious, well compiled " History of the Military Transactions of the British Nation in Indostan," in two volumes 4to. * of which work this duodecimo is to be considered as an episodical part. These Fragments are to include the decline of the Mogul sovereignty, from causes that took place at the death of the famous Aurengzebe; and in this volume we have as clear and well-connected a general view of his reign, and of the extraordinary enterprizes of Sevagi, the founder of the Morattoe nation, as the authentic materials the accurate Author could have recourse to would furnish : it is from the deficiency of his resources that Mr. Orme gives his collection under the modest title of Fragments.

Sevagi, indeed, appears to have been a most extraordinary personage ; but as no one of his achievements can give the Reader so clear an idea of his military qualities, as a general review of the whole, we shall extract the character here given of him :

* The name of his family was Bonsolo ; which, claiming their descent from ancient princes of the Rajpoot nation, were exempted (we suppose in convenience to military exertions) from some of the stricter observances of the general religion ; from which, nevertheless, he never deviated for the sake of indulgences ; and affected the deepest reverence to his bramins, undertaking no expedition without their auspices ; and was as punctual in his private devotions, as assiduous in the ceremonies of public worship ; it should seem from conviction ; but whether so or no, his practice gained the public respect ; and as he delighted in every occasion of throwing defiance against Aurengzebe, he frequently stiled himself, in his correspondence and manifestoes, the champion of the Hindoo gods against the sanguinary violator of their temples ; which, with his own example, sharpened the antipathy of his troops against the Mogul's, whom they deemed it religious retaliation to destroy.

* His private life was simple, even to parsimony ; his manners void of insolence or ostentation ; as a sovereign he was humane, and solicitous for the well-being of his people, as soon as assured of their obedience ; for he gathered them as we have seen by degrees.

* Consisting against the Mogul, Viziapore, and Golcondah, the revenues of his own territories, all wrested from their dominions, were not sufficient to supply the means of maintaining effectual war against such rich and mighty powers ; but his genius created the resources which nature had denied. The cavalry of the three Mahomedan states were always drawn from the northern countries and borders of India, with especial regard to the strength and size, as well of the riders as their horses ; whose pampered maintenance was of vast expence ; but their shock was not to be resisted by any of the native cavalry to the south of Delhi, and all the conquests made by

* See Rev. Vol. XXIX. p. 299. Vol. LIX. p. 430. Vol. LX. p. 47.

the Mahomedans in this lower region may be imputed to this unequal decision. Sevagi first discerned and provided the equivalent opposition, by establishing a cavalry, of which the requisites were agility and endurance of fatigue: many must have perished in the probation; but besides the supplies of purchase and capture, broods were raised from the most approved. The horse without a saddle was rode by a man without clothes, whose constant weapon was a trusty fabre; footmen enured to the same travel, and bearing all kind of arms trooped with the horse: spare horses to bring off the booty, and relieve the wearied or wounded. All gathered their daily provisions, as they passed. No pursuit could reach their march; in conflict their onset fell wheresoever they chose, and was relinquished even in the instant of charge. Whole districts were in flames before their approach was known, as a terror to others to redeem the ravage. Nor were they so wanton in bloodshed as reported by affright; but gave no quarter to resistance or interruption: in the towns, they only sought the wealthy inhabitants to carry them off for future ransom. Such was their war of plunder. In regular campaigns, in which fortresses were to be reduced, they must have moved with the usual incumbrances; but Sevagi seems to have besieged none at an inconvenient distance from others of which he was in possession; excepting when he invaded the Carnatic, of which we have acquired no circumstances.

* We are not apprized in what manner he satisfied and paid his soldiery and their officers; but believe with portions of the cumbrous plunder, grain, land, honour, privileges, exemptions, and very little ready money, for the continual influx of treasure from his predatory excursions raised the fame of the caves of Rairee to a proverbial symbol of eastern wealth, as a repository from which nothing returned. Nevertheless, nothing necessary to the success of his operations was stinted, and what capture did not furnish, was procured by purchase. He spared no cost to obtain intelligence of all the motions and intentions of his enemy, and even of minuter import; for his detachments always knew the opulent houses of the towns they attacked, and often the very cell in which the treasure they sought was buried: he was still more profuse in corrupting the generals with whom he contended; the Mogul's governors of Surat, his Subahs in the Decan, and even Sultan Mauzum his son, and the heir of his empire, had more than once accepted the gold of connivance from Sevagi.

* The same principles of frugality and expence were observed in the municipal disbursements of his government: for, superior himself to magnificence, none of his officers were led to expect more than competence; but nothing was spared which might contribute to the internal defence of his country. Regular fortifications, well armed and garrisoned, barred the opener approaches; every pass was commanded by forts, and in the closer defiles, every steep and overhanging rock was occupied as a station to roll down great masses of stone, which made their way to the bottom, and became the most effectual annoyance to the labouring march of cavalry, elephants, and carriages. It is said that he left 350 of these polls in the Concan alone.

* Sevagi possessed all the qualities of command: every influence, howsoever latent, was combined in his schemes, which generally comprehended the option of more than one success; so that his intention

could

could rarely be ascertained, and when accomplished, did not discover the extent of its advantages, until developed by subsequent acquisitions. In personal activity he exceeded all generals of whom there is record; for no partizan appropriated to services of detachment alone, ever traversed as much ground, as he at the head of armies. He met every emergency of peril, howsoever sudden and extreme, with instant discernment and unshaken fortitude: the ablest of his officers acquiesced to the eminent superiority of his genius; and the boast of the soldier was to have seen Sevagi charging sword in hand.

Thus respected, as the guardian of the nation he had formed, he moved every where amongst them with unsuspicious security, and often alone; whilst his wiles were the continual terror of the princes with whom he was at enmity, even in the midst of their citadels and armies. Whensoever we shall obtain a history of his life, written in his own country, he will doubtless appear to have possessed the highest resources of stratagem, joined to undaunted courage; which, although equal to the encounter of any danger, always preferred to surmount it by circumvention; which, if impracticable, no arm exceeded his in open daring. Gallantry must lament that it should once have been stained by the blood of assassination.

Aurengzebe could not suppress the emotions of his joy, on hearing of Sevagi's death, nor the justice due to his character, which he had denied during his life. "He was," he said, "a great captain, and the only one who has had the magnanimity to raise a new kingdom, whilst I have been endeavouring to destroy the ancient sovereignties of India; my armies have been employed against him for nineteen years, and, nevertheless, his state has always been increasing."

This state comprized, on the western side of India, all the coast with the back country of the hills, from the river Mirzeou to Versal; excepting the small territory of Goa to the south, Bombay, Salcette, and the Portuguese country between Baccin and Daman to the north. Along the other side of the ridge, all, as far as the mountains continued to the westward, likewise belonged to Sevagi. The whole, at a general amount, may be esteemed 400 miles in length, and 120 in breadth: at the distance of 300 miles from this dominion, he was in possession, towards the eastern sea, of half the Carnatic, which alone equalled most of the Rajahships of India; all acquired by his own abilities from an origin of little note, and left at his decease a permanent sovereignty, established on communion of manners, customs, observances, language, and religion; united in common defence against the tyranny of foreign conquerors, from whom they had recovered the land of their own inheritance.

Sambagi, his son and successor, possessed all the courage and activity of his extraordinary father, but little of his discretion and political sagacity; he was intemperately attached to women, which laid the foundation of his destruction. Cablis Caun, the minister of his pleasures, betrayed him into the brutal hands of Aurengzebe, in an excursion concerted for the purpose of stealing away the beautiful bride of a young Hindoo of distinction. His sad fate is thus affectingly related.

'Sambagi

Sambagi appeared before Aurengzebe with undaunted brow; who reproached Cablis Caun, not with his treachery, but the encouragement which his prostituted ministry had given to vices which at length had led his sovereign to ruin; and ordered him to instant death. To Sambagi he proffered life and rank in his service, if he would turn Mahomedan; who answered by an invective against the prophet, and the laud of his own gods. On which he was dressed in the fantastic ornaments of a wandering Indian devotee, who begs in villages with a rattle and a cap with bells. In this garb, he was tied, looking backwards, upon a camel, and led through the camp, calling on all the Rajpoots he saw to kill him, but none dared. After the procession, his tongue was cut out, as the penalty of blaspheming Mahomed. In this forlorn condition Aurengzebe, by a message, again offered to preserve his life if he would be converted; when he wrote, "Not if you would give me your daughter in marriage;" on which his execution was ordered, and performed by cutting out his heart, after which his limbs and body were separated, and all together were thrown to dogs prepared to devour them. Manouchi says, that Aurengzebe beheld and enjoyed the spectacle, which is scarcely credible. Nevertheless, human nature wonders at his inflexible cruelty, as much as it admires the invincible courage of Sambagi; whose death produced not the expected effect of submission from any part of the Morattoe government, which it only animated the more to continue the war.

Three such chiefs, as the two above mentioned, and Hyder Ally, are more than ordinarily fall to the share of one people in one century!

This little volume, with the notes, contains a great deal of historical information, carefully selected; the use of which is facilitated by a full Index. But though the Author's attention descends to the minuteness of recording even the day of the month when the several parts of it were printed; he leaves us uncertain, what more we are to expect on the subject, or whether under the name of History or Fragments. What we now have under the latter term, being called Section I. does indeed imply a continuation; which those who interest themselves in Eastern history, will no doubt be very glad to receive in his own manner: and the general merit of the whole leads us to wish there were fewer quaintnesses of phraseology, as well as fewer errors of the press, to be found in it.

It were moreover to be wished, that writers upon Eastern affairs, who may possibly multiply, would settle the orthography of Eastern names and offices, so that we might not mistake them when they occur in different works, and at different times.

POLITICAL.

Art. 46. *Considerations on the Provisional Treaty with America, and the Preliminary Articles of Peace with France and Spain.* 8vo. 2s. 6d. Cadell. 1781.

In this defence of the peace, which is conducted with coolness, perspicuity, and judgment, the Author reasons on the principles of general equity and national policy. The ground he takes is liberal; and the arguments which he raises on it, in support of the main ob-

ject of his work, are confirmed by an appeal to clear and indubitable facts.

After a few observations on the destructive policy of the American war, and the necessity, not of partially amending, but of totally altering the wrong system which had given it support, he enters more particularly into an examination of the several articles which compose the treaty for peace; and vindicates them from the mistakes and misrepresentations of those who had not well-weighed them, or were interested in decrying them.

He observes, that we had not a moment to lose; and that if we had lost the opportunity of reconciliation with America, it would, in all probability, never have returned till England was totally undone. * Surely (says he) it was the business of a wise politician to seize the moment of conciliation, and to prevent the establishment of a union [with France] which might have been followed with the most fatal effects. It is a remarkable fact, and a fact but little known in this country, that the Americans had it in contemplation to have a book composed, containing a distinct and separate history of the sufferings their people had endured; which book was to be made use of in the instruction of their children, to inspire them with a lasting sense of the calamities their forefathers had experienced. Such an institution would have continued an evil spirit for ages, and might for ever have prevented a coalition of interests, and the recovery of a real and durable affection. But since the cessation of hostilities, and the acknowledgment of the independency of the United States, the design hath been wholly laid aside, and I trust that no circumstance will ever hereafter occur which shall occasion farther animosities.

On this occasion we cannot but recollect the effect which the narrative [whether literally true, or exaggerated] of the cruelties of the Dutch toward our countrymen at Amboyna. Those details, with Dryden's tragedy on the same subject, have made impressions on the minds of Englishmen which many centuries, perhaps, will not be able to erase.

The Author examines, in regular detail, the several stipulations of the Provisional Treaty, and the Preliminary Articles; but as we cannot follow him through the whole of his observations, we will select those which appear to us of the greatest importance; leaving our more informed Readers to judge of their force and propriety.

Objections, somewhat plausible, have been made to the second Article of the Provisional Treaty, respecting the boundaries assigned to the United States in the northern districts bordering on Canada. To obviate the objections which have been urged on this head, the Author remarks, that 'the limits which are fixed upon, are, for the most part, those natural limits which are pointed out by the course of lakes and rivers: and consequently they are the only ones that could have been chosen, without giving afterward occasion to much disorder and contention.—It may farther be observed, that the boundaries allotted to the United States are the boundaries which were formerly considered as belonging to the country. Indeed, by the Quebec Act, passed in the year 1774, the limits of Canada were greatly extended. But that was an act that was calculated for tyrannical

nical purposes, and which was particularly hostile to the North Americans; and therefore it was not to be expected that it should be fixed upon as the basis of the present treaty.

'That the Canada fur trade will in part be affected, cannot be denied. In consequence of the late troubles in America, the Quebec merchants have for some time possessed the monopoly of that trade: but it was not in the nature of the thing, that the monopoly should always be preserved: and it is not an object so great as to merit the continuance of the war.' He observes, that the best part of the fur trade will still be in the hands of British merchants; for the beavers are in the greatest plenty, and best clothed with fur, in the countries which lie northward of the lakes. As this is the case, it will be our merchants' own fault, if the Indians who hunt in our territory, trade with any other persons; especially as the articles for which they exchange their game, are those which this kingdom is best able to supply.

With respect to the forts which lie on the south side of the British boundary, the Author remarks, that the retention of them would have been inconsistent with every principle of prudence and policy. They would have created jealousies, and have been a perpetual source of discord and contention. Add to this, the support of them would have been attended with an enormous expence to this country: to which the advantage that would have accrued from them would have borne no proportion. We are here informed, from the most authentic records of the Treasury (for our Author's information comes from high authority, and is not picked up from common report, or the vague and precarious accounts of the news papers), that the province of Canada hath cost the government for six years and four months, ending in October 1782, the prodigious sum of five millions two hundred and ninety-nine thousand pounds and upwards. A comparison, in the Appendix, is made between the expences of the province and its trade with England; and it appears on a fair estimate that all its imports and exports in the same period taken together, fall vastly short, even by many hundred thousand pounds, of this enormous sum that government hath expended in its protection; and yet of late years, from peculiar circumstances, its trade hath considerably increased.

On the Article respecting the *Loyalists*, the Author speaks with much candour and good sense. 'It was not in the power of the American Commissioners to proceed farther than they did; neither is it in the power of Congress to do more than *earnestly to recommend* the Loyalists to compassion and favour. Each particular State in America is sovereign and supreme in itself, with regard to legislative and judicial authority; and, therefore, cannot be controuled in the exercise of its jurisdiction over its own subjects. Every man's case must be determined by the laws and judicature of the province to which he belongs; and from the decision that takes place there can be no authoritative appeal. Congress can only interfere by an *earnest recommendation*; and the earnest recommendation of Congress, unless impeded by imprudent conduct on this side the water, cannot fail of producing powerful effects. It would be better to trust, in some degree, to the wisdom and liberality of the American States, better to suppose that

they may be capable of an enlarged and generous behaviour, than to awaken their prejudices, and excite their anger, by premature suspicions and accusations. Government could not do more for the Loyalists than it has done, unless it had absolutely continued the war on their account. But certainly it would be more eligible to recompence them here to the full amount of their demands, than to ruin the nation, by persisting in that course of hostilities, the fatal consequences of which we had already so deeply experienced."

The Author concludes his observations on the Provisional Treaty, with the following spirited reflections: "Those who had so long reprobated the war with the Colonies as impolitic, ruinous, and even unjust, ought to be the last to complain of the return of peace. However hostile they may be to the persons of some great men, consistency of character and conduct would require, that they should approve of measures which they themselves would have adopted, had they continued in power. As to those who were the most sanguine for American subjugation, and the most active in attempting it, it behoves them to remember, that if any unpleasant conditions have been submitted to, their bad counsels and wretched management have imposed that necessity upon the nation. It would therefore be decent in them, from a conscious sense of shame and reproach, to seal their lips in eternal silence."

With the same spirit of candour and good sense, this judicious Writer enters on the consideration of the several Preliminary Articles with France and Spain. He attempts to shew, that the cessions we have made were either inconsiderable or unavoidable. The places we have given up have been rated too high. At all events it was politic to part with them for the sake of peace (the greatest blessing we could wish for, and an object that was become of such indispensable necessity that it could be protracted no longer without immense hazard or inevitable ruin) since an obdurate retention of them, for the sake of honour, would only have added to the evils which our pride and folly have already accumulated on this distressed country. This point is reasoned with much solidity and perspicuity, by an investigation of facts and circumstances, calculated to throw light on the general argument: and, on a view of the whole, the Author makes this animated appeal to the general sentiments of the people: "Notwithstanding the clamours which have been attempted to be raised against the peace, is there a man among us, who, without regard to private purposes, wishes for the continuance of the war? Is there a man who seriously thinks, that more advantageous terms were to be expected? Is there a man who can lay his hand upon his heart, and, looking to God and his country, assert, that he wishes the nation to be again involved in its contest with France and Spain, Holland and America? If there be those who make light of such a confederacy; if there be those, who not only imagine that a better treaty might have been negotiated, but that the terms agreed upon were so inadequate to what we had reason to expect, that the renewal of hostilities would have been more eligible than to have yielded to the conditions we have complied with; if there be politicians who fancy, that in going on for a campaign or two longer, we should have met with nothing but victory, and that we should have entirely beaten the fleets and armies of our enemies, let me be permitted to tell them, that nothing can

be so idle and groundless as imaginations of this kind; and that to have acted upon them would have been the height of folly and insatiation. What little reason there could be to prefer the continuance of the war to the peace which has been obtained, will appear to a demonstration, if we advert to the state of our army, the state of our navy, and the state of our finances.'

With respect to the *army*, it is observed by our intelligent Author, that 'more than twenty-five thousand men were wanting to render the establishment effective; and that the recruiting service had become desperate.' Though our fleet be in a flourishing state, yet it was by no means equal to the combined force of our enemies: we having only ninety-nine ships of the line capable of service, and the enemy, according to the lowest calculation, one hundred and twenty-six. The state of our finances is also very alarming. The national debt, on the 5th of January 1783, funded and unfunded, amounted to two hundred and forty-seven millions, three hundred and twenty thousand pounds and upwards. The total of the yearly interest is eight millions, one hundred and fifty thousand pounds and upwards. 'Was this a period to protract the war; to protract it in the hopes of gaining advantages highly improbable, and perhaps impossible to be gained; to protract it only to be reduced to a more deplorable situation, with an accumulated load on ourselves and our posterity? Whatever ignorance, pride, or faction may dictate, peace was absolutely necessary, and the acquisition of it should be a matter of thankfulness and congratulation.'

The Author hints, that, if some secrets of very great consequence were disclosed, the necessity of the peace would still appear more obvious. But as the revealing them would be highly improper in our present circumstances, he pays a compliment to the late ministry for their prudence and generosity in declining to have recourse to them in self-vindication, notwithstanding the irritating reflections which have been so liberally thrown on their conduct and characters, for assuring a part which deserves the warmest applause of their country. What these secrets are we know not; but we think enough is known to rescue the reputation of the ministry from that load of infamy which interested and party zeal would throw upon it.

Art. 47. *Thoughts on the Difficulties and Distresses in which the Peace of 1783 has involved the People of England*; on the present Disposition of the English, Scots, and Irish, to emigrate to America; and on the Hazard they run (without certain Precautions) of rendering their Condition more deplorable. Addressed to the Right Honourable Charles James Fox. By John King, Esq. 8vo. 1s. 6d. Fielding.

The thoughts of John King, Esq; are very desultory, and harshly expressed, in a declamatory strain; he glances at many private anecdotes of a political nature, and treats characters of all complexions and degrees with great asperity: but what end is to be answered by the publication beyond his own gratification, does not readily appear. The address to Mr. Fox is a bitter invective against that celebrated orator.

Art. 48. *Consequences (Not before adverted to) that are likely to result from the late Revolution of the British Empire*; with the probable

probable Effects upon the Territorial Possessions, the Commercial Interests, Naval Strength, Manufactures, Population, Resources, Landed Interest, and Public Funds of Great Britain; and a Comparative Review of the Strength, Resources, and Public Credit, of the late Belligerent Powers, at the Conclusion of the Peace. 8vo. 1s. Wilkie, &c.

When a political writer undertakes to condemn any public measures, nothing short of the absolute ruin of the nation is to follow from them! We have, however, had the attending consolation of others, who have equally fed our hopes with views of prosperity: and between one and the other, we have made shift to go on as we have done ever since political measures have been subject to general discussion; that is, fluctuating between better and worse. We hope still to do at least as well; for, notwithstanding this peace is big with ruinous consequences, our Author, in his comparison between the circumstances of the contending powers, gives us a glimmering of comfort, by assuring us, that France could not have raised the current supplies for another campaign so easily as great Britain could have raised 'fifty or sixty millions sterling, which, if even so much was necessary, would not have been difficult, while taxes were to be found to secure payment of the interest, with which we are *amply* provided. And if either the First Lord of the Treasury, or the Chancellor of the Exchequer, who were concerned in making this peace, will avow that this is not the case, the AUTHOR here pledges himself to the Public to refute such avowal.' Though we do not clearly perceive the nature of this pledge, given by the Lord knows who, we believe he will agree with us, that it is possible we might even yet escape ruin, if so able a financier were associated in the memorable coalition.

Art. 49. *The important Debate of Monday, March 24, in the House of Commons, on an Address to his Majesty, beseeching him to form an Administration.* 1s. Bladon.

No explanation necessary.

Art. 50. *Observations on Ministerial Anarchy: most respectfully addressed to the Consideration of the Independent Part of the Constitution, with a View to future Prevention, as well as present Redress.* 4to. 1s. Southern.

It is not easy to pass over in absolute silence the ingenuity that could string together sixteen pages of rhapsodical, ill-constructed sentences, without expressing one clear idea!

Art. 51. *The Coalition; or, an Essay on the present State of Parties.* 8vo. 1s. Faulder. 1783.

A few natural but severe remarks on a late ministerial compromise, that has occasioned no little astonishment in the political circle. Yet it may be questioned, how far prudence is concerned in reprobating such a connexion, at a time when every one was alarmed at the ministerial interregnum, and every voice called aloud for some responsible administrators of public affairs! The former animosity of the present contracting parties, with the example they exhibit of Christian forgiveness, may operate to check the eccentricities of each; and to keep them mutually in the only proper line of conduct that can silence the observations of wonderers.

Art. 52. *The Reports of the Commissioners appointed to examine, take, and state, the Public Accounts of the Kingdom*; presented to his Majesty, and to both Houses of Parliament: with the Appendixes complete. By William Molleson, Secretary to the Commissioners. Vol. I. 4to. 11. 1s. Cadell. 1783.

When affairs appear to go wrong, either in regard to a political state, or a private individual, prudence dictates an examination into circumstances with a view to economy, wherever there may be opportunity for savings. Our respectable *brother Reviewers* have paid great attention to this important work, and have acquitted themselves to general satisfaction. Their Reports, seven in number, have been sufficiently retailed in the public papers; and are employed on the following subjects:

I. Balances in the Hands of the Receivers General of the Land-tax.

II. Accountants who receive Public Money from the Subject, to be paid into the Exchequer.

III. Balances in the Hands of the Treasurers of the Navy.

IV. Balances in the Hands of Paymasters General of the Forces, out of Office.

V. Balances in the Hands of Paymasters General of the Forces, in Office.

VI. Salaries, Fees, and Gratuities, received by Officers and Clerks in the Pay-Offices of the Navy and Army, and in the Receipt of the Exchequer.

VII. Accounts of the Extraordinary Services of the Army, incurred, and not provided for by Parliament.

The publication of the Reports made during the present session, is to follow, with a general Index to the whole.

Art. 53. *The Chronicle of the Kingdom of Cassiterides*, under the Reign of the House of Lunen. A Fragment. Translated from an ancient Manuscript. 8vo. 1s. Wilkie. 1783.

It is easy to conceive, on reading this title, that some present temporary event may be couched under the guise of an ancient chronicle; but as the only end of attempting the story of the American war in the file of Jewish history must have been humour, we have only to wish the Author had laboured for a better purpose: he might then, probably, if successful, have reaped some advantage; at present, he has laboured in vain.

Art. 54. *Sequel to an Essay on the Origin and Progress of Government* *. 8vo. 6d. Cadell. 1783.

Consists of desultory thoughts (but not without a considerable share of vivacity and good sense) on the pernicious tendency of a Tory-Administration, and its unsuitableness, in every point of essential consequence, to the constitution of England. The Writer not only reasons speculatively on the principles of that constitution, but supports and confirms his argument by an appeal to clear and indisputable facts. Some of his allusions are happy enough; but there are others that are far-fetched and inapplicable, not to say low and vulgar. 'The city of Troas was overthrown by mice; and England and its constitution (says he) have been undermined, and more than

* See Review for November last, p. 385.

once nearly shaken to ruin by *Tories*. There is no wit in this comparison—at least in plain prose; though it might be admitted very properly in a burlesque poem, where objects, the most heterogeneous in quality, and the most distant in situation, may be associated; and where the association is always thought the happiest, when those that are the farthest asunder are united by some unexpected tie of similitude.

The Writer traces out the origin of representation, considers its defects, and offers some hints for improvement. He calls on men of all ranks to attempt the great work of reformation; and flatters himself, that this important object will not be neglected by those who have the greatest influence in the government. 'One solid foundation of hope is formed (says he) by the concurrence of persons in high rank, even in Administration, who have pledged themselves to the people for that purpose.'

When this pamphlet was published, *Lord North* was not in the Ministry. We shall soon see whether *coalition* and *concession* be synonymous terms.

Art. 55. *Free Parliaments; or, A Vindication of the Parliamentary Constitution of England. In Answer to certain Visionary Plans of modern Reformers.* 8vo. 1s. 6d. Debrett, 1783.

The Writer informs us, that he is not an author by profession.—Whether this declaration proceeds from pride or modesty, we profess to be ignorant. The pamphlet, however, appears to be the production of no common pen. We have in it much accurate information, and much plausible reasoning. The Author treats, first, of the DURATION of parliament—*annual*—and *triennial*; and, secondly, of REPRESENTATION—of *counties*—and of *cities* and *boroughs*. With respect to the former, he observes, that originally there existed no law to limit the duration of parliament; and that, consequently, an appeal to the early periods of the constitution can avail nothing in the present argument. The utmost that can be urged is, the obligation that the King was under to order parliament to meet every year. But what parliament? a new one? No. It was the old parliament that was to be summoned—unless the King dissolved it by virtue of his prerogative. 'If, says this Writer, the freeholders and freemen have a *right* to an annual election, the King has no right to dissolve the parliament, because the dissolution would take place, at the end of the annual session, as a thing of course. If the claim to such right is just, the prerogative to dissolve whenever the crown sees fit, is an usurpation. If the prerogative is just, the claim to such right is an attempt at usurpation.'

There are those who drop the claim of *right*, and only argue on the ground of *expedience*. Such are many of the great advocates for triennial parliaments. The Author meets them on their own ground; and shews the impolicy and danger of frequent elections. He considers them as a source of popular confusion and licentiousness, and ought to be discountenanced by all who wish for the peace and order of society. At present, he observes, we experience the great inconveniences of popular elections; that the evil would certainly be increased with its frequency; and that members, especially, who are solicitous to introduce a change as to the duration of parliament, neither con-

sult

felt their own interest and quiet, nor the peace and prosperity of the community at large.

The present state of representation, like every human system, must be imperfect and defective. But that which hath been rendered venerable by time, should be touched with a very delicate hand. The rash removal of one imaginary grievance may open a way for the introduction of numberless real ones. The Author thinks it more safe to permit the former than run the hazard of the latter. He strengthens his opinion on this subject by a declaration of Lord Chatham's, in his celebrated speech in the House of Lords [January 22, 1770], on the Marquis of Rockingham's motion, for appointing a day to take into consideration the state of the nation. One expression is very remarkable. Speaking of the *Cornish* boroughs (so generally supposed to be the rotten parts of the constitution, as being mere saleable things to the best bidder), that great statesmen confessed, that, like some natural infirmities in the body, they must be borne with patience, because they cannot be removed without danger. 'The limb, says he, is mortified, but amputation might be *death*.' Junius * (who is also appealed to by this writer), appeared to have entertained the same suspicions of the hazard that we should run, by any attempts to produce a change in the state of representation, either by additions or diminutions.

But however shrewdly and ingeniously this writer reasons, yet from his own concessions we gather, that matters are bad; and all we learn is, that an attempt to mend will probably make them worse.

L A W.

Art. 56. *The Trial of Mrs. Elizabeth Williams*, Wife of John Williams, Esq; of the City of Exeter, at the Arches Court of Canterbury, Doctors Commons, for committing Adultery with John Peyton, Esq; Capt. of the Bever Sloop. 4to. 2s. 6d. Bladon.

Art. 57. Another Edition of the above Trial. 8vo. 1s. Peate.

Art. 58. *The Trial of Mrs. Hankey*, (formerly Eliz. Thomson) Wife of John Hankey, Esq; Son of Sir Thomas Hankey, Knight, for Adultery. 8vo. 1s. Axcell, &c. 1783.

The less said, the better:—on *such* subjects.

R E L I G I O U S.

Art. 59. *The great Duty and Delight of Contentment.* By E. Harwood, D.D. 12mo. 1s. Robinton. 1742.

The Author's deplorable situation under a late severe stroke of the palsy, hath very naturally directed his thoughts to this subject. We wish his reflections may promote his own comfort, and administer to the support of others under affliction. But for Christians—we say for *Christians*, some better examples were needed than those which are brought from the schools of Paganism. We would not depreciate the virtues of heathens; nor speak scornfully of the maxims of the philosophers; but on a subject, such as that of contentment, where the Gospel proposes the best, and indeed only proper motives to give it stability, and illustrates it by the most powerful and recommending examples; we should naturally, from a *Christian*, divine have expected something

* Said very confidently by the Author to be at present in India.

more edifying and more evangelical than the trite saws of ethnic sages, and pedantic and hacknied quotations from Cicero, and Juvenal, and Horace, and Seneca, and Euripides, and Marcus Antoninus, and Epictetus. We think a text of Scripture hath as much elegance in a discourse on contentment, as a school-boy's motto to his Saturday's theme. We do not say that the Author hath wholly neglected the motives of Christianity; but they are but slightly touched on; and the GREAT EXAMPLE of the virtue he recommends is not once hinted at. O Socrates! O Aristippus! what were ye, in contentment and resignation, to the man of sorrows, who repressed the fervor of the impatient disciple by this gentle expostulation, "The cup which my father hath given me to drink, shall I not drink it?"—"Father! not my will, but thine be done."

Ye little stars, hide your diminish'd rays.

Art. 60. *Le Ciel ouvert à tout l'Univers: et l'Enfer anéanti.*

Par Adr. Louis. (i. e.) Heaven opened to all, and Hell annihilated.

By ADR. LOUIS. 8vo. Doddsley, &c. 1782.

A string of vehement exclamations, against imposture and priestcraft, superstition and enthusiasm, nonsense and absurdity. All, unquestionably, bad things, and proofs, sufficiently humiliating, of human folly and depravity.—But can philosophy devise no better way of driving them out of the world, than hooting and spurning at them? Is it not possible to find out some more likely method of making men wise, than by calling them fools?

* * "A Correspondent," who dates his letter "Holborne, March 29th," and who complains of our long delay, with respect to a late tract on "the Lord's Supper," not yet mentioned in our Review,—is referred to the Note relative to *Lindsay's Catechist*, &c. in answer to the inquiry of "A constant Reader." The same answer must be given to our present Correspondent; as our *seeming* negligence has been really owing to the very same cause:—which we hope will speedily and entirely cease.

✎ If X. Y. P. Q. will favour us with a sight of the publications mentioned in his letter, they shall be duly noticed. Our Collector professes that he cannot meet with them; but we suspect that he is rather shy of extending his north-east walk so far as Upper Morefields and the Foundery.

§§§ In answer to Φιδάμπος, we can only say, that we do not recollect any other publication by the "learned Lady who made the poetical translation of the Song of Solomon, from the original Hebrew," which was noticed in the 66th volume of our Review; nor have we yet heard that the 2d volume of Lavater's *Essai sur la Physionomie* has made its appearance. We believe it is yet unpublished.

††† An account of MUIRHEAD'S "Dissertations on the Federal Transactions between God and his Church," will appear in due time.

Erratum in our Review for January last, viz. p. 36, l. 11. for organization, r. origination.



THE
MONTHLY REVIEW,

For M A Y, 1783.



ART. I. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXXI. For the Year 1782. Part I. 4to. 8s. sewed. Davis.

PAPERS relating to CHEMISTRY.

Article 15. *Continuation of the Experiments and Observations on the specific Gravities, and attractive Powers, of various saline Substances*: By Richard Kirwan, Esq; F. R. S.

IN this Article Mr. Kirwan prosecutes his curious and profound investigations with singular address and ingenuity. After ascertaining, in a very ingenious manner, the quantity of pure acids requisite to saturate the mineral and volatile alkali, calcareous earth, magnesia or muriatic earth, and that of alum; he discusses one of the most profound and interesting subjects of chemistry: we mean the nature of *phlogiston*, and even the quantity or *weight* of this principle, that is contained in several compounds; particularly in *nitrous air*, *fixed air*, *vitriolic air*, *sulphur*, and *marine acid air*. We do not add, *inflammable air*; for the capital result of the Author's researches into this subject is—that perfectly pure *inflammable air* and *phlogiston* are one and the same substance.

Phlogiston, the Author observes, exists in metals and various other substances, in a *concrete* or *fixed* state, in the same manner as *fixed air*, or the aerial acid, exists in marble; where, he observes, that this last fluid is nearly of equal density with gold: but neither can *phlogiston*, nor *fixed air*, be exhibited in a concrete state, single or uncombined with another substance; for the instant that they are by any means disengaged from the bodies with which they had been combined, and by which they had been fixed, they assume a fluid and elastic state, and respectively appear under the forms of *inflammable air* and *fixed air*.

REV. May, 1783.

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On this occasion, the Author, availing himself of Dr. Black's theory of *specific fire*, accounts for the manner in which both the aerial acid, and phlogiston, undergo this great change in their constitution; or are rendered fluid and elastic, by a union with the same principle, elementary fire. Passing over the Author's proofs and illustrations relative to this part of his subject, we must be content to explain his general doctrine in a few words.

When the aerial acid, combined, in its concrete and unelastic state, with marble, is expelled from thence by a stronger acid, the vitriolic for instance, and is volatilised and rendered elastic; a *double decomposition* is supposed to take place. The vitriolic acid parts with a sufficient quantity of its specific fire to the fixed aerial acid; which, by this addition, immediately becomes a volatile and aerial substance, and appears under the modification of fixed air: and the vitriolic acid immediately combining with the calcareous earth forms another compound. In the same manner, the vitriolic acid, acting upon iron, parts with a portion of its *specific fire* to the phlogiston of the iron; which, on its union with this principle, immediately assumes an elastic state, and flies off under the form of *inflammable air*; while the vitriolic acid forms another compound, by combining with the martial calx.

Among various other instances brought to prove the identity of inflammable air and phlogiston, the Author, with very great propriety, in our opinion, adduces the precipitation, or, as it may be called, the reduction of one metallic earth, by the phlogiston of another metal. The experiment itself is well known, and is not a *unique*; but it so well illustrates, we may say proves, the truth of the present doctrine, that, instead of abridging, we shall enlarge upon, what the Author says upon the subject.

When a piece of iron is immersed in a saturate solution of copper in the vitriolic acid, it is well known that, though the acid undoubtedly acts upon and dissolves the iron, no effervescence arises, nor does any *inflammable air* appear; though that elastic fluid is always generated when iron is singly exposed to the action of that acid. The fact is, that the *phlogiston* of the iron, instead of assuming the *modification of inflammable air*, even for an instant, enters peaceably into the calx of the copper, under its *other modification of phlogiston*; and the earth of the copper, in consequence of this union, is precipitated in a metallic state.

In three words—The *very thing* which, had it escaped from the iron through the liquor, might have been actually caught under the form of *inflammable air*, now passes into the earth of the copper; and, under the form of *phlogiston*, gives it all the qualities of a metal. But the substance which converts metallic earths into metals is allowed by all (who allow the existence of the principle
itself)

itself) to be phlogiston: inflammable air, therefore, is phlogiston.

The preceding parallel drawn between fixed air and phlogiston may be extended to the illustration of this case. No signs of effervescence appear when, in the preparation of magnesia, a mild alkali is added to a solution of Epsom salt; and though the fixed air of the alkali is undoubtedly expelled from it by the vitriolic acid in the Epsom salt, it does not, even for an instant, assume its aerial form: on the contrary, it quietly passes, in its concrete or non-elastic state, into the precipitated magnesia; in the very same manner as the phlogiston of the iron moved into the earth of the copper in the preceding case.—This subject is more largely discussed in the Appendix to *Dr. Priestley's Experiments, &c.* vol. ii. p. 392; and in the Appendix to his 3d volume, p. 393.

From a variety of other considerations the Author infers, that 'inflammable air is the principle that metallizes metallic earths: and if metals contain only a specific earth and phlogiston, inflammable air certainly contains nothing else but phlogiston.'—But we need not extract more from this part of the present article on this particular subject: as, from a PS. subjoined to it, it appears, that the Author has been informed that Dr. Priestley has, since the publication of his last volume, directly and satisfactorily ascertained the identity of inflammable air and phlogiston.—In a jar, containing pure inflammable air, he has, it seems, by means of the solar heat, *reduced* the calces of iron, copper, lead, and tin. It may, indeed, be alleged, that these experiments prove only that inflammable air *contains* phlogiston: but it is to be observed, that there is no decomposition of the inflammable air in this case; for whether inflammable air be a simple or a compound substance, it appears evidently to restore the calces to their former metallic state, by being received into them *in toto*, or in its *whole substance*: for the inflammable air, that remains in the jar after the process, is found, we are told, to be as inflammable, or pure, as before this absorption of the greatest part of it.

The Author concludes his observations on phlogiston by affirming, that he has already distinguished eight different states of this substance; viz. from its most *rarefied* known state, or that of inflammable air, to its most *condensed* state, or that in which it is combined with metallic earths.—'Each of these, says he, differs from the other by the portion of elementary fire they contain: this quantity being, as far as I can judge directly, as the rarefaction of the phlogiston; but these researches are foreign to my present subject. I shall only remark, that phlogiston, in a state perhaps 100 times rarer than inflammable air, and consequently containing much more fire, *may possibly constitute the electric fluid.*'

As the weight of inflammable air is known, Mr. Kirwan employs that knowledge, as furnishing an essential *datum* towards ascertaining the quantity or weight of phlogiston contained in various substances.—To give one example—100 cubic inches of nitrous air (which weigh 39.9 grains) contain 6.7 grains of phlogiston, and 33.2 grains of nitrous acid.

Mr. Kirwan next proceeds to ascertain the quantity of phlogiston contained in fixed air. On this occasion he enters on a minute investigation of the nature and origin of this fluid. Reasoning on a great variety of experiments that have been made, relative to this subject, he maintains the opinion which he had before advanced, in the notes annexed by him to Dr. Forster's translation of M. Scheele's treatise on fire;—that *fixed air* is a compound substance, consisting of *respirable air* and *phlogiston*; or that phlogiston converts pure or respirable air into fixed air. The numerous observations which the Author has collected, to prove the truth of this singular proposition (which, however, has likewise been maintained by others) evince his extensive acquaintance with the subject, and his address in the application of the experiments to the support of his hypothesis; though several of them may be satisfactorily explained on different principles. The result of his analysis of fixed air is, that 100 cubic inches of that fluid contain 8.357 grains of phlogiston, and that the remainder is elementary air.

Dr. Priestley, in several parts of his writings, particularly in his last volume, [*Experiments and Observations*, &c. vol. ii. p. 108.] has controverted the hypothesis here maintained by Mr. Kirwan; and which had, by many persons, very unaccountably been ascribed to him. It now appears, however, that the Author, having read this account of the nature of fixed air to Dr. Priestley, 'had the satisfaction to find it met with his entire approbation, which he authorized him to mention, notwithstanding what he had advanced to the contrary in his last publication.'—Nay, we have been lately informed, that Dr. Priestley, since the publication of this paper, has had further reasons for adopting this hypothesis; in consequence of his having actually produced fixed air from two substances, one of which is known to furnish *only* pure air, and the other *only* phlogiston.

Article 2. *Nova Experimenta Chemica quæ ad penitentiorem Acidi & Pinguedine eruti cognitionem valere videntur.* Scribebat D. Laurentius Crellius.

In this Article the Author continues the account of the experiments made by him with this new acid. [See M. Rev. Vol. LXIV. April 1781, p. 266.] They are very numerous; but we shall confine ourselves to a few which appear the most interesting.

Not-

Notwithstanding what is affirmed in the page of our Review above referred to, it does not appear that the Author has succeeded in dissolving gold, while in its metallic state, with this acid singly. He might possibly be deceived by the golden colour which this acid assumes, even when alone, after about one half of it has been drawn off in distillation. He succeeded however in dissolving a calx of that metal.

Employing a precipitate of gold made by salt of tartar, and digesting eight grains of it, during a month, with half an ounce of the animal acid; it was evident that, though a considerable part of the calx remained at the bottom of the vessel, a sensible part of it had been dissolved: for, on adding to the clear fluid a little of the volatile tincture of sulphur, a portion of gold fell down, in the form of a darkish yellow precipitate. A part of the same clear solution, likewise, being evaporated, exhibited irregular yellow crystals.

On the addition of a small portion of nitrous acid to the animal acid, the Author procured a solution of gold, in its metallic state. When to 80 drops of animal acid he added only 20 of spirit of nitre, he observed evident signs of a gentle solution. On adding 20 drops more of the nitrous acid, and employing heat, a leaf of gold was totally dissolved. This experiment, says the Author, evinces a notable difference between the new acid, and that of salt: for it is evident that gold cannot be dissolved by a mixture of two parts of smoking marine acid, and one of aqua fortis.

The Author proceeds to relate the results of various experiments made with this acid, and the different metals and semi-metals, as well as several neutral salts: but for his account of these numerous trials, we must refer our chemical Readers to the Article itself.

Article 1. *Relazione di una nuovo, &c. Account of a new Kind of Rain.* Written by the Count de Giseni, an inhabitant of the 3d Region of Mount Ætna, &c.

This article contains the chemical analysis of 'a coloured cretaceous grey water,' which fell in a shower of rain, that extended over the fields, about 70 miles, in a right line from the top of Ætna. On evaporating a portion of it, and touching it (to use the language of the Translator) with vegetable alkaline liquors [solutions of fixed vegetable alkali] and mineral acids; a slight effervescence was occasioned by the latter. Syrup of violets being added to it, had its colour changed to a pale green. Hence the noble Author was persuaded that it contained what he calls a 'calcareous salt.' By this term we afterwards learn, that he means 'a marine salt combined with a calcareous substance' by a violent heat. We suppose the Author understands, marine acid combined with calcareous earth. The earth left on the total evaporation of the water, being calcined, was an

found to contain iron in a metallic state. On the whole—for our noble observer does not appear to be a profound chemist—we may infer, that the solid contents of the rain in question were the effects of a volcanic eruption.

Article 6. *An Account of some Scoria from Iron Works, which resemble the vitrified Filaments described by Sir William Hamilton:* By Samuel More, Esq.

In the 70th volume of the Philosophical Transactions, Sir William Hamilton, treating of an eruption of Mount Vesuvius, gives an account of certain long filaments of vitrified matter, like spun glass, which were mixed with and fell with the ashes. The origin and nature of these curious filaments are explained by the Author of this Article; who has presented the Society with a specimen of some *slag*, or vitrified cinder, taken from one of the largest works in England for smelting iron; and which, by means of the strong blast of air from the bellows, has been drawn out, while in its fluid state, into cobweb-like threads (some of them 10 or 12 feet in length) which being driven upwards by the blast, fix themselves to the beams and other parts of the bellows room. They are so extremely slender, as to resemble cotton in appearance; but, being examined with a microscope, are found in all respects similar to those described by Sir William Hamilton; which are undoubtedly formed of the melted *lava*, ejected from the mouth of the crater, and probably drawn out into threads, by the force of those violent torrents of air which must be required to support so intense a body of fire as that of the volcano.

ELECTRICITY.

Article 16. *Del modo di render, &c. Of the Method of rendering very sensible the weakest natural or artificial Electricity:* By M. Alexander Volta, Professor of Experimental Philosophy in Como, &c. &c.

There are few philosophers who have contributed more largely to the improvement of electricity, and indeed of some other branches of philosophical knowledge, than the very ingenious Author of this Article; who here gives us some electrical observations of a curious and singular nature: particularly the description of a simple apparatus, by means of which, the smallest, and otherwise imperceptible, degrees either of natural or artificial electricity are rendered sensible. What the microscope effects, in bringing to our view bodies otherwise totally invisible, is performed by this *electrical magnifier*, with respect to electricity; by its rendering sensible such small quantities of that fluid, as would otherwise wholly escape the notice of our senses. Nor is this a mere matter of barren curiosity only; but may—it will soon appear that it has already—let us into some of the secrets of nature's operations, particularly respecting meteorology.

The apparatus, by which these effects are produced, is no other than the Author's well-known *Electrophorus*; the resinous coat of which ought to be exceedingly thin (not perhaps above the 50th part of an inch in thickness); and its surface, as well as that of the metal plate adapted to it, should be as plain and as smooth as possible.

When the sky is perfectly clear, and free from electrical clouds, so that an insulated conductor, fitted up to observe the electricity of the atmosphere, does not exhibit the least sign of electricity, by even attracting the finest thread; if a temporary metallic communication be made by means of a wire between the atmospherical conductor and the metal plate, lying on the resinous surface; and this communication be suffered to subsist for *a certain time*: on removing the wire, the metal plate will, on being lifted up, exhibit evident signs of electricity, by attracting light bodies, and giving sparks. In this case it is sometimes found necessary to preserve the communication of the *electrophorus* with the atmospherical conductor even 8 or 10 minutes. But if the atmospherical conductor alone be capable of barely attracting a light thread; the communication above mentioned need to last a few seconds only: in which time the metal plate will receive, and, as it were, condense such a quantity of electricity, as to dart even a strong spark.

The effects produced by this apparatus appear as extraordinary in discovering the presence of artificial electricity, when it is so weak as to be scarce or at all perceptible by any other means. These appearances too are connected with a hitherto unobserved property of what may be deemed a new class of bodies, such as marble, dry wood, &c. and which may be called *semi-conductors*, or *half-conductors*. In this case, the resinous plate is not wanted:—but the relation of one experiment will best explain our meaning.

Let a Leyden vial be charged, and then discharged; so that it will scarce affect a light thread: or—as we have varied the experiment, in order to obviate certain objections—let an uncharged Leyden vial be brought to the conductor of an electrical machine; so as to receive from it only two or three moderate sparks. If the metal plate only of the *electrophorus* (or *condenser*) be placed on a dry marble slab, a table, or dry piece of wood, or any other imperfectly conducting substance; and the knob of the vial be made to touch the metal plate, or, in some cases, to pass over its surface; the latter, on being lifted up, by its insulating handle, will be found to be highly electrified, so as to give very strong sparks: and this it will do repeatedly for some time, on alternately applying the knob of the vial to the metal plate, and then lifting up the latter from the slab, and examining it.

This method of *busbanding* and condensing small quantities of electric matter, so as to procure strong sparks by means of a vial which is not sufficiently charged to give a single perceptible spark, is peculiarly applicable to the firing and lighting the Author's inflammable air-pistol and lamp: especially if the operator be provided with one of Mr. Cavallo's electrical pocket vials. These vials will retain a *sensible* charge for several days; and an *insensible* one for weeks, or months. Even in this last case, when the electricity of the vial appears to be extinct; the Author, with his *condenser*, is enabled to procure sparks from it, sufficient to fire the inflammable-air pistol.

Mr. Cavallo, reasoning on the phenomena of the Author's *condenser*, has carried this matter still further; so as greatly to increase the *magnifying power* of the instrument, by employing another in addition to it. When the electricity, even of the condenser itself, is so small, as not to affect an extremely sensible electrometer, he produces a sensible degree of electricity, by applying it to another, but smaller metal plate, or *condenser*, placed likewise on marble, &c. and not exceeding the size of a shilling. M. Volta does not think that he should exaggerate, were he to affirm, that, by means of both these *condensers*, the intensity of the original stock of electricity is increased 1000 times.

We have not room to explain the theory by which M. Volta accounts for these phenomena. It is founded on some curious observations and experiments of his, on the *capacity* of simple *conductors*, compared with that of a Leyden vial (or a *non-conducting* coated surface) which he published in a philosophical Journal at Milan, in the year 1778. He there shews, that the *capacity* of 16 square inches of coated surface (in a Leyden vial, or glass plate coated), is equal to the capacity of a conductor made of silvered, wooden, cylindrical rods, and nearly 100 feet long; the capacity of which is so great, that its *spark* occasions a shock considerably strong. It will be sufficient for us to observe, that the phenomena of the *condenser* depend on this circumstance—that a metal plate, or other conducting substance, possesses a much greater capacity for acquiring and preserving electricity, when supported by marble or other imperfectly conducting bodies, than when it is perfectly insulated.

But one of the most curious discoveries, in our opinion, which the Author has made with this delicate *electrical test*, is his having succeeded in exhibiting, by its means, electrical phenomena, and even sparks, produced by the *evaporation* of liquids, *combustion*, *effluvescence*, &c. To account for the manner in which the clouds acquire their electricity, many experiments had been made by others, as well as the Author, but without success; notwithstanding Dr. Franklin's luminous experiment

of the silver can and chain [See his *Experiments, &c.* Letter 12, p. 121.], by which he attempted to explain (it now appears, on very just grounds) by what means the electricity of the clouds was produced. It is now evident, that their failure in this inquiry was occasioned, not by an erroneous theory, but, through the want of an instrument sufficiently delicate to detect small or evanescent quantities of electricity. Without reciting the various circumstances necessary to be attended to, in the conduct of these delicate experiments, we shall only relate the principal results.

The first trials in which the Author was successful were made at Paris last year, in company with *M. Lavoisier*, and *M. de la Place*. Chafing-dishes, containing burning charcoal, were placed on a large insulated metal plate; and a communication was then formed between it and the condenser, laid on a piece of marble. After a proper interval of time, the metal plate of the *condenser* being lifted up, was found, on presenting it to Mr. Cavallo's electrometer, to have acquired *negative electricity*. Instead of the chafing-dishes, four vessels containing iron filings were placed on the insulated plate. Diluted vitriolic acid being poured into them, and a strong effervescence excited, the *condenser* not only charged the electrometer with *negative electricity*, but gave a *sensible spark*. Electrical appearances likewise occurred, by means of the effervescences in which fixed air and nitrous air are produced.

At this time, the Author's experiments on the *evaporation of water* were not perfectly satisfactory; but he afterwards succeeded in London, on using the expedient of throwing water on the lighted coals contained in an insulated chafing-dish. After this he met with equal success, on throwing only a spoonful of water on three or four small coals burning in an insulated crucible. In these cases, the *sudden* evaporation of the water never failed to electrify the chafing-dish *negatively*, so as to render the electricity sensible, even by means of the simple electrometer, without having recourse to the *condenser*; though on using that instrument the effects were greater, so as that sparks were obtained. We should imagine that the electrical appearances would be greatly increased, so as to produce a strong spark, by giving water an extraordinary degree of heat, in a *Papin's digester*, and then *suddenly* giving vent to the vapour: as, in the case of the common, slow evaporation, the slight degree of electricity which is generated is dissipated nearly as fast as it is produced, in consequence of the unavoidable imperfection of the insulation.

MISCELLANEOUS ARTICLES.

Art. 10. *Account of an improved Thermometer*: By Mr. James Six.

It is scarce possible, without the assistance of a figure, to give a
clear

clear idea of this instrument: though perhaps we may succeed in explaining the ingenious manner in which the principal effect, for which it is constructed, is produced. The intention is to ascertain the greatest degree of heat and cold that has happened in the course of 24 hours, in the absence of the observer. It is properly a spirit thermometer; though mercury is employed in it, for the purpose of supporting a certain index. The tube in which the mercury moves is of the form of a U, and contains an index in the cavity of each side or leg. This index consists of a short piece of glass tube, used as a *float*, and which is adapted to the bore of the curve thermometrical tube, so as to move freely in it. This float contains a piece of *steel* wire in its cavity; the use of which will soon appear. From its upper end rises a spring of glass, of the fineness of a hair; which, being set a little oblique, presses lightly against the inner surface of the thermometrical tube.

Supposing the index, on one side, to float on the surface of the mercury, the latter, when it rises, carries it up along with it. When the mercury, after having attained its greatest height, descends, it leaves the index behind it: because its situation in the tube is preserved, by means of the pressure of its glass spring; the extremity of which points out the greatest *heat*, on a scale placed parallel to the tube. On the contrary, when the mercury has descended to its lowest station on the same side, during the intervals of observation, the index, or float, on the other side, is proportionably elevated, and shews the observer the greatest degree of *cold* that has existed in that interval.

It is evident, that this instrument, from its construction, must require rectification daily. This is easily effected by the following ingenious contrivance. The Author only applies a small magnet to that part of the tube against which the index rests; by the action of which, the included piece of steel wire (and consequently the index) is easily brought down to the surface of the mercury. When this has been done, the instrument is rectified for the next day's observation; without heating, cooling, separating, or at all disturbing the mercury, or moving the instrument.

The construction of this instrument appears to be difficult; but it has been executed by the Author, who informs us in a note, that 'with a thermometer of this sort, he observed the greatest heat and cold that happened every day and night throughout the year 1781.'—Other, and somewhat similar constructions are likewise described; in which the above mentioned thermometer is, as it were, divided into two separate parts; one of which only shews the greatest degree of heat, and the other the greatest degree of cold.

Article 3. *Observations on the Bills of Mortality at York:* By William White, M. D. F. A. S. &c.

According to the Author, it appears evident from other undeniable proofs, as well as those here exhibited, that this nation, both with respect to population and healthfulness, is in a general and progressive course of improvement; and that the births have become more numerous, and the deaths fewer, in proportion, in almost every place where the registers have been consulted. At York, at least, where there is little increase or decrease of the people by acquisition, or emigration, these symptoms of improvement appear very conspicuous and evident. Among the general causes of increase and healthiness the Author enumerates the introduction of inoculation, the cool regimen in fevers, and the admission of fresh air, the general use of antiseptic medicines and diet, and the more judicious management of children.

Article 4. *Account of a Monstrous Birth:* By John Torlese, Esq; Chief of Anjingo, &c.

This monstrous production consisted of two children that lived above three days, having only one body in common, and distinguished by other peculiarities; such as that 'one head would sleep, whilst the other was awake; or one would cry, and the other not.' A plate accompanies this short Article.

Article 5. *Experiments with Chinese Hemp Seed:* By Keane Fitzgerald, Esq.

The few grains of seed with which the Author made these experiments were not, through accident, sown till June; though they ought to have been sown in April. They nevertheless vegetated strongly; so that many of them, in October, when they came into bloom, measured more than 14 feet in height, and 7 inches nearly in circumference; having grown, at different times, nearly 11 inches *per week*. The rough hemp that was peeled from 32 plants, when thoroughly dried, weighed three pounds and a quarter; though they were not supposed to have come to full maturity. At the Author's request, the Directors of the East India Company have promised to give orders to their factors to procure and send over hither a sufficient quantity of the best seed, that can be obtained in China, of this valuable plant.

The remaining Articles (exclusive of the Mathematical and Astronomical Papers) are—Article 7. *An Extract of the Register of the Parish of Holy Cross, Salop:* By the Rev. Mr. William Gorsuch, Vicar. Art. 9. *Quantity of Rain which fell at Barrowby, near Leeds:* By George Lloyd, Esq; F. R. S. Art. 17. *Abstract of a Register of the Barometer, &c. at Lyndon, in Rutland, 1780:* By Thomas Barker, Esq.; and Art. 18. *The Meteorological Journal of the Society.*

ART. II. *The Necessitarian; or, The Question concerning Liberty and Necessity stated, in Nineteen Letters. By Benj. Dawson, LL. D. Rector of Burgh in Suffolk. 8vo. 2s. 6d. Johnson. 1783.*

THIS question hath been so much embarrassed by the subtleties of metaphysicians, and the true state of it kept so much out of sight by equivocal and indefinite terms, that a clear and distinct discussion of it was much wanted. We think Dr. Dawson hath brought forward the leading and essential objects of this curious controversy with equal judgment and perspicuity, and arranged them with such accuracy and precision, as to give the reader a very clear view of the several arguments, by which the doctrines of Liberty and Necessity have been supported by their respective advocates. He hath particularly exposed the fallacy of the common objections to Necessity, drawn from a supposition of its being inconsistent with merit; and hath, we think, fully established his proposition—that the will is always impelled by *motives*, and that it is the *quality* of an act that constitutes the ground of merit or demerit; from whence arises a consciousness of acting well or ill, the approbation or disapprobation of our own minds.

In these Letters *Philemon* undertakes the defence of Liberty. The opposite argument is maintained by *Cleanthes*. The debate is carried on, step by step, with strict logical propriety. The difficulties of *Philemon*, on the doctrine of Necessity, are removed gradually and satisfactorily. No objection is left unanswered. No cloud is permitted to rest upon the subject; and *Palemon* is at length convinced, that he had been misled by words, and had opposed the doctrine because he had not a clear and consistent knowledge of it. The last letter contains this candid acknowledgment, and, at the same time, gives a general view of the principal subject in debate. We will present it to our Readers, as a specimen of the Author's manner of reasoning on this nice and curious point of metaphysical speculation.

'I am apprized to, Whether I am conscious that I acted under force and constraint in what I did. To decide upon this, I consult my own feelings on a review of the act. I find that I was free from any force or constraint, *ab extra*, at least. How was I affected from within then?—Was I actuated by fear or any other motive which constrained me to act against my will, as we say, against my own consent, against my own choice?—No. I certainly chose to do it. I acted from choice. But did I not act necessarily?—Was not my will determined, necessarily determined by a motive?—This is no less certain. I was moved by *Fellow-feeling, Compassion, a Desire to relieve my neighbour's distress*. And shall I call this force, and constraint?—Shall I say—I was forced and constrained to do that which I desired, which I chose, which I wished to do?—It is a manifest perversion of language

tombe, with the bones of the first Kinge Kyrame, of the Virtue of VII Herbes.'

2203. 'Paralifm on the Regeneration of Man, and the Purification of Metals.'

A Behmenift might here find a moft delectable repository of all that is profound in nature, and all that is myfterious and unintelligible in grace!

The treatifes on Judicial Aftrology, Magic, and Witchcraft, are alfo very numerous. Among the aftrological writers we meet with the names of Agrippi, Albertus Magnus, Coley, Dee, Forman, Lilly, Raymund Lully, Sir Thomas Middleton, Bapt. Porta, &c. &c. &c. Under the article of Magic, we meet with the name of Longobardus. His MS. belonged to the collection of that celebrated dealer in aftrology, Mr. Eliaz Ashmole. The title of one of the pieces is, 'A prayer to be faid before the calling forth of elemental or infernal powers, or fpirits of darknets.'

But if the curious want information with refpect to particulars, we muft refer them to the Catalogue itfelf, which is calculated to afford them the readieft, cleareft, and moft ample gratification.

ART. IV. *Thirty Letters on various Subj-cts.* Two Vols. Small 8vo. 4s. fewed. Cadell. 1783.

FROM this pleasing Miscellany we could felect a variety of obfervations on *Men, Manners, Opinions, and Times*, that would equally amufe and inform the Reader. Many of the Author's reflections are fprightly and novel; many very fenfible and judicious; fome few are problematical: and here and there we have a dafh of the fceptic.

The Letters treat of the following fubjects:—The Force of Custom—Riches, Cards, and Duelling—Languages—Judging by the Perceptions of others—Painting—Temporary Taste—Musical Expreflion—Parenthesis and Anticipation—Catches—English Language—Homer's Scale of Heroes—Different Manners of Reading—Shakefpeare—Writing Hand—Want of accurate Views—The Analogy of the Arts—Bad Affociation—The poet Quarles—Warm Colouring—False Principle in Painting expofed—Passages in Shakefpeare—Petition of *To* and *The*—Self-Production—Some Phrafes explained—Obftructions in the way of Fame—Alliteration and Literation—Common Superftitions—Wrong Representations of the Solar System.

On Painting and Music the Author exprefles himfelf with the accuracy of an artift, and the refinement of a man of tafte.—His obfervations on that abortion of Melpomene, called Catches.

are so just, and at the same time so spirited and ingenious, that we will make no apology for giving them entire.

‘ The productions of genius require some ages to be brought to perfection. The liberal arts have their infancy, youth, and manhood; and, to carry on the allusion, continue some time in a state of strength, and then verge by degrees to a decline, which at last ends in a total extinction. The English language, poetry, and music, exhibit proofs of this observation, as far as they have as yet gone. With the two former I have at present nothing to do, but shall confine what I have to say on this subject to the latter.

‘ What the music of the times preceding Henry the VIII. was, I confess myself ignorant; nor, indeed, is the knowledge of it necessary. We may conclude that it was more barbarous than that of the sixteenth century, as the times in which it was used were less enlightened. Some masses, motettes, and madrigals, are what have reached us. The whole consists of a succession of chords, without art or meaning, and perfectly destitute of air. In Elizabeth’s reign appeared some composers, Tallis, Bird, Morley, and Farrant, which improved the barren style of their predecessors. They had more choice in their harmony, and made some little advances in melody. There are some pieces of instrumental music composed at this time which still exist: particularly a book of lessons for the virginals, which was the Queen’s—Whether the composers thought that her sacred Majesty excelled in musical abilities as much as in rank, or as she wished to do in beauty, I know not; but this is certain, that these pieces are so crowded with parts, and so awkwardly barbarous, as to render the performance of them impossible—so natural is it, even in the infancy of art, to mistake difficulty for beauty.

‘ I do not recollect any composer that really improved music for the first half of the seventeenth century, except Orlando Gibbons; of whom, a service for the church, and two or three anthems remain, the harmony of which is good, and the melody pleasing. In the Gloria Patri of the Nunc Dimittis is the best canon, in my judgment, that was ever made. Gibbons was also a composer for the virginals, but in no respect better than his predecessors. I believe it was about this time that the species of canon called the catch, was produced.—The intent of my making this short recapitulation of the former state of music is purely prefatory to what I have to say upon the subject of catches.

‘ This odd species of composition, whenever invented, was brought to its perfection by Purcell. Real music was as yet in its childhood; but the reign of Charles the Second carried every kind of vulgar debauchery to its height. The proper era for the birth of such pieces as, “when quartered, have ever three parts obscenity, and one part music.”

‘ The definition of a catch is, a piece for three or more voices, one of which leads, and the others follow in the same notes. It must be so contrived, that rests (which are made for that purpose) in the music of one line, be filled up with a word or two from another line; these form a cross purpose, or catch, from whence the name. Now, this piece of wit is not judged perfect, if the result be not the rankest indelicacy.

‘ Perhaps

* Perhaps this definition may be objected to, and I may be told that there are catches perfectly harmless. It is true, that some pieces are called catches that have nothing to offend, and others that may justly pretend to please; but they want what is absolutely necessary for a catch—the break, and cross-purpose.

* It may also be said, that the result of the break is not always indecency. I confess there are catches upon other subjects—drunkenness is a favourite one; which, though good, is not so *very* good as the other: and there may possibly be found one or two upon other topics which might be heard without disgust; but these are not sufficient to contradict a general rule, or make me retract what I have advanced.

* I will next examine their musical merit.—And this, as compositions must consist either in their harmony or melody; or their effect in performance.

* The harmony of a catch is nothing more than the common result of filling up a chord.—There is not contrivance enough to make it esteemed as a piece of ingenuity. “What! they are all canons!” So is every tune in the world, if you will set it in three or more parts, and sing those parts in succession as a catch—but a *real* canon is not so easily produced; it is one of those difficult trifles which costs an infinite deal of labour, and after all is worth nothing. I do not except the famous *Non nobis* of Bird, in which are some passages not to be endured. The excellence in the composition of a catch consists in making the breaks, and filling them up properly. The melody is, for the most part, the unimproved vulgar drawl of the times of ignorance.

* Let us next attend to the manner of performance. One voice leads, a second follows, and a third, &c. succeeds, unaccompanied with any instrument to keep them in tune together. The consequence is, that the voices are always sinking, but not equally; for the best singer will keep nearest the pitch, and the others depart farthest from it. If the parts are doubled, which is sometimes the case, all these defects are multiplied. To this let there be added the imperfect scale of an uncultivated voice, the *departing* from the real sound by way of humour, the noise of so many people striving to outsing each other, the confusion of speaking different words at the same time, and all this heightened by the laughing and other accompaniments of the audience—it presents such a scene of savage folly as would not disgrace the Hottentots indeed, but is not much to the credit of a company of civilized people.

* As the catch in a manner owed its existence to a drunken club, of which some musicians were members—upon their dying, it languished for years, and was scarce known, except among choir-men, who now and then kept up the spirit of their forefathers. As the age grew more polished, a better style of music appeared. Corelli gave a new turn to instrumental music, and was successfully followed by Geminiani and Handel; the last excelled in vocal as well as instrumental music.

* There have been refinements, and confessed improvements, upon all these great men since; and no doubt but at this time there are much better performers, and more elegant, though less solid composition.
REV. May, 1783. D d galera

posers. This is the united effect of the labours of the whole together; for there is no *one man* to be compared with either of the above mentioned.

Now, if this were speculation only, is it credible that taste should revert to barbarism? Its natural death is, to be frittered away in false refinement; and yet, contrary to experience in every other instance, we have gone back a century, and catches flourish in the reign of George the Third. There is a club, composed of some of the first people in the kingdom, which meet professedly to hear this species of composition; they cultivate it and encourage it with premiums. To obtain which, many composers, who ought to be above such nonsense, become candidates, and produce such things

——“one knows not what to call,
“ Their generation’s so equivocal.”

* Sometimes a piece makes its appearance that was lately found by accident, after a concealment of a hundred and fifty years. When it is approved, and declared too excellent for these degenerate days, the author smiles and owns it. I scarce ever saw one of these things that did not betray itself, within three bars, to be modern. It is as difficult to imitate ancient music as ancient poetry; a few square notes are not sufficient for the one, nor will two or three *whiloms* and *ekes* do for the other. And yet, in this last instance, a few affected antiquated spellings have been thought, by one half of the world, sufficient to weigh against modern phraseology, modern manners, and even modern facts. Surely it requires no great discernment to discover, that what has existed may be imitated; but nothing less than the gift of prescience can dive into futurity. If it is *improbable* that an uneducated boy should be able to produce what are called Rowley’s Poems, it is *impossible* that Rowley could write in a style, and allude to facts of after-times.—Forgive me this digression; but indeed I have nearly finished my subject and letter.

* I profess that I never heard a catch sung, but I felt more ashamed than I can express. I pretend to no more delicacy than that of the age I live in, which is, very properly, too refined to endure such barbarisms—I was ashamed for myself—for my company—and if a foreigner was present, for my country.

* It has just occurred to me, that you like catches, and frequently help to sing them—revenge yourself for the liberties I have taken, by compelling me to hear some of these pleasant ditties, when, perhaps, I may be forced to sing in my own defence.—Adieu.

* P. S. If you should have a design to convert me—take me to the catch club.—I confess, and honour, the superior excellence of its performance, while I lament that so noble a subscription should be lavished for so poor a purpose as keeping alive musical false wit, when it might so powerfully support and encourage the best style of composition; and rather advance our taste, by anticipating the improvements of the coming age, than force it back to times of barbarism, from which it has cost us such pains to emerge.

The letter on *Self-production* (a phrase which not only, by the way, sounds oddly, but conveys an idea absurd and contradictory) supports, somewhat shrewdly and speciously, the old exploded

exploded doctrine of *equivocal generation*. The Author thinks Lieuwenhoek's Discovery of Animalcules to be very fallacious, and ought at no rate to be considered as establishing a general principle, to which there is, or can be, no exception. The old experiment of pepper-water is again pressed into the service of this obsolete hypothesis; and the Author believes, that the animalcule is really produced by the *infusion*, and did not exist before; but (—we quote Hudibras—)

Grows up, like fern, that insect-weed,
Equivocally without seed.

Dr. Burthogge (a physician of Devonshire) maintained the same doctrine, in a letter addressed to Mr. Locke. He accounts for the animation of putrid substances, &c. &c. on that commodious principle, called *the Soul of the World*—a certain plastic power which pervades universal nature, and is the source of vitality, but not of intelligence. He mentions pepper-water likewise; but we think his other experiment goes farthest to demonstrate the doctrine. It is this—Pluck a hair from a mare's tail, and instantly, while quick with life, put it into water, it will become a little animal—it will have a head (the only thing wanting—for the tail is already completed), and be a serpent in miniature. The experiment will be the most effectual if the hair be plucked at a particular season,

Cum flagrans amor et libido

Quæ solet matres furiare equorum.

The little animal will then be most frisky, and begin to move its tail much sooner than if it were plucked in a less genial season. This gentleman seems to have been equally dextrous in producing maggots.

The Author will be thought to be equally paradoxical in matters of taste as in those of science, particularly where he celebrates the genius of *Quarles*. Like the hypothesis before mentioned, it hath been long exploded by almost universal consent; and it seems as bold an undertaking to attempt to restore the one to poetry as the other to philosophy. The difficulty is foreseen and acknowledged; but the Author is too high-spirited to stoop to authority, and too generous to join in abuse, because it is common. 'There never', says he, 'was a poet more admired in his life, or more despised after his death, than Quarles. He was patronized by the best of his age when living, and when dead was first criticized, then contemned, and, last of all, totally forgotten, unless when some bard wanted a name of one syllable to fill up a list of miserable rhymes. Pope was the last who made this use of him, and, at the same time, in a note abused Benlowes for being his patron.'

From an impartial perusal of the poems of this long-forgotten

bard, this ingenious and candid writer enters his protest against the unjust treatment which Quarles hath received from the wits, and those who have mechanically echoed their sentiments and smart sayings. 'I will risque the declaring, that where he is good, I know but few poets better. He has a great deal of genuine fire, is frequently happy in similes, admirable in epithets and compound words, very smooth in his versification, so different from the poets of his own age [Charles I.], and possessed that great qualification of keeping you in perpetual alarm—so different from the elegant writers of the present times.'

To confirm this opinion of the merit of Quarles, our Author quotes a variety of passages from his poems, and illustrates them by critical remarks. The *Second Hieroglyphic*, which compares man to a taper—first unlighted—then touched by a hand from heaven, with this motto, *Nescius unde*, 'cannot (as it is here observed) be enough admired, for the closeness of the reasoning, and the freedom of the verses. It would be difficult, if not impossible, to reason so shortly, and yet so clearly in prose.' We entirely agree with the Author. We never read a piece in which the subtlety of metaphysic argument is so curiously blended with the harmony of numbers, and the elegance of allusion.—The last letter in this collection prosecutes this subject, and illustrates the genius of Quarles by more copious extracts, particularly a very noble one from the 12th *Emblem* of the 3d book—the subject of which is the impossibility of escaping the vengeance of the Almighty, taken from the 139th Psalm.

'Tis vain to flee!—till gentle mercy show
Her better eye, the farther off we go,
The swing of justice deals the mightier blow.

The ingenuous child, corrected, doth not fly
His angry mother's hand, but clings more nigh,
And quenches with his tears her flaming eye.

'To say only that this simile is apposite and beautiful, comes very short of my sensations when I read it. Let me confess honestly, that I think it one of the noblest instances of the sublime pathetic.'

On the whole, we think these letters show the hand of a master; whose sketches and outlines convince us how well qualified he is to give us more copious and finished delineations, if he would call in labour to the aid of genius.

ART. V. *Emilius and Sophia*; or, *The Solitaries*. By J. J. Rousseau. Being a Sequel to *Emilius*. Also some Additions to *Eloisa*. By the same Author. Both found amongst his Papers after his Decease. Small 8vo. 2s. 6d. Becker. 1783.

THESE fragments are undoubtedly authentic. Every page speaks the pen of Rousseau—that wild but original pen,
which

which he sometimes dipped in the pure fount of nature, and sometimes in the mingled stream of fancy and folly.

This *Sequel to Emilius* consists of two letters; the most interesting is the first, and contains some of Rousseau's most pathetic touches, and some of those masterly strokes of a bold and fervid genius, that enter deep into the heart, and awaken all its feelings. In this letter we are informed that Sophia, by a train of detestible artifices, is at length tempted to violate her conjugal honour. The sense of shame and guilt operates with such irresistible force on her mind, that she is impelled to communicate the dreadful secret to her unsuspecting husband, at the very moment when he was attempting to caress her with all the fondness of virtuous love. 'Hold, Emilius,' says she, 'I am no longer your's; another has defiled your bed—I am with child—our persons shall never be united—' and, rushing with impetuosity into her closet, she shut the door.

'I remain confounded.—'

'My friend, this is not the history of the events of my life; they are little worthy to be related; it is the history of my passions, of my feelings, of my ideas. Suffer me to speak at large of the most terrible revolution that ever my heart experienced.

'The greater wounds of the mind, as well as of the body, do not bleed the moment they are given, nor is the pain they occasion immediately felt. Nature collects all her force to sustain its violence, and the mortal wound is often given before it is felt. At this unexpected scene, at these words which my ears seemed to shut out, I remain motionless, annihilated; my eyes close, a deadly cold runs through my veins; without fainting, I feel all my senses benumbed, all my faculties suspended; * *an universal anarchy reigns in my mind, like the chaotic appearance of a changing theatre, when the present scene disappears, to give place to a new creation.*

'I am ignorant how long I remained in this situation, on my knees, and without daring to move, lest I should discover that all which had happened was not a dream. I wish that this state of stupefaction had lasted for ever. Being roused at length, my first sensation was an inexplicable horror for every thing that surrounded me. I rise immediately, I rush out of the room and down stairs, without seeing any thing, without speaking to any one; I get out into the street, and, with hasty strides, fly away with the rapidity of a stag, which thinks to avoid, by his velocity, the dart he carries buried in his side.

'Thus I ran without stopping, without moderating my flight, into a public garden. The sight of day, and of the heavens, was a burthen to me; I sought for darkness under the trees: at length, being out of breath, I let myself fall, half dead, upon the grass—Where am I? What is become of me? What have I heard? What a catastrophe? Madman! what a chimera have you followed? Love, honour, faith, virtue, what is become of you? The elevated, the noble Sophia, is nothing but a prostitute! This exclamation, ex-

* This allusion is one of the sublimest we ever met with, and we believe it original.

tortured by despair, was followed by such agonies of mind, that, choaked with my sobs, my breath and utterance remained suspended.— Had it not been for the storm of passion that followed, this agony would have strangled me. O who could express that conflict of different sensations, which shame, love, rage, sorrow, pity, jealousy, raised all at once in my mind. No; such a situation, such a war of passions, cannot be described. The intoxications of extreme joy, which by an uniform progression seems to dilate, and, as it were, refresh our whole being, we easily conceive. But when excessive anguish assembles in the breast of a single wretch all the furies of hell; when, wounded on every side by a thousand different stings, he feels all, without being able to distinguish any; when torn a hundred different ways, by a hundred different cords—multiplied in his sufferings, he seems to lose the unity of his being, and every single torment takes up his whole existence. Such was my situation, and such it remained during several hours—How shall I picture it to you? Volumes would be necessary to describe the sufferings of every single instant. Happy mortals! you, whose narrow and frozen minds are insensible to every thing but the vicissitudes of fortune, undisturbed by every passion but the desire of gain, may you always consider this dreadful state as a fiction, and never experience the cruel torments, which the disunion of more worthy attachments occasions in hearts capable of feeling them.

ART. VI. *Specimen of a History of Oxfordshire.* By T. Warton. The Second Edition, corrected and enlarged. 4to. 3 s. Nichols. 1783.

MR. Warton observes, that histories of counties have been condemned as the dullest of compilations; and he might have added, that this sentence of condemnation is seldom unjust. The charge of dullness is not, however, to be imputed so much to the subject itself, as to the manner in which it is too frequently treated. The topographical historian has an ample field for the display of his ingenuity; and, indeed, to execute his task with tolerable success, requires a considerable portion of knowledge and sagacity. But it seldom happens, that he thinks any other exertion is necessary than that of diligence, or that any thing farther is expected from him than fidelity and exactness. The height of his ambition is to be tediously circumstantial, or triflingly minute. His labours are, however, not without their use: they furnish materials to the more liberal enquirer, and frequently save him the trouble of much useless investigation.

Mr. Warton expresses his surprize that Oxfordshire has not hitherto had its legitimate historian. The only one who has professedly written its history is Dr. Plot, a writer on subjects that particularly fell within his own province, or to which the fashion of the times gave importance, remarkably laborious and exact.

exact. Had he lived in an age when curiosity, instead of being employed on the puerilities of science, had learned to direct itself to its proper objects, his Natural History of Oxfordshire might have been an entertaining performance, and the vehicle of much useful information. In its present state, notwithstanding the reputation it once had, it is of little value. To say the truth, the good Doctor's researches are, for the most part, trifling, nugatory, and ridiculous.

This specimen of a history of Oxfordshire is confined to the parish of Kiddington, of which the Historian is the Rector. That the Reader may see what Mr. W.'s ideas of this species of composition are, we shall give a cursory analysis of it.

After giving the etymology of its name, and its relative situation in the county, the Historian proceeds to the history and description of the church. Then follows a catalogue of its Rectors. This is succeeded by a dissertation on a venerable monument of religious antiquity, the font, in which Edward the Confessor has been by some writers supposed to have been baptized. Notice is next taken of Asterley, a hamlet appendant to Kiddington, though formerly a distinct parish. The site of the church is unknown. Mr. Warton conjectures that it was in a field called Chapel-breke, which he supposes to mean the chapel close or inclosure. His supposition is partly right, though the precise meaning of the term does not seem to have occurred to him; it implies an inclosure taken from the waste, or common, for the purpose of ploughing, or *breaking up*. In this sense it is still familiar in one of the northern counties.

The history of property is next considered. This commences at an early period, and is traced down through the several hands by which it has been transmitted to the present possessors. On this part of its history the Author seems to have dwelt with truly archæological delight; and, though the notices of people, many of whom are now no farther known than, perhaps, as witnesses to a charter or grant of lands to a monastery, cannot be very edifying or interesting, it must yet be confessed, that Mr. Warton has had the address to draw his readers forward without weariness or disgust. Should he, however, be thought tediously particular in this part of his work, the information contained in the subsequent part of it, in which he considers what may be called its military history, will amply compensate for the dryness of what had preceded it.

We must, however, observe, that, ready as we are to concur with Mr. Warton in his sentiments on most subjects, we can by no means join with him in the wish, that every village should be thus circumstantially delineated. Many, no doubt, will dissent from us; for there are some who think researches of this kind can never be too minute, and that enquiry should be ex-

tended to every petty object of possible discussion. They seem in short to think of book-making, as one would suppose some politicians do of the national debt, that it may be extended *ad infinitum*. If the history of every inconsiderable village in this island were to be dilated through seventy quarto pages, where is the purse that could purchase, the patience that could read, or the private library that could contain them? If compiled by the mere literary drudge, they must disgust; if executed with genius and taste, the reader will regret that superior talents should be thus diverted from nobler pursuits, and that the race-horse should be condemned to the drudgery of the ox.

ART. VII. *Memoir of a Map of Hindoostan*, or the Mogul's Empire: with an Examination of some Positions in the former System of Indian Geography; and some Illustrations of the present one; and a complete Index of Names to the Map. By James Rennel, F.R.S. late Major of Engineers, and Surveyor General in Bengal. 4to. 5s. Faden. 1783.

SINCE Great Britain, by the schemes of the commercial cabinet in Leadenhall-street, and the political activity of their agents in the east, has become so much interested in the affairs of the Hindoostan empire, Mr. Rennel has rendered a very essential service to his country, by the great attention he has employed in forming a general map of that extensive region, the interior parts of which are so little known to Europeans. The ingenious Author observes, that 'whilst the theatre of the British wars in Hindoostan was limited to a particular province of it, little curiosity was excited toward the general geography of the country: but now that we are engaged, either in wars, alliances, or negociations, with all the principal powers of the empire, and have displayed the British standards from one extreme of it to the other; a map of Hindoostan, such as will explain the local circumstances of our political connexions, and the marches of our armies, cannot but be highly interesting to every person whose imagination has been struck by the splendor of our victories, or whose attention is roused by the present critical state * of our affairs in that quarter of the globe.'

In the Preface, we are informed of the authorities from which the two sheet map that accompanies this memoir is laid

* What is likely ever to perplex the regulation of British concerns in India, is, that by its remoteness from Europe, we never *can* know the *present state* of affairs there! The news we receive is always several months old; the orders sent out refer to transactions more than double the distance of time past; hence a proportionable latitude of discretionary power must be allowed to agents there, greater than is consistent with due subordination to any over-ruling powers in Britain!

down; and a candid and liberal acknowledgment is made to several gentlemen for materials they have communicated for the purpose: and, indeed, so far as we may form an opinion from internal evidence, the task could not have been vested in better hands.

Of this extensive region, we are told, 'the British nation possess, in full sovereignty, the whole soubah of Bengal, and the greatest part of Bahar; I say the greatest part, because I believe there may be some purgunnahs on the south-west of little Nagpour, that were formerly classed as belonging to Bahar, but are now in the possession of the Mahrattas. In Orissa, we possess only the districts of Midnapour, the rest being entirely in the hands of the Mahrattas and their tributaries. The British possessions contain about 150,000 square British miles of land, which is (are) about 18,000 more than is (are) contained in Great Britain and Ireland: and about ten millions of inhabitants.'

What a fine common field for the harvests of intrigue, oppression, and speculation! No wonder that the Company's *servants* cannot agree with each other there; nor that they should successively come home nabobs, and bewilder us as much as possible with their various, interested, and contradictory stories! The possession of power in such a situation, may be esteemed almost too severe a trial for human integrity to sustain.

Though Mr. Rennel circumscribes the Hindoostan empire within narrower limits than are generally given to it, he computes that 'its extent is about equal to France, Germany, Bohemia, Hungary, Switzerland, Italy, and the Low Countries, collectively; and the peninsula is about equal to the British islands, Spain, and Turkey in Europe.' This empire is however merely nominal; for it is so much dismembered, that Shah Allum, the nominal Emperor, possesses no more than the city of Delhi, and a small territory round it. We may from hence judge by how precarious a tenure we hold a dominion larger than our own land, at such a distance; should the country chiefs, familiarized to our mode of warfare, ever take it into their heads to suspend their own animosities for the purpose of collecting their united strength to drive all foreigners out! According to our Author, 'the history of Hindoostan is one continued lesson to Kings, not to grasp at too much dominion; and to mankind, to circumscribe the undertakings of their rulers.'

The principal subjects of the Memoir are geographical particulars, which will appear very dry to all readers but those who propose to study the map: but we cannot dismiss the article without signifying our approbation of the Index that is formed to it. The different possessions in Hindoostan are not only distinguished by coloured boundaries, but the whole map is divided
into

into squares, by the intersection of the parallels of latitude and the meridians; and each square is pointed out by capital letters along the side margins, and small letters along the top and bottom: so that the index of names referring to a large and small letter, directs to the square within which any particular place is to be found. In a map of such an extent, filled with the names of places, few of which are generally known, the method here adopted seems to be the happiest that could have been contrived.

ART. VIII. *The Nineteen Tragedies and Fragments of Euripides.*
Translated by Michael Wodhull, Esq. 8vo. 4 Vols. 11. 15.
Boards. T. Payne and Son. 1782.

IT has been the fate of Euripides not to have his works translated into English, before the language had received such a degree of refinement as might enable his translators to do justice to the original. And it might seem to make no small part of the poet's good fortune, that the task of translating him should have been attempted by gentlemen, who, from previous specimens of their abilities, had given reason to expect they were equal to so arduous an undertaking. The merits of a former translation, as far as it is executed, the Public is already acquainted with.

Though the rule we have laid down in reviewing rival performances is by an impartial adduction of correspondent passages, to let each speak for itself, we shall, in this instance, it being the first time of Mr. Wodhull's appearance as a translator, enter somewhat more largely into the discussion of the present performance, than seemed to be necessary in examining the translation of Mr. Potter, who had so lately distinguished himself as the interpreter of *Æschylus*.

To know what is to be expected from a translator, reference must be had to the original author. His characteristical excellencies and defects being considered, the next object of enquiry will be, how far there is a possibility of equalling the one, and (provided fidelity will permit) of avoiding the other. In dramatic composition the principal objects of attention are, the fable, the manners, the sentiments, and the language. It is with the last of these that the translator is concerned, except, indeed, it be contended, that sentiment is not totally independent on expression. A critical attention to the language of Euripides will evince, that its great excellencies are conciseness and simplicity. Superfluous epithets are rarely to be met with; nor does he often dazzle by uncommon splendour of metaphorical imagery. Yet the want of elevation and grandeur, which may sometimes be objected to him, are amply compensated for, by the purity, the sweetness, and the elegance of his style,
which

which is uniformly chaste, unaffected, and subdued. It is owing, perhaps, to these qualities that he has so eminently succeeded in that leading province of the drama, the pathetic. It is possible for a writer's imagination to suggest images of distress, that, abstractly considered, may be equally affecting with any that are given by Euripides; yet, by being conveyed in language either artificial and inflated, or feeble and diffuse, the effect upon the reader is lost. When the mind is under the dominion of no particular passion, it may be allowed to pay attention to the niceties of expression, and even to indulge itself in superfluous ornament; but were the madness of Orestes, or the anguish of Hecuba, to be expressed in a style equally ornate and florid, the reader's sympathy would be immediately suspended; he would discover, and he would be shocked, or disgusted at the discovery, that the verisimilitude of nature was destroyed.

If there be any thing to object to in the language of Euripides, it will, we apprehend, be found in the choral parts.—Instances might be adduced in which they are discriminated from the dialogue by little beside the measure of the verse.—These, however, bear no proportion to the innumerable passages in which the poet's diction corresponds with the splendour and elevation of his ideas, and in which he scarcely comes short of the spirit and sublimity of Pindar. Such, then, is the original: let us next consider the translation, of which the following extract, from *ELECTRA*, may serve as a specimen.

‘PEASANT, ELECTRA, ORESTES, PYLADES, CHORUS.

‘*Peasant.* Ha! who are these whom at the doors I view?

Why come these strangers to our rustic hut?

Or need they my assistance? with young men

To parly, in a woman is unseemly.

‘*Electra.* Form no suspicions, O my dearest Lord,

Injurious to my honour. You shall know

What really was said: for from Orestes

To me these guests of ours a message brought.

Pardon him, strangers, if he spoke amiss.

‘*Peasant.* What say they? lives he? doth he view the sun?

‘*Electra.* If their accounts be true, and to their words

My credence I refuse not, he yet lives.

‘*Peasant.* Aught of his father's wrongs, doth he remember,

And thy calamities?

‘*Electra.* I entertain

Such hopes: but feeble is the banish'd man.

‘*Peasant.* But with what message came they from Orestes?

‘*Electra.* He sent them to explore my woes.

‘*Peasant.* They see

Only a part of them: but what remains

Thou canst unfold.

Electra.

* *Electra.* They know the whole, they need
No farther information.

* *Peasant.* Long ago
Then should our doors to them have been thrown open.
Enter this house, and for your joyful tidings
Accept what fare my humble roof contains.
Their baggage, O ye servants, carry in.
Make no excuse, for, O my friends, ye come
From one whom I hold dear. No abject manners,
Tho' I am poor, to you will I betray.

* *Orestes.* Inform me, I conjure you by the Gods,
Is this indeed the man, who joins with you
In the concealment of your nuptial union,
Thro' an unwillingness to shame Orestes?

* *Electra.* 'Tis him they call the poor Electra's Lord.

* *Orestes.* There is no certain test of generous souls:
For in the tempers of mankind prevails
A strange confusion. I have seen the son
Of a great father dwindle into nothing,
And virtuous children spring from wicked parents;
Among the rich a mean contracted spirit
Have I discover'd, and the poor man's breast
With most exalted sentiments inspir'd.
How therefore is it possible to take
Of either station so distinct a view
As to judge accurately? Shall the rich
Be umpires? the decision they might give
Would be corrupt. Shall we refer to them
Who have no fortunes? but this curse belongs
To poverty, it teaches man to sin
When pinch'd with want. Shall we now treat of arms?
Who can discern by looking at his spear
What warrior's valiant? it were best to leave
Such points still undecided. For this man
Of no account in Argos, nor elated
By the distinction of the house he sprung from,
But intermingled with the abject crowd,
Hath prov'd most virtuous. Will ye ne'er grow wise,
Who err'd thro' empty prejudice, nor learn
From studying their associates and their manners
To estimate the true nobility
Of mortals? for both states and private households
Are still by those of such exalted worth
Administer'd aright: but flesh, devoid
Of mental powers to animate the mass,
Like a mere image in the forum stands.
Nor doth a nervous arm maintain the field
Longer than one more feeble; this depends
On inborn courage, nature's happiest gift.
Present or absent, Agamemnon's son,
On whose account we hither came, deserves,
And therefore it behoves us to accept

The proffer'd hospitality : my servants,
Enter this dwelling. I had rather find
A poor man who with chearfulness receives us,
Than a rich host. The bounty of this Peasant
I therefore praise, altho' I rather wish
Your brother here triumphant, who might lead me
Into a festive palace ; he at length
Perhaps will come. For Phœbus' oracles
May be relied on ; but I disregard
The prophecies of men. *Exeunt Orestes and Pylades.*

- * *Chorus.* Our hearts, *Electra*,
Are warm'd with joys we never felt before ;
For Fortune, tho' her progress hath been slow,
May fix at length with us her blest abode.
- * *Electra.* When you, O hapless man, were well aware
How poor your cottage, why did you receive
These strangers of a far superior rank ?
- * *Peasant.* What, if they are as noble as they seem,
Will they not be contented with our food,
Tho' coarse and scanty ?

- * *Electra.* Into this mistake
Since you who are of little note are fallen ;
Repair to that old man who rear'd the childhood
Of my dear father, he on Tanos' banks
Divides the confines of the Argive land
And Sparta, with his plow-share ; he attends
His fleecy charge, an exile from the city.
Bid him come hither, from his well-stor'd house,
Fraught with a banquet to regale these strangers.
He will rejoice, and to th' immortal Gods
His adorations pay, soon as he hears
The boy yet lives whom erst his zeal preserv'd.
For out of my paternal house, no gift
I from my mother will accept : to her
Unwelcome were the tidings we should bear,
If that unhappy woman knew that still
Orestes lives.

- * *Peasant.* At thy request such message
Will I deliver to that aged man.
But go into the house with speed, and make
All ready. For a woman, if she please,
With many a savory viand can adorn
The social board. I have enough at home
To feed them for a single day at least.
When on these matters I reflect, I mark
How great the power of riches, to bestow
Upon the needy stranger, or expend them
To heal our bodies wasting with disease.
But for the diet of one day, is wealth
Of small importance : for the appetites
Of all men, whether rich or poor, demand
An equal share of necessary food.

Exeunt Electra and Peasant.
* CHORUS.

CHORUS.

ODE.

I. 1.

Ye far-fam'd barks, who with unnumber'd oars
 Pursu'd your voyage o'er the billowy deep
 To distant Ilion's fated shores,
 Around whose prows, attracted by the lyre,
 Hung curling dolphins, while the choir
 Of Nereids, underneath the craggy steep,
 United in a graceful dance:
 With Agamemnon to the fields of Troy,
 Ye waded *Thetis' agile boy*,
 On Simois' banks Achilles poiz'd his lance.

I. 2.

When Nereus' daughters left Eubœa's coast,
 They from the golden anvil bore that shield
 Adorn'd with sculptures, Vulcan's boast;
 O'er Pelion's height, and thro' the sacred grove
 Of Ossa, did the virgins rove,
 They fought where, by the woodland nymphs conceal'd,
 His martial fire this future light
 Of Greece had nurtur'd, *Thetis' godlike son*,
 Who with unrival'd speed could run;
 That generous champion of Atreides' right.

II. 1.

One of our valiant countrymen, who came
 From Ilion's ramparts to the Nauplian bay,
 Informs me that these ensigns flame,
 O son of *Thetis*, on thy burnish'd shield,
 Which drove Troy's warriors from the field;
 Close to its margin *Perseus* urg'd his way
 The billows of the deep above,
 His crimson falchion stream'd with recent gore,
 The Gorgon's dreadful front he bore,
 Tended by *Hermes*, messenger of Jove.

II. 2.

But in the center of that buckler glow'd
 The radiant Sun, his winged coursers gay
 Flew swift along th' etherial road;
 The Pleiades and Hyades, whose sight
 Struck daring *Hector* with affright,
 Twinkled around: exulting o'er their prey.
 With golden claws three *Sphinxes* grac'd
 His helmet; on his cuirass wrought the steed
 Of fam'd *Pirene's* winged breed
 By the *Chimæra*, breathing fire, was chas'd.

III.

The hero brandish'd a destructive spear,
 And drove his chariot o'er the plain,
 While pitchy clouds of dust hung gathering in his rear.
 The King who led these warlike troops was slain

After

After the hostile strife,
By Tyndarus' daughter, his inhuman wife.
Hence will the Gods demand thy forfeit breath;
Into the shades of death
Shalt thou be plung'd at length, tho' late,
And with thy blood my vengeance sate,
When I behold the falchion wav'd around
Full on thy neck inflict the wound.'

The reader may perceive, by the passage we have quoted, and which will give an impartial idea of the general execution of the whole, that Mr. Wodhull's Muse keeps one even unelevated tone; seldom rising to excellence, and never offending by affectation; what she wants in elegance she endeavours to make up by fidelity; but her language, being neither nervous nor forcible, though for the most part faithful to the sense, is not always sufficiently close; nor is the want of compactness always compensated for by perspicuity. Instances, indeed, might be adduced in which she is not even intitled to the praise of fidelity. Whoever will compare the following passage with the original, may perceive, that the reasoning of Orestes is both weakened and misrepresented.

How then is it possible to take
Of either station so distinct a view,
As to judge accurately? Shall the rich
Be umpires? the decision they might give
Would be corrupt. Shall we refer to them
Who have no fortunes? but this curse belongs
To poverty; it teaches man to sin
When pinch'd with want. Shall we now treat of arms,
Who can discern by looking at his spear,
What warrior's valiant? &c.

Πως οὖν τις αὐτὰ διαλαβὼν ορθῶς κρίνει;
Πλούσι; πονηρῷ γ' ἀρὰ χρησεῖται κρίσει.
Ἡ τοῖς ἐχουσι μὴδὲν; ἀλλ' ἐχει νόσον
Πενία· διδάσκει δ' ἀνδρὰ τῇ χρεῖα κακόν.
Ἀλλ' εἰς ἐπλ' ἐλθῶ; τίς δὲ πρὸς λογῆν βλέπων
Μάρτυς γενοίη αὖ, ὅστις ἐστὶν ὦ γὰθος;

In asking the question, How is any one to form a right judgment of mankind? he does not enquire whether the rich are to determine it, but rather is he to judge of mankind by their wealth? the answer is, πονηρῷ γ' ἀρὰ χρησεῖται κρίσει; he will make use of a bad criterion, (for so κρίσει in this passage may be rendered). He then proceeds, must poverty be his rule? This rule also is fallacious; for, says he (to render the passage paraphrastically), poverty will often compel a man to actions that are repugnant to the natural bias of his mind. Is he then to form a judgment from military skill? This question is answered by another, implying no more than he can judge of a man's
valour

valour by the sharpness of his spear. In what Mr. Wodhull says also, a few lines afterwards, he does not seem to have conveyed the precise idea intended by Euripides.

Nor doth a nervous arm maintain the field
Longer than one more feeble.

As Mr. Wodhull has expressed himself, it should seem that a strong man is not able to fight longer than a weak one, which certainly is not the sentiment implied in the original.

ἔδε γὰρ δορι

Μαλλον βραχιων θεναρως αιδενους μενει,

Meaning no more than that courage depends not upon personal strength.

In the instances taken notice of above, Mr. Wodhull has only been inaccurate; in the following one he has deviated into absurdity.

ΕΛΘ' ὡς παλαιον τροφον εμου φιλου παῖρος
Ὅς ἀμφι πύκμον Τανον Ἀργειας ὄρους
Τεμνοῖα γαιας, Σπαρτιάιδος τε γῆς,
Ποιμναῖς ὁμαρτεῖ, πόλεως ἐκβέλημενος.

"Go to the old man who brought up my father, who, banished from the city, looks after his sheep near the river Tanos, that divides the territories of Argos and Sparta."

Mr. Wodhull has, however, transferred the province of marking out the boundaries from the river to the old man's plough-share; a province, supposing the thing were practicable, of too much importance to be entrusted to an exile. His translation runs thus:

Repair to that old man who rear'd the childhood
Of my dear father: *be on Tanos' banks*
Divides the confines of the Argive land
And Sparta, with his plough-share; he attends
His fleecy charge, an exile from the city.

When a translator mistakes passages, so obviously intelligible as these that we have noticed are in the original, his mistakes can proceed only from inattention and oscitancy. Indeed, when Mr. Wodhull exerts himself, he shews that he is no stranger either to his Author, or the language in which he writes.

In the Odes our translator has, in general, succeeded more happily than in the dialogue. They are, however, not without harshness, owing principally to the structure of his stanzas, and an injudicious interchanging of his rhymes.

The notes which are occasionally subjoined, though short, are judicious. * The history of the house of Tantalus is also a useful appendage to the work. The fortunes and adventures of Tantalus's descendants furnish Euripides with the greatest part of his fables. There is also a copious index, and a translation of the fragments.

ART. IX. *An Account of a Series of Pictures, in the Great Room of the Society of Arts, Manufactures, and Commerce, at the Adelphi.* By James Barry, R.A. Professor of Painting to the Royal Academy. 8vo. 3s. 6d. Cadell. 1783.

THIS work contains the history of six large pictures, painted for the Society of Arts by Mr. Barry, and is a kind of sequel to a work of his, entitled "An Enquiry into the real and imaginary Obstructions to the Acquisition of the Arts in England," published in 1775*.

In the above mentioned *Inquiry*, the Author attributes the causes of the difficulties which the art of painting had hitherto lain under in this country to the want of encouragement given to historical painting, and the great demand for portraits—and the reasons deduced from climate, government, and education, he looks upon as unsatisfactory and inconclusive.

'But,' says Mr. Barry, in the work before us, 'the most satisfactory proof of all was yet wanting, I mean the actual production of some great work of historical painting. This was little likely to happen, not so much from any insurmountable difficulty in the undertaking itself, as from the servile, trifling views of the Public, the particular patrons, or more properly the employers of the artists, who, from causes which have been largely explained in the *Inquiry* above mentioned, were intent upon nothing but the trifling particulars of familiar life, wasting the whole time, vigour, and practice of our artists in such a manner as made genius and high information quite useless, and daily rendered the few, who from nature and study were at all qualified, but the more and more unfit to reach that standard, by which alone we could be entitled to vie with the great performances of Italy, France, &c.'

The Society of Arts having, in 1772, made a proposal to ten of the greatest artists † in this country, for decorating their great room with a series of historical or allegorical paintings, and the proposal not having been acceded to by them, Mr. Barry (about three years afterwards) engaged to paint the whole himself; and was in some degree to be reimbursed for his time and trouble by the emoluments attending the exhibition of his work.

'Accordingly (says he), in July 1777, I began the work here exhibited; and although I was without patron, fortune, or encouragement, without wages to subsist on, and with no other assistance to carry it on, than what I was to derive from any other occasional works that might fall in my way; with only these to rely on, and with a clear foresight of the many vexatious delays, and difficulties that would naturally happen, as well as of the underhand malevo-

* See an account of this work in the 52d volume of our Review, p. 300.

† In which number Mr. Barry was included.

lent attentions from a certain quarter, which had continually followed me, and which I well knew would not be wanting industriously to embroil and embitter matters on this occasion; yet I have to thank God for it, that in the main the work went on pleasantly enough, and would have been long since finished, could I have given my whole time to it; however, another year will complete all I mean to do; but as it is now happily brought so near its conclusion, and that the subject and scope of the whole may be seen and considered, I wished much in a work of such extent, to adopt the old Greek practice, and whilst it was yet in a state of being improved and amended, to avail myself of the opinion of the candid and well-informed part of the Public; before it received the last hand: a genuine unbiassed opinion is always worth something; even the cobbler may be of use in what appertains to his last.

The truth he endeavours to inculcate by these pictures is, that the obtaining of private as well as of public happiness depends upon the cultivation of our faculties.—He begins with man in his savage state, full of misery and inconvenience; and leads him through several gradations of culture and exertion in his probationary state, to his final happiness or misery in the next world.—His six pictures are, 1st, Orpheus civilizing mankind; 2d, A Grecian harvest home, with a sacrifice to Ceres and Bacchus; 3d, The Olympic games; 4th, Navigation, or the Triumph of the Thames; 5th, The distribution of prizes in the Society of Arts, with portraits of many of their Members, and of many characters now in being; the 6th, Elysium and Tartarus, or the state of final retribution, with portraits of the great men of all ages.—Of these pictures, he here enters into a minute and entertaining detail, interspersed occasionally with pointed remarks on many subjects, and glowing with the soundest morality. For instance, 'We possess advantages that make many things possible to us, that could not have been effected in the rude times of our ancestors. Herschels and Coöke's might now be successfully employed in exploring the unknown regions of air and sea; and many Chatterton's, &c. &c. might be rescued from destruction, in whom we might see revived the spirit of a Homer, a Pindar, a Raphael. When we reflect upon what might possibly have been done with the thousands that are squandered on *Fêtes*, and other nonsensical parade and mummery, of which not a vestige remains even for the next morning, except lassitude and ennui; how astonishing! it would appear as if all the nobler feelings were quite obliterated, and that such people consider themselves as sent here merely to shew how ridiculous human nature can be; and with what a daring impiety it can trample under feet every duty which relates either to this world, or to ———. But let the divines urge the rigid account that will hereafter be demanded of these good stewards, of the manner in which they have disposed of the great overplus of wealth that has been entrusted to them, whether it has been laid out for the benefit or for the curse of the community; I shall only take notice, that although in the nature of things,

things, the great cannot be artists themselves, and cannot (generally speaking) be of service to the community by any labours of their own: yet there remains to them a sphere of action not less glorious and intersting to mankind in assisting those that can."

Of his talent in drawing characters his account of Dr. Johnson is a striking instance:

"My admiration of the genius and abilities of this great master of morality, Dr. Johnson, cannot be more than it is; but my estimation of his literary abilities is next to nothing, when compared with my reverence for his consistent, manly, and well-spent life: so long a writer, in such a town as London, and through many vicissitudes, without ever being betrayed into a single meanness, that at this day he might be ashamed to avow. Above all, that extraordinary stretch of virtue that induced him to be so singularly active in assisting and bringing forward all his competitors of worth and ability; particularly at that period of their reputation, when it was easy for him to have crushed them, if he had been so inclined."

Mr. Barry, fired with the writings of the ancient poets and philosophers, and emulating the practice of the great painters of antiquity, is ambitious to paint a picture for the Porch; a picture that Zeno would have contemplated with pleasure, and that he would have recommended to his scholars as a comment on his lectures. This is painting for posterity, indeed, and taking up the province of the poet as described by Horace:

Torquet ab obscænis jam nunc sermonibus aurem.

There are, occasionally, some remarks on painting in this work; and as the opinions of a professional man on his art are always curious, and are more founded in observation than those of any other person can be, we will extract what Mr. Barry says on the dispute upon the superiority of the ancient and modern painters:

"At the resurrection of the arts in Italy, they appear for the most part to have been confined to the practice of mechanical uneducated people; and to have been almost wholly employed on subjects generally believed to be within the compass of ordinary and even vulgar education. There are indeed a few illustrious exceptions, but in Greece this matter was quite different, their artists were philosophers the most subtle and metaphysical, and appear to have considered the whole of created nature with all its scattered perfections, but as a mere chaos, and rude mass of incoherent materials, thrown together by the great Creator, for the exercise of those intellectual faculties he had bestowed upon man, and which he had most wisely and beneficently impressed with ideas of perfection, and a capacity of conception to which individual nature might make some distant approaches, but at which it would never arrive. Here then is the storehouse from whence we have derived all those works that have filled the mind with astonishment, instruction, and pleasure; hence came the heroes and demi-gods of the Grecian artists, whether poets, painters, or sculptors; hence the man of the Stoics, the orator of Cicero, the Lovelace and Grandison of Richardson, and it must be acknowledged

that all the materials of the invaluable constellation of characters in the so much admired Cecilia, which has recently added such a lustre to our literary hemisphere, has been happily selected from the same repository.

* It is then evident and incontrovertible, that the Grecian artists possessed the very essence, spirit, and animating soul of the art; and, as Longinus has said of Demosthenes, compared with Hyperides, this one excellence outweighs the whole of what the Italians could oppose to it; and in this respect Poussin has not too strongly expressed himself when he affirms that Rafaele, though an angel to the moderns, was an ass when put into competition with the ancients: if we were to compare any female figure in the cartoons of Rafaele, with that beautiful Greek muse in Mr. Townly's dining parlour, how inferior, how inaccurate, how gross and vulgar does Rafaele appear!

There are some inaccuracies of style in the work, and some hints at cabals and persecution, which we think foreign to the subject, and which we imagine seldom have the effect a writer intends by them.—Men are too busy to attend to what an author says of himself, or too wise to give entire credit to it.

On the whole, however, the work before us is written with great spirit and force, and is replete with knowledge of various kinds. We heartily wish Mr. Barry success in the exhibition of his pictures, the labour of between five and six years, and containing at least fifteen hundred figures, executed by himself, without the least assistance whatsoever.

ART. X. *The History of France*, from the Commencement of the Reign of Lewis XIII. to the General Peace of Munster. Together with the interesting Events in the History of Europe, during that Period. By Walter Anderson, D. D. Vols. IV. V. 4to. 11. 11s. 6d. Becket, &c. in London; Creech in Edinburgh. 1782.

IF Hume, Robertson, and Gibbon, have supplied the Public with good histories from their own pens, they have been the indirect authors of many bad ones, from those who aspired to rank with them in their historical departments. When Dr. Robertson gave us his history of the Emperor Charles V. more extensive objects were in view than the mere memoirs of that prince, or the particular histories of the respective territories he governed; and we received in that work the history of a very important period, teeming with events interesting to mankind in general, delivered in an instructive pleasing manner. In the production now before us, we have the continuation* of a history of France, traced indeed through very turbulent times; and which if delivered in the language of the country, might prove interesting to that nation, in proportion as it was found

* For the former volumes of this work, see Rev. Vol. XL. p. 366, and Vol. LIII. p. 21.

to contain a clearer elucidation of facts than had been given by any preceding writer; but as a history of France, written for British readers, we must, from a regard to truth, add, that its execution is not of that masterly kind to stamp any great value on the subject of the Author's choice: and the very circumstance of perceiving from time to time, obvious traces of imitation, has the disadvantageous effect of continually reminding us of as obvious disparities. We have a new history, without any new discoveries or illustrations to reward our perusal; the writer's reflections, when he is disposed to indulge them, are often trivial and crude; and whatever importance they may assume, seldom display a great degree of acute penetration.

As some specimen may be expected, we shall, from the eminence of the personage rather than from any other motive of choice, present our Readers with Dr. Anderson's character of Cardinal Richelieu.

In Richelieu's character, not only single and extraordinary qualities, but traits rarely existing together were combined. His great features were marked with a bold elevation, which showed that his passions rose almost in equal vigour with his intellectual powers. Fitted for penetration into every science, his genius displayed itself with superior lustre in the affairs of state. He was more the discerning and active politician, than the cool and contemplative statesman, and more qualified to rule than to erect a system of government. The scheme of political and military action he proposed, was suited to his daring genius, and he could not have succeeded in it, without being at once animated and enterprising, *considerate and profound* *. He prosecuted it under difficulties, perhaps insurmountable to any other minister. He persisted in the war with the house of Austria, while a formidable party at the court of France exclaimed against it, and her allies abroad fluctuated in their resolutions, and Lewis XIII. himself was often *stumbled*. Proceeding on this precarious ground, he acted like one under constant jealousy and dread of a *dangerous attack*. From several moral and civil obligations, to which he was not insensible, he thought himself absolved by reasons of state, or regard to his own preservation. In the capacity of minister, he acted the absolute sovereign, while he degraded the personal Majesty of the Prince. Carrying his private animosities into the province of his administration, he shewed himself both *artificial* and violent, insidious and vindictive against his enemies. He coloured this resentment, and palliated it *to himself* †, by a dexterity in proving them always adversaries to the state. Though more sanguine than phlegmatic in his temper, he persevered in his purposes. His expedients to surmount difficulties could hardly be exhausted: yet he endured not adversity with patience or temper, and discovered an inequality of spirit even upon the prospect of it. In escaping it, with all his sagacity and

* These qualities appear to be withheld from him in the preceding sentence.

† We should rather suppose, *to others*.

fore-sight, he may be accounted fortunate. He was capable of sincere and warm friendship; but apt to exact such returns as were inconsistent with its generous principles. He appears to have trusted to the splendor of his actions, rather than to the probity of them, for that same with posterity to which he aspired.

Armand John du Plessis Richelieu was the third son of a noble family in Poitou, which pretended to considerable antiquity. His father, Lewis du Plessis, was grand Prevôt of France, and Knight of the King's orders. From the narrow fortune of the family, to which the loss of the eldest son in a duel *was added**, the acquisition of church benefices became *to it* an important object. When the second son was advanced to the primacy of Lyons, Armand the third, destined for the army, was persuaded to take holy orders, in the view of succeeding his brother in the bishopric of Luçon. Having attained it at the age of twenty-three, a report prevailed that Paul V. was deceived by him in the account of his years, but had excused the dissimulation upon remarking the singular address shown in it, when absolution was asked by him *after the consecration*. He had early distinguished himself by application and progress in his theological studies, and by his appearances in the pulpit. He wrote several pieces upon some controversial points in divinity and ecclesiastical policy. The prejudices entertained against him, and the difficulties he encountered, before his introduction to the King's council, have been mentioned. He soon, however, acquired the supreme direction of it, and established himself in a ministerial authority under Lewis XIII. superior to that of *all* favourites, and which had been for a long time unknown in France. To his power in the government he joined much exterior pomp. Every department of his household, his equipage, his retinue, his guards, his train of servants, was supported with the highest splendor. His Cardinal's palace, and his country house at Ruel, were adorned with statues, pictures, and the richest furniture. The former, left by his testament to the King, became the *Palais royal* in Paris. His annual expences amounted to four millions of livres. He affected the patronage of literature, and of its seminaries. He established the royal press, which cost the crown a hundred and sixty thousand livres; rebuilt the Sorbonne, under the title of its provisor, with a magnificence that is still remarkable. He seems, indeed, to have prepared it for the reception of his sepulchral monument, which bears that animated statue of him by Girardon, so generally admired. Not content with being the patron of learning and the Muses, he aspired to be the supreme judge and arbiter of wit, and to decide finally upon the merit of literary works; a claim more *audacious* than that to civil despotism, and still a higher insult upon the privileges of reason and humanity†. But, in the institution of the French academy, he believed he had provided accomplices sufficient for the exercise of this authority, and an irrefragable tribunal of criticism. He wished to controul the general applause given to Corneille's famous tragedy of the *Cid*, and required

* It does not evidently appear how this misfortune could *add* to the difficulties of providing for the other sons!

† It will require some ingenuity to establish this point.

the society to deliver their judgment upon it. The desired censure was pronounced by them, in an elaborate treatise, but without affecting the character of the *Cid*. Notwithstanding the great reputation of the Academicians for critical knowledge, and their appeal to Aristotle's rules, its fame was not diminished; founded as it was on the interesting plot, the display of the warmest passions, and the striking catastrophe, more than upon an exact conformity to the rules of the drama. In other respects, Richelieu was not unfriendly to Corneille, who had a pension from the court.

In almost every circumstance, Richelieu's desire of superiority became apparent. He discovered it equally in the disputes of the Sorbonne, and in the intrigues of the court, and in the rivalry of the poets and other French writers, as well as of the politicians. Fond, especially, of dramatic pieces, he joined his pen in prologues to that of Chapelain, Colletet, or Desmaretz, whose names he sometimes borrowed to his own compositions, or arrogated to himself the praise of their works. Theatrical exhibitions frequently made part of the entertainments at his country house of Ruel, and in some of them he expended more than half a million of livres. In the latter part of his life he required amusement, and relaxation from the fatigue his spirits underwent in the business of the state; and there were times when none were suffered to speak to him of public affairs, or to intrude upon his retirement. His liberality, and his proper treatment of his domestics, rendered him *respectable* to them, and even beloved. In his address and conversation he was polite, affable, and entertaining; *unless his vanity, listening to adulation, spoiled to delicate minds the relish of his social hours*. Richelieu was agreeable and spirited in his look and manner, and rather slender than robust in his person. He died at the age of fifty-eight. He bequeathed to his nephews, besides other titles, and large sums of money, his two duchies of Richelieu and Fronzac, of six hundred thousand francs annual revenue. To the King he left in legacy fifteen hundred livres; a sum which, he said, he had found a fortunate one to have in reserve, and wished his Majesty to keep it always in readiness for particular occasions.*

The language of the work is still debased with Latinisms, Gallicisms, Scotticisms, and other quaintnesses of expression, that the Author might have been expected to have guarded against in this *third* publication; but to which *his* persistence will never give the stamp of currency. Thus he commonly uses *artificial* for *artful*.—We are told that the populace ‘*abstracted* or destroyed furniture *.’—‘As Bassompierre, in his *Memoirs* *naively* expresses it †.’—‘The cabinet, which he *almost never* attended ‡.’—‘She considered them both as intimates she could not *want* §;’ which is explained, by what follows, to mean *spare*, or *do without*; though the expression, alone, is ambiguous enough to imply the reverse. ‘The populace, already alarmed *with* the report of some sad disaster in the Louvre, re-

* Vol. IV. p. 53. † Id. p. 54. ‡ Id. p. 65. § Id. ib.
E c 4 received

ceived the intelligence of Conchini's death as if it had been a *quick exit of the sun's eclipse*, when under a prediction of some fearful darkness *. Now under the uncertainty whether the *exit* of an *eclipse* is to produce light or darkness, we can only receive it as *darkness visible*.—'One of these *elves* of fortune †.—' Placed much of his safety in *expiscating* the clandestine purposes of his adversaries ‡.—' It was generally apprehended, that some contest would ensue between them, when *confronted* in the same place §.—' The princess, his widow, who likewise had a son in *tutary*, possessed of uncommon abilities, and of courage above her sex, did not *refuse* from the alliance of France ¶.

These instances of unclassical terms, and stiff, affected modes of expression, might be greatly multiplied; but we deem the specimens sufficient: and though we often feel sincere regret to see labour and abilities fruitlessly exerted; yet the duty required from us by the Public, must ever take place of our sympathy with unsuccessful and disappointed writers.

* Vol. IV. p. 69.

† Id. p. 161.

‡ Id. p. 257.

§ Vol. V. p. 40.

|| Id. p. 117.

ART. XI. *Farther Thoughts on the Nature of the Grand Apostacy of the Christian Churches, foretold by the Apostles: with Observations on the Laws against Heresy, the Subscription to Articles of Human Composition, and other Subjects of the utmost Importance to the Religion of Protestants, and to Christianity in General.* By Henry Taylor, A.M. Rector of Crawley, and Vicar of Portsmouth, in Hants; Author of *Ben Mordecai's Apology* for embracing Christianity. 8vo. 3s. Johnson. 1783.

OUR Readers are no strangers to our sentiments concerning this learned, acute, and able Writer; and the pamphlet now before us affords no reason to alter them. He has one great and important truth in view through the whole of it, viz. That there can be no CENTRE of UNITY among Christians or Christian churches, but the Scripture only.

He clearly shews, that all the churches, both in the East and in the West, have been corrupted; and that the genuine faith which was built upon TRUTH, the testimony of Jesus, the commandments of God, the Apostles and Prophets, has suffered an apostacy from its original and divine standard, by joining to them the commandments of men. The whole difference between the Christian churches, he observes, is entirely of their own making, is derived from articles of human composition; if they would leave these, and return to the original rule of faith before they were composed, that is, *the Scripture*, their differences would all subside, together with all uncharitableness. Their names of distinction would be lost in the name of Christ, *

Christ, the head of all; and the whole church together (we use the Author's own words) would be Catholic and at unity. To do this, every church, he says, must give up something; but *that something* is only human, and of the same nature in them all, and is the only part of their establishments which was never worth the keeping. This puts Mr. Taylor in mind of a saying of General Wurts, reported by Mr. de St. Evremond (Vol. II. p. 168): 'When men have once taken out of Christianity what they have foisted into it, there will be but one religion, as plain in its doctrine as pure in its morals.'

Whoever reads this pamphlet with attention, and reflects seriously upon what is advanced in it, will, we are persuaded, be convinced with us, that much of the infidelity of the present age, and much of the growing contempt of the clergy, which every discerning person clearly perceives, and which every good citizen sincerely laments, are owing to creeds and articles composed by fallible men, and containing absurd and unintelligible doctrines, with which neither the faith nor the practice of a Christian have any concern. The evils occasioned by such compositions are well known to all those who are acquainted with ecclesiastical history; and it would puzzle the ablest defenders of them to point out any real advantages that were ever derived from them.

ART. XII. *A View of the Last Judgment.* By John Smith *, One of the Ministers of Cambletown. 8vo. 5 s. bound. Cadell. 1783.

WE have here another Boanerges, who affects to 'grasp the bolt, and dart the lightning of the gospel.'

Audax Japeti genus,

Ignem fraude malâ gentibus intulit.

HOR.

The principles on which we founded our chief objections to Mr. Whitaker's Sermons [Vid. last Month's Review], operate with equal force against the present performance. A prolix and studied declamation on subjects that are inexpressible; a scenical representation of events which are inconceivable, generally fatigue, and frequently disgust, the mind. Description enervates a magnificent object when it attempts to delineate its component and minuter parts; and though when contemplated in a general view, and left in the majesty of its own incomprehensibility, it would probably make a very forcible impression on the imagination, yet when it is broken into minute divisions, and particularized by familiar circumstances, under the pretence of accommodating it to the conceptions of the multitude, it loses its solemn

* Author of the *Galic Antiquities*, &c. &c.

dignity, and the end designed by such a representation is defeated and lost.

This remark is peculiarly applicable to the subject before us. The LAST JUDGMENT must be considered as a scene of such ineffable grandeur and solemnity, that it will not admit of particular delineation. Comparisons fall infinitely short of illustration; and allusions, instead of assisting our conceptions, will only weaken the impression of the main object. If the great be mixed with the familiar, the preacher will burlesque what he attempted to exemplify. If he descends to the minute, and attempts to exalt it by the glitter and pomp of language, he will, in all probability, run into the bombast: at the utmost he cannot avoid a motley jargon, if he is violently bent on being circumstantial in his representations. Contrary images will blend; and the association will shock us as unnatural, or be laughed at as ridiculous.

Mr. Smith, we acknowledge, possesseth a vigor and fertility of fancy; but his descriptions are too luxuriant and fantastic for the awful and sublime objects which he undertakes to delineate. He gives scope to his imagination with too uncontroled a licence, and doth not always perceive how far it rambles beyond the bounds of sense, modesty, and decorum. There are undoubtedly very striking and affecting passages in these discourses. The images are sometimes very beautiful, and the language, in many places, is remarkably elegant and forcible. Sometimes it is over-ornamented—its luxuriance palls: its glare wearies the eye; and the cant of enthusiasm intermixed with it, too frequently nauseates the reader, whose taste is formed on the chaster models of eloquence. But in general the language is easy, flowing, and perspicuous. The Author's theological system is composed out of what Mr. Whitaker calls '*the Heresy of Calvinism*:' and on the dreadful theme of damnation he is as terrible as Mr. Whitaker himself.

This work is divided into five chapters. 1. Of the circumstances that shall precede the Last Judgment. 2. Of the Procedure of the Judgment. 3. A View of the Blessed; with some Observations on the Œconomy of Grace, and the Dispensation of Providence. 4. A View of the Wicked, and of the Issues of Judgment. 5. A Review of the Last Judgment; or some Reflections on the preceding Chapters.

In the fourth chapter Mr. Smith not only delineates the leading features of the damned, and describes their characters; but he calls many of them by their names. There is Lot's wife—and Esau, and Pharaoh, and Zimri, and Cosbi, and Balaam, and Saul, and Nabal, and the sons of Eli, and Ahab, and Jezebel, and Herod, and Caiphas, and Pilate, and Judas, and the Nine Lepers, and the Hopeful Youth. They all pass in review before this second sighted man of the North Countree—surrounded 'with the dark and livid flames of burning sulphur,
emitted

emitted from the bottomless pit.'—The following is a specimen of the Author's ideas of some part of the dread process of the final Judgment.

'To make their aggravated guilt the more apparent, every person of the Sacred Trinity shows what he had done for them. Angels declare their ministrations in their favour. Ministers tell how often they exhorted and warned them. Conscience approves its fidelity; and all other creatures attest that they were not wanting in their services.—“For thee, did not I give my beloved and only Son?”—“I lay down my life on the cross?”—“and I unweariedly offer to apply all the benefits of redemption, and to give all my helps and all my consolations.”—“Did not I,” saith one angel, “against evil spirits fight thy battles?”—“And I,” saith another, “frequently delivered thee when deaths and dangers were nigh thee.”—“I spread my pinions o'er thee while asleep.”—“And I stood at thy right hand while thou wert awake.”—“In thy sickness, I was sent to thee a thousand times with comfort.”—“And I, in thy health, was bidden to ward off a multitude of evils which sought to assail thee.”—In a word—“A thousand times have I descended from heaven to minister unto thee,” is the voice of each of ten thousand angels.

—“And how often, add many ministers of the gospel, have we offered thee mercy, and warned thee of thy impending danger? The times, the places, the occasions, the expressions, we well remember. The very dust of our feet we call to witness, and heaven and earth; for they heard us, when we called them to record against thee.—“I (saith one) alarmed thee with Sinai's terrors.”—“And I (saith another) strove to captivate thee with the love of Jesus.”—“I offered to thee all the riches of Christ freely; and besought thee, with tears, to accept of salvation.”—“And I (adds another) showed thee heaven open to the chief of sinners; whilst I used the utmost earnestness to persuade thee to enter into it. I showed thee the open wounds in the side of the Saviour, and in his hands extended to receive thee; and besought thee, with intreaties and tears, to fly to them, as a dove to the clefts of her rock.—Seemingly thou didst assent. I thought thou hadst been sincerely resolved, and I administered to thee the sealing ordinances of the gospel.”—“And all of us (say they with one voice), hoping thou couldst not resist the amazing efforts of the love of God, expected we should on this day, with rejoicing angels, congratulate thee on thy felicity.—But, alas! we can only wash our hands from the blood of thy soul, of which we are clear; and shake, as we do our raiment, every imputation of thy destruction from us. On us no part of the blame can be fastened; *in our skirts thy blood cannot be found.* For, although *we have laboured in vain, and spent our strength for nought, yet surely our judgment is with the Lord, and our work with our God.*”

—“And hear further how Conscience, God's vicegerent in the soul, approves in the like manner its fidelity.—What warnings to avoid sin, and to repent of it! What admonitions to the practice of duty! what checks before, and what rebukes after, the commission of evil!—All of these, though once stifled, will now obtain a hearing. In spite of a thousand arts, first to drown and silence this monitor within, and then to stupify and fear it; yet it still persisted in its office,

till at length, like God and angels, it was induced, reluctantly, to give the hardened sinner over.—Nor will the thousand thousand mercies of the inferior and inanimate creation fail, on this day, to bring their accusations against the wicked, and to aggravate their condemnation. If the earth bore and fed them; if the sun enlightened and warmed them; if other creatures ministered to them, and yielded them food and raiment; if comforts, without intermission, flowed upon them; or if Providence, at times, exercised them with sore trials and troubles;—all was meant to lead their souls to God, and all will serve now to witness against them, and to justify the severity of their sentence.

* After all this evidence, will any one deny a tittle of the charge? After all this aggravation, will any one plead that he is not guilty? To attempt the first, in the face of such a cloud of *swift witnesses*, were impossible; and to think of the second were as idle.—Will any one plead that he used the means of salvation to the best of his power; or that there was any insuperable bar of fate, or secret decree of heaven, in force against him? It is impossible. For, this day shows, what indeed was sufficiently plain before, that for such excuses there is no manner of foundation:—that God was wanting to none but such as were woefully wanting to themselves:—and that every lost sinner is the author of his own ruin; which God, consistently with the eternal rules of his government, could not possibly have done any more to avert than what he did. Indeed the thoughts of men and of angels are lost in astonishment at his having done so much. Imputations, it is true, have been liberally cast upon his mercy: but on this day it will be cleared of them, and will vindicate itself to the satisfaction of the universe, even in the awful article of this multitude's eternal condemnation.

From a review of the discourses of Mr. Whitaker and Mr. Smith, we have been led into a variety of reflections concerning the best and fittest methods of impressing the minds of men with the great truths of Christianity, so as to produce their practical effect. We are persuaded that a preacher must *rather* apply to the feelings than to the understandings of his audience; or if he reasons with them, it must be from principles that are obvious and common, and rather in a rhetorical than a logical mode. They are soon confounded by subtle distinctions, and are utterly incapable of perceiving the force of the strictest demonstration, if drawn out in the forms of art to any considerable length. On dry and barren speculations, they must of necessity starve; and as to those which are most interesting, they must be rendered, in some degree, amusing to engage their attention, and affect their hearts. Thus it may seem, that a lively imagination, and warm and vigorous affections, are of more use in the pulpit than strength of reasoning, or accuracy of judgment; and that those talents which form the orator and the poet, are more needful to constitute a good preacher than those which qualify a man to become a profound metaphysician, philosopher, or divine. But whatever may be said of the comparative

perative value of these very different talents, it is certain that they must be, in some considerable degree, united (uncommon as their union confessedly is) in every speaker or writer of real eminence, and particularly in the ministerial function. As on the one hand, the most important truths are likely to make little impression on the minds of common hearers, if addressed to them in a cold and unanimated manner, void of all embellishment, and unimpassioned by the livelier figures of eloquence; so, on the other hand, there can be but little pleasure, and less profit, in attending upon a 'course' of florid harangues, where, perhaps, the speaker scarcely knows his own drift, and is lost in a trackless desert of fancy, or on discourses made up either of the most trite, superficial, puerile observations, or of an incoherent mixture of truth and falsehood, thrown out at random, without distinction and order, however ornamented with fine words and pompous figures and with whatever powers of address and elocution they may be delivered. The first object is TRUTH. It should not be mixed with the dogmas of the schools, or the dreams of fancy. Let *that* be secured in its native and simple purity; and let the ornaments of language, and the graces of address, follow it—but let them follow it *modestly*. Let them never approach, if they attract too much attention. They must be kept in the back-ground; and throwing the principal object forward, must be themselves so much in the shade as to be almost unseen.

ART. XIII. *Historia del famoso Cavallero Don Quixote de la Mancha.*
Por Miguel de Cervantes Saavedra. Con Anotaciones, Indices, y
varias Lecciones: por el Reverendo D. Juan Bowle, A. M. S. S. A. L.
En Seis Tomos. 4to. 3l. 3s. boards. White, &c. 1781.

IN this edition of the most exquisite and most inimitable of romances, Mr. Bowle has taken such pains in endeavouring to explain the words of his author, that we should have little occasion for a dictionary if he had given the explanations in English, instead of the Spanish language. He has also, with great labour and diversity of reading, endeavoured to illustrate every passage, which time has rendered obscure—particularly allusions to places, men, and books; the memory of which may not survive the work wherein they are recorded. And though we must not expect that the Annotator will be able to give a very perfect account of many of these, especially as some of them are, perhaps, already sunk into the gulph of oblivion; yet we may be glad to receive any hint that will enable us to form some judgment of the point under enquiry, or even guess at the meaning of the Author.

Thus

Thus when Cervantes tells us, that his hero's horse was as full of defects as that of GONELLA; if the comment informs us, that GONELLA was a celebrated buffoon, or fool, belonging to the Marquis of Ferrara, it is easy to conceive that the same false taste which should prompt that nobleman to entertain a poor wretch for his absurdity, or imperfection, would set him on a horse, ridiculous or extraordinary for his blemishes.

In a note on our knight's *watching his arms*, we are informed of a curious story, related by RIBADENEYRA, of Ignatius Loyola, who passed the whole night partly on his knees, and partly walking, before the image of our Lady, when he formed the resolution of creating himself a Knight-Errant of the Virgin Mary. Notes of this kind tend greatly to illustrate the beauties of Cervantes: we only lament that the Editor has been able to collect so few of them.

DON QUIXOTE is compared to DON MANUEL DE LEON; which passage helps us to a very extraordinary story, related by *Alonso Lope de Haro*. Some noble ladies, in the palace of Ferdinand and Isabella, were looking from a balcony into a court, where several lions were kept, just brought from Africa, and which were very fierce. One of the ladies happening to drop her glove into the court, expressed great concern for the loss of it; on which DON MANUEL, her lover, immediately opened the door of the inclosure, brought out the glove from amidst the lions;—and from that time he was styled DON MANUEL DE LEON.

Many readers would be perplexed to find out the particular words that are meant by the four SS, which the true lover is required to have, if Mr. Bowle, from his extensive reading, had not cited some verses from BARAHONA, an author of whom few of our countrymen have ever heard; and from whom alone those who are curious to make out the words which these initial letters denote, can, at this distance of time, receive satisfaction:

De quatro *esses* dizem que esta armado
 Sabio, solo, solícito, y secreto:
 Sabio, en servir, y nunca descuydado,
 Solo, en amar, y a otra alma no sujeto,
 Solícito, en buscar sus desenganos:
 Secreto, en sus sabores, y en sus danos.

This citation, though it may give little pleasure to the improved age in which we live, is so far necessary to the complete understanding of our Author, that it serves to give a fresh instance of the false taste of the writers of his time—which was the principal design of his work.

Our curiosity is more reasonably excited in a desire to know the four *first orders* to which an ecclesiastic in Spain is admitted; and

and these are *Ostiaris*, *Lector*, *Exorcista*, and *Acolyte*, which are called *the minor orders*. The first of these is so called from the door, which is kept by the young divine, who has the power of excluding such as he shall judge unworthy of receiving the sacrament. The other three are sufficiently obvious.

From a Portuguese author we are informed, that *Chapin de la Reyna* is a tribute paid to the Queen of Portugal by the city of Alenquer, to provide her with *chapins*. *Depois que Portugal teve Reyes, havi d'elles deu as Rainhas a villa de Alenquer, para seus chapins*.—CHAPINS are clogs of all sizes, some so high as to be chosen by short women to give elevation and dignity to their stature. But there are some of so extraordinary a height, that Lascelles, in his Tour to Venice, tells us the ladies were obliged by their [jealous] husbands to wear them, as, consequently, they could never go abroad without a woman on each side to support them. Specimens of these chapins may be seen at Sir Ashton Lever's.

When Sancho uses the following expression to signify his apprehensions of suffering from hunger; *Ponerme en la espina de Santa Lucia*, 'to put me on the thorn of Santa Lucia,' it is easy to understand, that fasting is to him what we proverbially term any great difficulty, or irksome situation, *being on thorns*.

But wherefore on the thorn of *St. Lucia*? we are not likely to be informed, as our Editor is silent on this head. This laborious annotator, however, has shewn us why Donna Urraca is pointed out for wandering about the world, having met with the following lines in the *CANCIONERO DE FLORES*:

Acabando el Rey Fernando,
De distribuyr sus tierras,
Por la sala triste,
De negro luto cubierta,
La olvidada infanta Urraca,
Delante su padre el Rey,
De hinojos ante la cama,
Las manos le pide y besa.
En traje de peregrina,
Partire, mas faced cuenta,
Sin varon, y sin hacienda.
Si tierras no me dexays,
Yo me yre a las agenas.

The first four volumes of this edition consist of the *text*, or history of Don Quixote, in the original; the fifth volume is occupied by the *annotations*; and the sixth is wholly filled by the very ample *index*. This last-mentioned part of the work could not fail of obtaining our approbation, as we have, on many occasions, declared ourselves the advocates, the friends, we had almost said the ADMIRERS of a GOOD INDEX—to works especially of considerable size, which, without such assistances,

lose,

lose, perhaps, a considerable part of their merit; for of what use is a great book on the shelf, if we have not the *ready* means of consulting it in the moment when a particular passage is wanted? The time of a man who knows how to employ it, is too short to be fruitlessly spent in beating the fields in which the game is not to be found.

ART. XIV. *Elements of Hebrew Grammar*; to which is prefixed a Dissertation on the two Modes of Reading, with or without Points, By Charles Wilson, Professor of Hebrew at the University of St. Andrews. 8vo. 5 s. bound. Cadell. 1782.

THE Author first examines the alphabet, and shews the power of the several letters which compose it. The present characters are generally believed to be the Chaldaic, introduced by Ezra after the captivity. The more ancient characters were those of the Phœnicians, now called the Samaritan, from whence the Ionic or first alphabet of the Greeks, both in the order and figure of the letters, is supposed to have been derived. Grammarians have been perplexed in ascertaining the sound of א [called *Ain*, or *Gnain*] some supposing it to be a consonant, and others a vowel. Those who consider it as the former, give it the power of *gn*; and those who think it to be the latter, pronounce it as *o*. There are also those who maintain that it is a strong and deep guttural, equal to three *b*'s. The primitive sound of it was lost before the Septuagint translation; for in those Hebrew words, expressed by Greek characters, in which this ambiguous letter occurs, we sometimes find it represented by *α*, sometimes by *γ*, and at other times by *ω*. There are also some instances in which it is entirely omitted. From the form and position of it, our Author adopts the opinion of those who think it should be sounded like the vowel *o*.

Those who espouse the doctrine of the Masoretic points, strenuously maintain, *That all the Letters of the Hebrew alphabet are consonants*. This position is improbable *a priori*. It is contrary to analogy; and our Author thinks it is contrary to fact. There are three letters (viz. א ו י *a, u, i.*) which bear the marks of vowels clearly stamped upon them. Some have added to this list three vowels more (viz. ה ח ע *ē ē ē*), but others, with greater appearance of reason, add only two (viz. the *He* and the *Ain*, *ē* * and *o*), and thus make the whole number to be five.

But still there is a difficulty without the Masoretic points; since there is a vast number of words totally destitute of these vowels. How are such words to be formed into articulate

* The *Hebē* ה was the long *ē* on the former arrangement; and the *He* ח was the short *ē*.

Sounds? The expedient adopted is the short *ā* or *ʾ*; either of these, in any combination of consonants, will produce articulate sounds. The Hebrew writers thought it sufficient, in words destitute of long vowels, to note down the consonants only, being fully convinced that, in this abbreviated form, the meaning of such words could not be mistaken by the reader. They employed their vowel characters for the purpose of expressing the long vowels, when these constituted a radical part of the word. For the short vowels they had no characters, deeming them unnecessary, because the very pronunciation of the consonants forced them, as it were, from the mouth of the speaker, while at the same time these fleeting and variable sounds made no part of the word in its radical and primitive capacity.

To fix words to certain definite sounds was the great object of the *Masorites*, a set of Jewish critics, who flourished about the commencement of the Christian æra. Their labours were of a very confined nature: they did not extend to the elucidation of obscure passages; but were often wasted on difficult trifles, and puerile conceits. Their attempts to affix *points* or *marks* to the Hebrew letters, with an intention to supply the defects of vowel-letters in the original text, appear in the *fifth* century, and attained their perfection about the *tenth*. Some philologists, however, give the invention and application of them to the sacred text a much earlier origin. Mr. Wilson declines entering into the niceties of this controversy. 'A few centuries (says he) more or less, is a matter of small consequence. It is clear from the most authentic documents, that the complex system of adding points to the Hebrew letters, not merely to facilitate the enunciation of consonants, but to disguise and transform those very letters which every one must discern at first view to be vowels, was unknown at the time of the LXX's translation, about two hundred and eighty years before the birth of Christ. These translators of the Old Testament into the Greek language, either used MSS. which had no points at all, which is the most probable supposition; or, if they had any, they were in number and quality entirely different from those which appear in the Bibles printed on the Masoretic plan Origen, who lived in the 3d, and St. Jerom, who lived in the 4th century, and were both well skilled in Hebrew, make no mention of vowel-points The silence of the latter on this subject is a circumstance truly remarkable. He, of all the ancient Fathers, was most devoted to the study of Hebrew literature. He spent more than twenty years in Judæa, merely for the purpose of attending the schools of the most celebrated Jewish teachers, and of conversing with the most intelligent native Jews on the subject of their language, and the meaning of their sacred writings.' Our Author very properly observes, that 'whether we

read with or without points, the sense and meaning of the language must entirely depend upon the written characters, destitute of points and accents, as they still remain in the most ancient and authentic MSS. The Jews have never suffered the MSS. which are preserved in their synagogues for the purposes of religious worship to be disfigured with points.

The method here proposed of reading without the points is illustrated by a specimen [viz. the 1st Psalm], in which, by supplying a short *a* or *e* between the consonants, their enunciation becomes easy and natural. There is a simplicity in this method that recommends it in preference to the *Masoretic*, which is complex and difficult beyond measure, and exceedingly discouraging to a beginner.

The following remark is very judicious, and contains an objection to the Masoretic scheme, which is founded on the philosophy, or primary and essential principles of language, and is at the same time established by analogy, as well as by the particular structure of the Hebrew tongue. 'The letters א ה ו upon the plan of the Masorites are termed *quiescent*, because, according to them, they have on some occasions no sound. At other times these same letters indicate a variety of sounds, as the fancy of these critics hath been pleased to distinguish them by points. This single circumstance exhibits the whole doctrine of points as the *baseless fabric of a vision*. To suppress altogether, or to render insignificant a radical letter of any word, in order to supply its place by an arbitrary dot, or a fictitious mark, is an invention fraught with the grossest absurdity.'

Though Mr. Wilson thinks the points arbitrary and superfluous, and an incumbrance on the language, yet as many Hebrew bibles are printed on the Masoretic plan, he briefly explains and exemplifies their nature and use: and hath given a catalogue of the Authors who have written *for* and *against* their adoption. To shew in what manner the Greek writers in the 3d century read the Hebrew language, he hath given a curious specimen of that part of Origen's *Hexaplus*, which contains the *Hebrew text converted into Greek characters*. The first verse of Genesis is thus written:

Βρησιθ βαρα Ελωιμ εθ ασαμωιμ ουθ ααρε.

It is very remarkable, that Origen expresses the four letters א ה ו which the Masorites call *Quiescent*, by *vowels*; though with some variety, for א is sometimes denoted by α, ε, η, yea, and also by ω. *Ain* and *Heth* are always treated by him as *vowels*: the former as α or ε; the latter as ω, α, η and ε. The Hebrew consonants are represented by the same Greek ones that we use when converting the former into the latter, with only one exception, viz. the *Tsade* [צ ts] is expressed by s. He is not scrupulous about the vowel to be supplied between two consonants

nants for their enunciation, but promiscuously employs, α , ϵ , η , and even ω (as בָּקֶר *bokep*) to accomplish this purpose. Mr. Wilson quotes a passage from Jerom, in which that learned Father, speaking of a Hebrew word which consists of three consonants, expressly says, that it is pronounced indifferently *Salem*, or *Salim*, according to the fancy of the speaker, or the custom of particular places.

On the nature and genius of Hebrew grammar, the Author observes, that the roots are generally *verbs*, and consist commonly of *three*, sometimes of *two*, rarely of *four* letters. There are eleven letters that are pure *radicals*, and never can be *serviles* or *derivatives*. The other eleven may be either the one or the other. Few words have more than ten letters. A great number consist of three or four. But of whatever letters any word consists, it must at least contain *One* of a radical character.

In chapter the 7th, entitled, 'Of Nouns, in Government or Construction,' the Author takes notice of a peculiarity in the Hebrew, which is equally elegant and expressive, and which he calls the *Genitive of position*. A bloody man, is denominated in Hebrew *a man of blood*; a talkative man, *a man of tongue*; an intimate friend, *the man of my secret*, &c. &c. To express the superlative degree, the name of God is very often annexed. The loftiest cedars are called *the cedars of God*; the highest mountains, *the mountains of God*; and, river of God full of waters, is an elegant expression to denote *rain*.

We cannot pursue this Author through every part of the work before us. We have perused it with attention; and, on the whole, we think it entitled to our recommendation. The characteristics of the different verbs are pointed out with great precision; and their irregularities very happily accounted for and explained. As a *grammar*, however, the present publication appears to be defective in one circumstance, and that too of no small importance to beginners, especially to those who are obliged to proceed without the assistance of a master:—what we mean is, the want of a practical analysis of the Hebrew passages printed in this work, and accompanied with translations. This would have been of singular service; and we earnestly recommend it to the ingenious and learned Author to prepare one for the next edition. In the mean time, we must acknowledge, that this defect may be, in a good degree, supplied by the very copious and useful account which is here given, with great perspicuity and accuracy, of *derivatives*, and from the rules laid down, with equal judgment and clearness, to facilitate the investigation of the *root*.

ART. XV. *An Essay to show that Christianity is best conveyed in the Historic Form.* By John Simpson. Printed in Leeds. 8vo. 2s. Boards. Johnson. 1782.

AS truth will always bear the light, it has justly been esteemed a circumstance highly favourable to Christianity, that its advocates have had such frequent occasion to bring the grounds of their faith into full view, in order to refute the objections of its adversaries. Nay, it has, in many instances happened, that those very circumstances which have been urged as difficulties attending the belief of Christianity, have, upon a fuller examination, appeared to furnish presumptive evidence in its favour.

It is with the design of obviating an objection against Christianity, of this kind, that the piece now before us is written. The historical form in which the records of the Christian religion are preserved, has led many to object, that the doctrines of Christ are delivered to the world in an indistinct and irregular manner; and that it is mixed with many trifling circumstances, which derogate from the dignity of divine instructions, and divert the attention from the main subject. Instead of conveying the Christian religion in a diffuse narrative, in which its doctrines and precepts are thinly scattered, they think it would have been better to have given a compact and methodical view of them, classed and arranged in proper order. A system of this kind, they imagine, would have imparted clearer notions of the objects of our belief and practice; would have been more easily retained in the memory, than a number of unconnected accounts; and would have been more immediately applicable to use, as a rule of faith, as well as of manners.

This ingenious and candid writer, examines at large the force of this objection, and shows, in detail, the peculiar advantages attending the method in which Christianity has been conveyed to the world. With this view, he considers distinctly the strength of evidence which both the internal and external proofs of the divine authority of Christianity receive from the historical form; the clearness with which the knowledge of the doctrine of Christ is, in this manner communicated; the deep impression which instructions, given in the way of narrative, make upon the memory; and the superior influence which they are, on this account, likely to have upon the heart and life. Under this last head, he shews, particularly, that the historical method tends to fix the attention, interest the affections, and excite men to action; that it suggests the proper means of forming a worthy character; that it manifests the operation of good principles in the general tenor of life, and in various cases to which precepts cannot be adapted; that it exhibits a perfect standard of religion
and

and virtue; that it introduces many useful incidental narratives, and sketches of characters; and that it presents such views of the moral government of God as are highly favourable to virtue.

This outline our Author has filled up with a variety of judicious remarks, expressed with clearness and simplicity. The practical utility of the historical mode of instruction is well illustrated in the following passage:

' Systems of religion and morality point out, distinctly, the separate dispositions we ought to cultivate, and the duties it becomes us to practise. But a person who endeavours to direct his own heart and life by the rules of rectitude, will find himself greatly at a loss, in many cases, if he has only a well arranged set of doctrines and duties to guide him. He will want to be instructed, how these various branches of moral obligation may be blended in the usual temper and conduct of the same person; how they may be combined together in proper measures and proportions, and the times and seasons in which they should be exerted, so as to form a complete and consistent behaviour. For, as the chymist may know how to prepare all his colours of the most delicate hue, without being skilled in the painter's art, so the scientific moralist may distinguish the nature of particular virtues, and their separate boundaries, in a general way, without being acquainted with the method of fixing them in the mind as principles of action, or of moulding them into an easy, unaffected character of goodness.

' What we call character implies consistency; a direction of the general sentiments and conduct to some one point. It is not denominated from a few single actions, but from the prevailing tenour of the conversation and behaviour. The inward dispositions are the sources of it. And an even bent and inclination of the soul will show itself, by a correspondent uniformity of life and manners. The best method, then, of teaching how to form a character of integrity, must be, by setting to view the discourses and actions of a wise and worthy man. These show, the actual operation of good principles, in the different circumstances, situations, and relations of life, upon the temper and conduct: how they pervade the heart, and regulate the life; how the general train of thoughts and ideas, the chief views and desires, the habitual frame of soul, and the prevailing tenour of the conversation and behaviour, are governed by the rule of rectitude. The common principles of our nature, the rational, intelligent, moral and religious faculties of mankind, and their affections, passions and desires, operate in the same general way, in every person; though they are variously modified, in their degree and manner of exertion, by different circumstances. And even these circumstances, namely, the motives by which the mind is influenced, and the occasions upon which the different situations and objects of pursuit in human life, and external varieties of state, have such striking resemblances, in the lives of different persons, that parallel cases in another, are the most useful directions to guide us in the right path. And to furnish for deriving this instruction from living examples and biographical memoirs, the Author of our frame has given to every

an intuitive discernment of character. By this we immediately distinguish the right from the wrong, in temper and conduct, and we can apply this judgment to the regulation of our hearts and lives, with much more ease, quickness, and accuracy, than we can apply a mere precept.

* Without descending to a servile imitation, a person may learn, from the histories of others, to infuse the excellencies that are related into his own character, in such a manner as is suitable to, and becoming it. The good qualities of another may be easily copied, so as to preserve the peculiar style, or natural cast of character, and to improve, exalt, and refine it. A person may learn to imbibe the same predominant spirit of piety and of benevolence, which he sees in another, and to exert them suitably to his own abilities, situation, and circumstances in life, without using the very same individual expressions of them as the other does. If a wise man, in high rank, plans and executes great and extensive schemes for the welfare of his country, or of mankind at large; the man of low station and moderate talents may exercise the same generous temper, in his narrower sphere of action, by candour in judging and speaking of others, by labouring with his own hands for their benefit, and by comforting the distressed with friendly aid and personal attendance. The man who follows a studious life, will employ his thoughts on subjects that may render him useful. While the active man, from the same desire of doing good, will be engaged in the execution of laudable plans for the advantage of his fellow creatures.

* The effect of moral and religious instruction, in whatever mode it is conveyed, does, indeed, much depend upon the capacities and dispositions, of the particular persons to whom it is communicated. The best possible way of transmitting divine truths must admit of being mistaken and abused, by the unthinking and the vicious. Precepts must be delivered in general terms, and the proper application of them to particular instances, depends, greatly, on the sagacity and uprightness of those who use them as the rule of life. The completest models, in every art, as well as in the art of living virtuously, are always reckoned preferable to the best set of rules. And it is, by observing carefully the performances of eminent masters, that improvements are made, and proficiency is gained; notwithstanding there are some who, through inattention or want of skill, copy those things with the greatest eagerness, which least deserve their notice. Reason and a right taste and relish for any attainment, will, if diligently applied, distinguish in a pattern, what may be imitated with propriety, and what ought to be avoided as unbecoming. Those parts of the conduct of another which are competent to our talents, and suitable to our circumstances, are what we should follow. An attempt to imitate what does not accord with our own character and situation, exposes us to ridicule. And in every mode of conveying religion that can be devised, common sense, and an honest heart, are requisite to the proper application, either of rules or of examples, for our own improvement.

* Memoirs of a good life are highly serviceable in a variety of cases in which the best system of doctrines and precepts cannot, sufficiently, guide and instruct us. They lay before us many particular instances

of conduct, in trying and *difficult circumstances*, to which general directions could not be applied with equal advantage.

'An express command tells us what is our duty, but does not point out the circumstances in which we must practise it. Now, in order to form a proper character, we must wait for these, and observe them. To pray to God with an audible voice in the midst of a crowd; to put ourselves in the way of danger without occasion; or to give profusely where donations are not particularly useful; are the actions of one who is but just entering on a right course. He who has long imbibed a principle of piety and virtue, and has been accustomed to act from it, waits for proper opportunities of exercising the several graces of the Christian life, and cheerfully embraces them. If interfering circumstances, at one time, prevent his improving the particular good habit upon which his attention is bent, he exercises some other virtue, suited to the present occasion. A character matured in goodness, is guided by an uniform regard to rectitude, and expresses the inward sincerity and uprightness of the heart, by those acts of humility, of contentment, of fortitude, of benevolence, or of pious devotion, which every changing variety of life calls upon him to perform. The constant aim of a good man is, to discharge each separate duty in its proper season, and to adapt his temper and behaviour to all the vicissitudes of human condition. And memoirs of a worthy character manifest how this is done. The gospels particularly display this, in the whole life of Christ. They show how he exemplified every virtue that became him, as a divine teacher, and as a man, in the several circumstances he was in.'

Thus does our Author, somewhat diffusely indeed, but in an intelligent and satisfactory manner, vindicate the historical form in which Christianity is conveyed. The work cannot fail of being acceptable to the rational and liberal friends of Christianity.

ART. XVI. *A Letter to his Grace the Archbishop of Canterbury.* By Richard Lord Bishop of Landaff. 4to. 2s. Evans. 1783.

A Generous effort to relieve some ecclesiastical grievances, by an honest and free-speaking churchman, who is not discouraged from doing good by the dread of slander or ridicule. It is from such men that reformation must be looked for;—men who are not the slaves of custom and authority; who are not to be beaten back in the pursuit of worthy designs by the insults of rude and vulgar prejudice; nor diverted from it by the insinuations of interested policy; but who, having *made up their minds* (as the phrase is) on one grand subject, so direct their attention towards it, as never to quit it till the end originally proposed be actually accomplished.

This excellent prelate (to whom it hath long been our pride to pay that tribute of respect and veneration which his merits justly claimed from the friends of learning, liberty, and religion) confines his address to two proposals. The first respects the revenues

venues of the Bishops; the other those of the inferior clergy:— both of them tending to the same end;— not a parity of preferments, but a *better apportioned distribution* of what the state allows for the maintenance of the established clergy.

The first proposal submitted to the deliberation of the [late] Archbishop is, the utility of bringing a bill into parliament, to render the bishoprics more equal to each other, both in respect to income and patronage, by annexing part of the estates, and part of the preferments of the richer bishopricks, as *they become vacant*, to the poorer. By a bill of this kind, the poorer Bishops would be freed from the necessity of holding ecclesiastical preferments *in commendam* with their bishoprics; a practice which bears hard upon the rights and expectations of the rest of the clergy. A second consequence of the bill proposed would be a greater independence of the Bishops in the House of Lords. A third probable effect of the proposed plan, would be a longer residence of the Bishops in their respective dioceses; from which the best consequences might be expected.

The second thing recommended to the attention of his Grace is, the introduction of a bill into parliament for appropriating, *as they become vacant*, one third, or some other definite part of the income of every deanery, prebend, or canonry, of the churches of Westminster, Windsor, Christ-church, Canterbury, Worcester, Durham, Norwich, Ely, Peterborough, Carlisle, &c. to the same purposes, *mutatis mutandis*, as the first fruits and tenths were appropriated by the Act passed in the 5th of Queen Anne. Dignities which, after this deduction, would not yield one hundred a year should not be meddled with.

The following observations deserve particular notice, as they tend to correct some very great mistakes into which people run with respect to the revenues of the church, from partial estimates arising from some of the richer preferments:

‘The revenue of the church of England is not, I think, well understood, in general; at least, I have met with a great many very sensible men, of all professions and ranks, who did not understand it. They have expressed a surprise, bordering on disbelief, when I have ventured to assure them, that the whole income of the church, including bishoprics, deans and chapters, rectories, vicarages, dignities, and benefices of all kinds, and even the two universities, with their respective colleges, which, being lay corporations, ought not to be taken into the account, did not amount, upon the most liberal calculation, to 1,500,000*l.* a year.’ Putting out of the government of the church, all the Bishops, Deans, Prebends, &c. and reducing to a level the whole clergy of England, it would be found, that on the computation of ten thousand (the general estimate for the number of officiating clergy), the ecclesiastical revenue would produce for each

each minister, on an average, about 150*l.* per annum. ‘Apothecaries (says the Bishop) and attornies, in very moderate practice, make as much by their respective professions, without having been at the same expences with the clergy in their educations, and without being, like them, prohibited by the laws of their country from bettering their circumstances, by uniting to the emoluments of their professions, the profits resulting from farming, or any kind of trade.’

The Bishop proceeds to illustrate his plan, and to answer objections to it: and through the whole he discovers a penetration that does credit to his understanding, and, above all, a benevolence that confers lasting honour on his heart.

ART. XVII. *A System of Vegetables, according to their Classes, Orders, Genera, and Species, with their Characters and Differences. Translated from the Thirteenth Edition (as published by Dr. Murray) of the Systema Vegetabilium, of the late Professor Linnæus: and from the Supplementum Plantarum of the present Professor Linnæus. By a Botanical Society, at Litchfield. 8vo. No. 1. 5 s. sewed. Leigh, &c. 1782.*

AN attempt to extend the knowledge of a science so useful as botany, cannot fail of meeting with the approbation of the Public. The present performance is only a part (consisting of 176 pages) of a literal translation into our language of the last edition of that most elaborate work, the *Systema Vegetabilium* of Linnæus; published by Dr. Murray from the papers of that great man, and ‘containing 119 additional genera, and variety of species and alterations:’—Of that system, say our zealous Translators, ‘which hitherto, like the *Bible* in Catholic countries, has been locked up in a foreign language, accessible only to the learned few, the priests of Flora; whilst the gardener, the herb-gatherer, the druggist, the farmer, and all who are concerned in cultivating the various tribes of vegetation, in detecting their native habitations, or in vending or consuming their products, could by no industry arrive at that system, which they wished to attain, and were capable of enlarging.’

The Translators have been favoured with a part of a new work, now publishing by the present Dr. Linnæus, termed *Supplementum Plantarum*, which will describe 94 new genera, with many additional species: the essential characters of which they have interwoven in their translation, in the proper places. They have inserted too into this work the botanic terms and definitions, translated from the thesis of Dr. Elmgren; and have subjoined the plates from the *Philosophia Botanica*.

In giving an account of their motives for undertaking this version, the Translators observe, that Mr. Lee, indeed, in his
Introduction

Introduction to Botany, has well translated and explained many parts of the *Philosophia Botanica*; that Dr. Berkenhout has given a Lexicon of terms, extracted from the same work; and that Mr. Milne has disposed a great part of it, with other botanical knowledge, in the form of a dictionary.—‘All these labours,’ say they, ‘have their merit; but why should not the works themselves be translated into our language? The concise and beautiful arrangement, for which they are so remarkable, is lost in these diffuse explanations of them.’

‘Dr. Withering, they add, has given a *Flora Anglica* under the title of *Botanical Arrangements*, and in this has translated parts of the *Genera* and *Species Plantarum* of Linnæus; but has intirely omitted the sexual distinctions, which are essential to the philosophy of the system; and has introduced a number of English generic names, which either bear no analogy to those of Linnæus, or are derived from such as he has rejected; or has applied to other genera, and has thus rendered many parts of his work unintelligible to the Latin botanist; equally difficult to the English scholar; and loaded the science with an addition of new words.’

The Translators, in their Preface, enumerate and exemplify the considerable difficulties obviously attending the translation of the numerous Latin and Greek terms and epithets invented by Linnæus into the English language; more particularly with respect to those numerous *compound words* constructed by him, in so artful a manner, as to paint, as it were, such a variety of forms of leaves, fruits, flowers, stems, seeds, &c. as no language was before ever made to describe. To the construction of these difficult compound words, they have, however, experimentally found the English language to be as well adapted as the Latin, and perhaps not much less so than the Greek; and it appears that they have been benefited by the advice of that great master of the English tongue, Dr. S. Johnson, in the formation of this new botanic language.

A person not acquainted with the Linnæan phraseology, and the reasons on which that concise language, formed by the great Swedish Botanist, is constructed, will perhaps be shocked at certain peculiar and seemingly inelegant modes of speech, which occur in every page, we may almost say line, of this translation.—To give only examples of two different kinds, as explanatory of the rest—we here read of ‘leaves *two’d* and *three’d*; and of forms, or figures, not only oval and elliptic, but likewise ‘*oblong-egg’d*,’ and ‘*egg-oblong*.’ This may appear strange language; but it is the language of instruction, and indeed of necessity: if conciseness, and precision or discrimination, be required or desirable.

With

With respect to the first of these examples, the Translators, as themselves observe, were under a necessity 'of forming participles from our numerical adjectives, using the words *two'd*, *three'd*, *four'd*, *five'd*, *eight'd*, for the words *binata*, *ternata*, *quaternata*, *quinata*, *octonata* *; because *bina*, *terna*, *quaterna*, &c. had previously been translated by the words *twofold*, *threefold*, *fourfold*, &c.'

As to our second example, the most evident utility fully justifies the seeming awkwardness of the phraseology. Linnæus, say the translators, has taken words expressive of well known figures, as the words *oblong* and *egg*, and by compounding these, has given a form between them both; which new form partakes more of the *egg*, if that word precedes in the compound, as *egg-oblong*; or more of the *oblong*, if that word precedes, as *oblong-egg'd*. Hence these two words are made to represent forms of four kinds very nearly allied: but to these he has added *oval*, and *elliptic*, and again compounded these with *oblong*, and *egg*; and has thus, as it were, conjured up before our eyes the outlines of forms as numerous and as accurate, by the magic of a few words, as the pencil alone was thought capable of producing.—On this occasion, our Translators, with some degree of exultation, observe, that to equal all these niceties of combination with precision and conciseness, in their translation, 'was an undertaking that required some degree of hardness: this was the gorgon-feature, that had hitherto frozen the designs, or blasted the progress of all who looked upon this giant naturalist, and deterred them from the encounter.'

We learn that a second number of this work has been published.—We shall probably return to the consideration of it, when it is completed.

* By an oversight at the press, these five words are misprinted, '*bina*, *terna*, &c.:' the three following have likewise been misprinted '*binata*, *ternata*, &c.'

ART. XVIII. *Nummorum Veterum Populorum et Urbium*, qui in Museo Gulielmi Hunter asservantur, Descriptio figuris illustrata. Opera et Studio Caroli Combe, S. R. et S. A. Londini Socio. 4to. 2 l. 1 s. boards. Cadell, &c. 1782.

THE study of ancient coins and medals has often been represented as unworthy of men of genius; and those who have applied themselves to it, have, by men of wit and pleasure, been honoured with the title of *critics in rust*, and drudges in the lowest walks of literature. It may be proper, however, to observe, with submission to such witty gentlemen, that many writers, eminently distinguished by their taste and
genius,

genius, have applied themselves to this study; that history, both sacred and profane, chronology, geography, and mythology, have derived considerable advantages from it; that the liberal arts have been improved by it; nay, that the cause of virtue and religion, though some of our readers may be disposed to smile at such an assertion, has, in several instances, been promoted by it. But those who are desirous of having a clear and concise view of the advantages which literature and the polite arts have derived from this study, may consult *Friedrich's* dissertation upon the subject, in his work, intitled—*Tentamina in Re Nummaria veteri*.

We now proceed to the work before us, which, though an acceptable present to medallists and antiquaries, can afford little entertainment or instruction to the generality of readers. It contains accurate descriptions, and good engravings, of a vast number of medals, collected with much industry, and at a great expence, by the late Dr. Hunter. The medals are arranged in alphabetical order, according to the names of the nations and cities to which they belong.

Mr. Combe's method is as follows:—He divides each page into five columns, the first of which gives us the number of medals belonging to each nation or city; the second, the species of metal; the third the size of the medal, which is measured by a scale subjoined to the plates; in the fourth, we have its weight adjusted to grains English; and in the fifth, a short description of it, comprised in one or two lines.

The descriptive part, short as it is, takes up 354 pages, and is followed by the engravings, which are very well executed by Mr. Charles Taylor, and exact copies of the originals.

Mr. Combe, in his Preface to this work, gives an account of the nature of it, of the rise and progress of Dr. Hunter's Museum, together with the names of those gentlemen whose donations contributed to enrich it.—The work is to be continued, and the next volume is to contain Persian, Phœnician, Samaritan, Palmyrene, and Carthaginian medals, together with medals of ancient kings, Roman coins, never before published, English coins, &c. &c.

FOREIGN LITERATURE.

I T A L Y.

A R T. XIX.

*O*pusculi Philosophici, &c. i. e. Philosophical Treatises on the following subjects. 1. On Meteorological Influences of the Moon. 2. On Electrical Conductors. 3. On the Action of Oil on Water. 4. On the heat at the Surface and Center of the Earth. 5. On Subterraneous Rivers. 8vo. Milan, 1781.—The Author of these Treatises, or *Opuscula*, is the just-

ly celebrated Abbé FRISI; and no more need be said to recommend them to the attention of the learned.

II. *Viaggio per tutte le Antichità della Sicilia*; &c. i. e. An Itinerary View of all the Antiquities of Sicily, by IGNATIUS PATERNO, PRINCE of BISCARIS. Naples. 1782. 4to. 200 Pages.—If it was not that celebrated and ingenious virtuoso, the Prince BISCARIS, whose erudition and politeness are known to every traveller, and reader of travels, that calls us to review another Sicilian voyage, we might have been tempted to lay this book aside; for

Occidit miseros crambe repetita magistros.

It is not indeed *crambe* that we are here regaled with, but an elegant feast of Sicilian delicacies; and, after having tasted of the same dishes presented to us by *Pirro, Mongitore, Caruso, Giovanni, Lupi, Sestini, Brydone, Riedhezel, Hoael*, and many others, we find our appetite whetted anew by the manner in which they are cooked and sent up by the Prince de BISCARIS. This illustrious antiquary lives upon the spot, at Catana, if we are not mistaken. He is the possessor of one of the richest collections of antiquities, mostly Sicilian, that is to be found any where. His work has the form of an itinerary, or guide for travellers; is divided into xxiii chapters, and takes in all Sicily, and the Isle of Malta, without omitting any city that contains objects worthy of curiosity. This work, however, is only the miniature of one much more extensive on the same subject.

III. *Della forza Comica*, &c. i. e. Concerning the true spirit of Comedy, or the *Vis Comica*. By J. BAPTIST GERARD, COUNT of ARCO, Count of the Roman Empire, Lord of the Bedchamber to his Imperial Majesty, and Member of many Academies. 8vo. Mantua. 1782.—This elegant and ingenious discourse was delivered in the Academy of Mantua, and met with great applause. The noble Author shews, that the original design of comedy was to correct folly rather than vice, and to restrain the misapplication or excess of passions, by exciting laughter at a view of their contradictions, and the contrasts they form with the dignity and destination of human nature. He observes farther, that in order to constitute the *vis comica*, or true comic spirit, the three following things are requisite; 1st, The *ridiculous* must be the soul, the essence of the comedy; 2dly, This *ridiculous* must lie in the principal and fundamental action rather than in the episodes; and, 3dly, It must chiefly result from the peculiar character of the hero of the piece. There are several acute discussions in this Dissertation relative to the nature, uses, and ends of laughter.

IV. *Dell' Origine*, &c. i. e. Concerning the Origin, Progress, and present State of Literature and Science. By the

Abbé

Abbé ANDRES, of the Royal Academy of Sciences and Belles Lettres of Mantua. Vol. I. 4to. Parma, at the Royal Press. 1782.—The title of this work plainly announces its contents. The plan is vast, but not supposed to be above the abilities of the Author. The 1st volume, which is the only one yet published, exhibits a sketch of the state of literature down to the present time, and may be considered as a general map of the learned world, which, we suppose, will be extended and detailed in particular ones, as the work proceeds. Accordingly we find, that the 2d volume is to be occupied by Poetry, Eloquence, and History, and every thing relative to Philological Study; the 3d by Natural Philosophy; and the 4th by *Ecclesiastical Literature*. The historical view of these rich and loaded branches of the tree of knowledge cannot but be interesting; and the volume already published promises that it will be such.

V. *Biblioteca Modenese, &c.* i. e. *The Writers of Modena, or, An Account of the Lives and Works of the Authors born in the Dominions of the Duke of Modena, collected and digested by the Abbé JEROME TIRABOSCHI, Counsellor to his Royal Highness, President of the Ducal Library and the Gallery of Medals, and Honorary Professor, &c.* Vol. I. 4to. Modena. 1782.—The principal writers mentioned in this volume are, Barozzi de Vignole, one of the most famous architects of the 16th century; Berenger de Carpi, the celebrated anatomist; Boiardo, an eminent poet; and Castelvetro, a critic of the first rank.

VI. *Dell' Influenza del Commercio, &c.* i. e. *Concerning the Influence of Commerce on Science, Talents, and Manners.* By JOHN BAPTIST GERARD, COUNT d'ARCO, Chamberlain to his Imperial Majesty, &c. 8vo. 114 Pages. Cremona. 1782.—In the discussion of this interesting subject, the ingenious Author shews, in the first place, the influence which commerce, considered in a general point of view, has always had on the talents and manners of all nations who have carried it on. He afterwards points out the modifications which this influence has received, and still receives, from different kinds of commerce, their extent, and the incidental circumstances with which they are attended. He examines, finally, the influence which a commercial spirit produces on genius, taste, and manners, after the full establishment of trade in a country. There are several interesting points of view exhibited in this short treatise, in which the objects are clearly discerned, and well represented. More especially we think our noble Author appreciates, with wisdom and humanity, the effects of commerce and a commercial spirit, in their most advanced period. The spirit of commerce, in general, produces, no doubt, activity of mind,
exertions

exertions for the discovery of useful truths, and the cultivation of useful arts. That it introduces and maintains *good taste*, we cannot assert so positively as he does; but we agree with him that it tends to excite the love of liberty, and also the lust of dominion; that it facilitates the progress of religious toleration (and *indifference*), breaks the force of ancient customs and national prejudices, and produces a spirit of order, imitation, and enterprise. It is farther certain, that commerce, in its more confined sphere (or what some call a commerce of *economy*), tending to procure the conveniences of life, excites the desire of acquiring useful knowledge, forms a taste for the enjoyments of domestic society, by uniting the labours of the family in their common interests, and for their common comfort, and thus unfolds and exercises some of the most pleasing social affections of the human heart. But between this and those extensive plans of commerce, which develop a certain elevation of mind (in those who are not destitute of its *germ*), there are little, intermediate spheres of traffic, which contract and debase generosity of spirit, and are little better than rapine retailed. And then, in the highest periods of commerce, if it be almost entirely centred by exclusive privileges, in one or a few classes,—or if the opulence it produces be partially distributed, its effects on manners are pernicious; in the former case, it is known to be a source of frauds and iniquities, which become familiar, habitual, and blunt the delicacy of moral feelings—and in the latter, opulence, being in few hands, produces pride, effeminacy, indolence, frivolous application of talent, and an irregular pursuit of pleasure. Nay, as our Author justly observes, enormous opulence, arising from commerce, whether it be unequally distributed or not, leads to luxury and corruption of manners; and the spirit of commerce, which is gone, or going out through the earth, must augment a venal and selfish spirit, and contribute to render war, and not peace, the *natural* state of mankind. The expression is improper, but the assertion is true. There is, therefore, a term, beyond which a nation ought neither to augment its commerce nor its opulence, if it has public felicity truly at heart. This is one of the practical maxims, which our noble Author deduces from the observations contained in his treatise. But who will hear him? There are lines of conduct which no precepts can correct, which, however, come in process of time to correct themselves by their consequences; but the remedy is dangerous, for it frequently proves fatal.

VII. *Teoria e Pratica delle resistenze de Solidi né loro attriti, &c.* i. e. *A Theoretical and Practical Treatise concerning the resistance of Solids*, considered with respect to Attrition or Friction. By the Abbé LEONARDO XIMENES, Mathematician to his Royal

Royal Highness the Grand Duke of Tuscany. 4to. Florence. 1782.—This is a publication of the first merit. The subject is difficult, and has never been hitherto treated in a manner that has given entire satisfaction. The Abbé XIMENES has attempted to set it in a new light, and his efforts have been crowned with the applause of the learned. The great mechanical and hydraulic works, which have been submitted to his direction by the Duke of Tuscany, have furnished him with many occasions of observing the inconveniences and defects of machines; and his mathematical abilities have rendered him capable of discerning and applying, with sagacity and success, the results of his experiments; so that no man was more qualified for throwing new light on this important subject. The law of resistance, laid down by *Amontons*, according to which the resistance is supposed to increase, in proportion to the increase of weight in the moving body, was suspected of fallacy by *Muschenbroeck*; but it is entirely exploded, and proved false, by numerous experiments in the work before us.

VIII. *Magnitudinum Exponentialium, Logarithmorum, et Trigonometricæ sublimis Theoria, nova methodo per tractata*, i. e. The Theory of Exponential Magnitudes, Logarithms, &c. By M. P. FERRONIUS, Mathematician to the Grand Duke of Tuscany, and Public Professor of Mathematics in the Royal Seminaries of Pisa and Florence. 4to. 678 Pages, with Plates. Florence. 1782.—This is a publication of uncommon merit.

IX. *Discorso pronunziato nella riapertura della Cattedra di economia Politica*, &c. i. e. A Discourse, delivered at the Re-establishment of a Professorship of Political Economy and Commerce in the Royal University of Naples. By D. TROJANO ODAZZI. 4to. Naples. 1782.—It is not merely on account of the merit of this Discourse that we give it a place here. It is indeed a good performance, and exhibits an assemblage of all the great truths and maxims that relate to political economy, and its important branches agriculture, manufactures, and commerce; yet we mention it chiefly with a design to observe, that in almost all civilized countries, except the British Isles, the useful arts, that tend immediately to the augmentation of national strength and prosperity, make a part of academical instruction, and are become one of the essential objects of the education of youth. Much has nature done for her sons, in Britain, by the precious gifts of innate genius and vigour of mind. These, exalted by Grecian and Roman lore, bring the glowing student from the college into the senate (after an interval of dissipation which is called travelling), and there he is given over to eloquence. There he embellishes good measures and public spirit with colours they stand not in need of, or bad measures and selfish vice with colours that disguise their deformity. But,
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after all, eloquence is but a barren talent, without the knowledge of those useful arts that are the true sources of national felicity; and happy would it be for the nation, if its representatives were prepared, by academical instruction, to deal somewhat less in *words*, and much more in *things*.

MONTHLY CATALOGUE,

For M. A. Y., 1783.

POLITICAL.

Art. 20. *The Nature and Extent of Supreme Power*, in a Letter to the Rev. David Williams. By M. Dawes, Esq. 8vo. 1 s. Stockdale. 1783.

MR. David Williams wishes, it seems, to restore the government to the ancient Saxon model; and looks upon the *Folk mote* as the very basis of true political liberty. Mr. Dawes considers his sentiments on this subject as wild and impracticable; incompatible with the condition of mankind, and 'self-deficient even in theory.' He expresses a strong aversion to republicanism; and hints that Mr. Williams's predilection for this false species of liberty may be attributed to some remains of Presbyterian prejudices, imbibed originally from education, and confirmed by the intercourse he hath had with people of similar habits and opinions. 'It is remarkable (says he) that most of those writers on government and political liberty who have been bred in Presbyterian principles, all think nearly alike on those subjects. They contend, that political liberty consists in the will of the popular part of the community, which they consider as supreme.' Mr. Dawes, to shew the absurdity of Mr. Williams's scheme of liberty, considers its effect, on the supposition that it hath actually taken place. 'What confusion (says he) would there be, were ten adjoining inhabitants to choose by ballot an actual representative, who, with nine representatives of adjoining tythings, were to choose an actual representative of a hundred, until the choice of the district united in one, who is to represent it in parliament? According to this scheme [Mr. Williams's] ten inhabitants would choose one, who with nine more to be chosen for the hundred, would choose one for that hundred; and supposing a county to contain a thousand hundreds, a thousand men (at the rate of one for each hundred) would choose two for a county. If, therefore, parliaments were to be annual, as you propose, the whole year would probably be taken up in elections, and political liberty would be the phantastic employment of tythings, hundreds, and counties to their inevitable disorder and injury. Instead of the people's being able to make their delegates express their judgments, they would have none to express, and all with them would be riot indeed!'

The main object of Mr. D.'s pamphlet is to illustrate this position—that 'the supreme power *real*, is in the people, who derive it from God; the 'supreme power *personal*, is in one person, or more, in whom it rests to the end of government; and as it is impossible that

Rev. May, 1783.

G g

Legislation

legislation and government can be conducted but by representation, each and both are as much the *supreme power real*, as if the people had never conferred it on any part of themselves. If we comprehend Mr. Dawes (which is a point we will never absolutely bargain for), his meaning is—that though the people are primarily the source of power, yet when they have transferred that power which they possess in the aggregate, to an individual, or to a set of representatives, they are with respect to government mere passive machines, or rather non-entities. What they have given, they cannot recal. They cannot be the governors and the governed. They have delegated their original rights, and put them in another's possession; and he may do with them what he pleases. He is not accountable to them; nor can they erect a tribunal to which they can arraign him.

Mr. Dawes some time since assured us, to our great satisfaction, that his *'mission was at an end.'* We are very sorry to find him worse than his word!

Art. 21. *Facts, or a comparative View of the Population and Representation of England and Wales.* 4to. 1s. 6d. Rivington. 1783.

When an author, at his outset, impresses strongly on his readers the unalterable nature of numbers, and the infallibility of arithmetic, we are naturally led to expect some elaborate calculations on the subject he professes to consider; and he ought to explain to us the *data* from which he forms his calculations. But when a writer on political arithmetic assumes numbers, in a remarkable instance, far below those of our lowest calculator, Dr. Price, whose *data* have been much disputed; a suspicion is justly excited whether *his* assumptions and tables merit all the credit so justly due to numbers in an abstract view. The present writer finds in the county of Middlesex, including the cities of London and Westminster, no more than 392,275 inhabitants; nearly 100,000 fewer than he bellows on the county of York. This is but a hasty loose production.

Art. 22. *A Letter to the Liverymen of London, tending to prove, that an Equality in the Right of Election is founded on the same Principle as a more equal Representation; and that the First will be the necessary Consequence of the Latter.* 8vo. 6d. Debrett. 1783.

This letter-writer argues plausibly enough, that if twenty members were assigned as the representative portion of the city of London, an equalizing mode of dividing the city, for the purposes of election, to prevent tumults, must and would be adopted; under which a liveryman could vote but for one. He therefore persuades the worthy liverymen to remain satisfied with their present undue share of the privileges of election; under which a liveryman, depending on a precarious employment for subsistence, enjoys a voice for four representatives, while a freeholder of 1 or 4000 l. a year, votes but for two!

Art. 23. *An Attempt to balance the Income and Expenditure of the State: with some Reflections on the Nature and Tendency of the late political Struggles for Power.* By John Earl of Stair. 8vo. 1s. Stockdale.

The Earl of Stair estimates our peace establishment at 16,371,346*l.* which he believes will be but scantily sufficient; and that therefore either

either by new taxes, or by a better regulation of those already imposed, an increase of above four millions must be procured to pay the public creditors: the obtaining of which he considers among the barest of all bare possibilities. For the rest, we refer to his Lordship's pamphlet.

Art. 24. *Hints addressed to the Public.* Calculated to dispel the gloomy ideas which have been lately entertained of the State of our Finances. By John Sinclair, Esq. 8vo. 1s. Cadell. 1783.

Mr. Sinclair, alluding, among others, to the noble writer above mentioned, observes that 'it has been of late too common for even respectable individuals to amuse themselves, and to terrify the Public, with exaggerated accounts of the dangerous state of the national finances. The more our difficulties increased, the greater pleasure they seemed to take in publishing our situation to our enemies; in damping the exertions of those, by whose judgment and abilities alone, we could be extricated from the difficulties in which we were involved; and in proving to what fatal lengths even valuable characters may be led, in support of a favourite hypothesis.'—'But fortunately, numerous taxes and debts, however enormous, are not sufficient of themselves to render a nation miserable; and there is still reason to imagine, that, as we now ridicule the ill-founded despondency of our ancestors, who imagined that fifty or a hundred millions would reduce them to a state of bankruptcy; so our posterity will laugh at the folly, the ignorance, or the want of political skill and judgment in the statesmen and politicians of these times, who presume to assert, that we have totally exhausted our resources; and that the period is at last arrived, when the nation must either destroy her debts, or her debts will destroy the nation.'

He then by a detail of the income and expenditure of the nation, which want of room prevents our entering into, brings the account to a balance or surplus of income, of above two millions; in opposition to the alarming deficiency which results from the calculations of the Earl of Stair!

Mr. Sinclair distinguishes the income of the state 'into four different branches: First, into the old taxes, which were consolidated by 3 Geo. I. c. 7. and the surplusses of which compose the original Sinking Fund. Secondly, into the taxes which were added to the Sinking Fund before the commencement of the present war. Thirdly, into the taxes which have been laid on in the course of the war. And fourthly, into the land and malt taxes, which are only annually granted.' He adds, 'there cannot be a better sign of the flourishing state of our national finances, than when the old taxes annually produce a considerable addition to the public revenue.' According to his table, the surplusses of the old taxes have nearly doubled within the last thirty-one years; and had it not been for the American war, would have been still more. From other tables, the rest of the taxes, exclusive of the two last, which are more stationary, exhibit a like appearance of progressive augmentation; even those recent taxes, of whose deficiencies we have heard so much, have, according to the following table, been productive beyond conception:

	Anno 1776	Anno 1779	Anno 1780	Anno 1781	Anno 1782
	£.	£.	£.	£.	£.
Auctions	26,485	34,691	36,644	36,903	43,367
Men Servants		24,481	43,899	46,970	52,446
Post Horses		95	25,845	92,921	96,933
House Tax		26,302	60,955	117,811	118,728

The excise in Scotland, which in 1775 is said to have produced but 60,889 *l.* is slated for the year 1782, at 211,672 *l.*

* I hope, adds Mr. Sinclair, in conclusion, it will appear sufficiently evident, from the preceding short hints, that the finances of this country are not in so desperate a state as they are commonly represented; and our situation will be still more prosperous, if wise and judicious plans are entered into, for discharging the most burthen-some of our incumbrances; which a clear Sinking Fund of two millions, joined to the gradual accessions, from the falling in of the temporary annuities, will enable us to effect. He also intimates his having formed some speculations for the liquidation of our public debts, which we are happy to hear; it being of more importance to reduce our incumbrances, than to shew how easily we may bear them some time longer.

Figures are generally affirmed to be of a stubborn nature; but they must have proved very flexible in the hands of one, of two writers, who, from the same *data*, can vary so considerably in their conclusions.

Art. 25. *A Proposal for the Liquidation of the National Debt; the Abolition of Tithes, and the Reform of the Church Revenue.* 8vo. 1s. Flexney.

Every proposal offered on so important an object of attention as the national debt, deserves to be read, without being disgusted with the many visionary reveries that succeed each other; since here and there one may be found, like that now before us, which has at least ingenuity for its recommendation. The present Author proposes, that all the land and stock holders, all holders of mortgage, bond, and other debts, bearing interest in the nation, should take in their proportionable share of this debt, according to the income of their real estates and stock, which, from an estimate he has made, would encumber them to the amount of four years produce. In return for this sacrifice, they would receive an extinction of all taxes, those on salt and stamps excepted, which are reserved, and with the customs are to defray our peace-establishment: so that the interest of this debt being paid by the respective holders of it to themselves, will operate to annihilate that monster of the age, never more to rise in judgment against us!

Many are the advantages represented to arise from this mode of transferring the public debt to the creditors: among others, when war returns, we know how to procure money sufficient to answer all the purposes either of attack or defence, and may consider these dormant taxes as a certain and inexhaustible resource in all possible cases. This will keep the world in awe; for what nation would be hardy enough

enough to give us offence, when they know we can fight them to the end of time, without encumbering ourselves in future with a shilling of debt.

The Author has stated and answered several objections to his plan, but has overlooked the confusion that would arise from the sudden extinction of the taxes to which we are habituated. But were such a scheme to be thought of, it is not probable that government, which, like a liquorish child, could not keep its fingers out of a sinking fund of plumb-cakes laid by for its own benefit, would carry it to an extent that would expose us to such difficulties, but would kindly leave us a part of our burdens, and accelerate the rest, to lessen the inconveniences of being glutted by our savings.

There is comfort in having unthought-of resources pointed out to free us from present difficulties, and anticipated calamities; which cherishes a hope, that some easy expedient may at length be matured to extinguish the obligations due from the whole to a part, out of the common stock. But, arduous as the task may be found of liquidating the public debts, all its difficulties are still but mole-hills, compared with the more daring idea of abolishing tithes, reforming clerical revenues, and reducing useless, expensive dignitaries in the church! Were the Author duly sensible of the clamour and disturbance such an unballowed attempt would excite, he would not talk so indiscreetly about grubbing up suckers, and lopping off useless limbs, but, conscious of his temerity, make a low reverence, and, like us, drop the pen!

Art. 26. *Reflections on the Preliminary and Provisional Articles.*

8vo. 1s. Robinson. 1783.

A sober, dispassionate, vindication of the peace, and of the ministry to whom the nation is indebted for it;—GREATLY indebted, in this writer's opinion: and perhaps it will not be a very easy matter to prove him mistaken.

Art. 27. *Thoughts on Equal Representation.* 8vo. 1s. Blamire, &c.

From the unhappy train of political reformation pursued under King Charles I. the Author of this tract dreads the beginning of alterations in the constitution: for when once begun, he observes, no one can pretend to limit the extent to which they may be carried. In the civil war referred to, "well meaning men were induced to take a part in the beginning, who wished, when they found what was likely to be the event, to draw back—but it was then too late; those who had made use of their assistance to aim at power, found themselves strong enough to act alone, and openly scoffed at them for having been the tools and the instruments of an ambition so fatal to their country; the contest ended by the murder of the king, and the destruction of the constitution."—"At last, however, appeared the dawn of better times with the restoration of the royal family; many concurring causes tended to produce that great event; the immediate agent, indeed, by whom it was brought about was Monk—but the fact is, the people could not be happy without their ancient government, and probably there never was any revolution which took place with such an universal concurrence of all parties and descriptions of men."

With some other late objectors to parliamentary reformation, he argues, that equality of representation never was in view in the formation of the House of Commons, which is rather a representation of property than of numbers *; that it is impracticable, and if an attempt of this kind were once begun, the nearer the approach was made to what *cannot* be perfected, the greater cause of complaint would rest with those who must still remain under exclusion; that to disfranchise any boroughs would be an arbitrary act of oppression—and to offer a compensation for the loss of ancient rights, would be adding insult to injustice. Upon the whole, the Author thinks “it does not require the gift of second sight to discover, that when once the excellent fabric of our constitution is in the least degree impaired, enthusiasts with the best, and ambitious men with the worst intentions, will soon be found to propose further innovations; an instance of this has already occurred; the county of Flint, one of the petitioning counties, after making the same prayer as is to be found in the other petitions, desires that bishops may not be translated from one see to another, and gently hints that deans and chapters are useless and superfluous. I would wish to ask of our political reformers (in the words of Mr. Fox, on another occasion), How far they mean to go, and when, and where a stop is to be put to the proposed changes? where a stand is to be made, and when we are to say, the constitution is now perfect, enough has been done, and no more shall be attempted? But even should some of the reformers be prepared for such moderation after their favourite plan has taken effect, are they quite certain that all their coadjutors will unite with them? will they not be told, you think you have gone far enough, we are not of that opinion; you have carried us thus far when we were not able to proceed without your assistance; the case is altered; we now find ourselves strong enough to go alone, and we can and will go further without your help? Thus by degrees will our venerable constitution be destroyed; and it will be no consolation to its friends to be told, we who first began the great work, undertook it from the best motives, and with a determined wish to do our country service, but we at last found that those who acted with us had not the same intentions as ourselves, that they were enemies to the constitution, and wished to destroy it; having discovered this, we quitted them, and did as firmly oppose as we had before supported them. But will this be thought a sufficient answer? no certainly: we shall say, this is no excuse; a child need not be told, that when mobs are once let loose, there is no stopping them; the attempt would be like that of Canute, to stop the tide in its course; and the proposers of it would be equally obnoxious to ridicule as the flatterers of the monarch.”

Those who, with the present writer, conceived this measure big

* But what is *property*? Money and land? Hath not the poor honest labourer property of a kind superior to either? Hath he not his liberty, his freedom of mind, his religion? Those politicians who talk so much of property seem to have no idea of any property but dust and dirt!—But, admitting all the regard that men think due to *riches*, is not the poor man's lamb a property as dear to him as the rich man's numerous flocks?

with so much alarming mischief, are now doubtless more at ease, on the great question being negatived in a very full House of Commons.

Art. 28. *Thoughts on a Reform in the Representation of the People in the Commons House of Parliament.* Addressed to the Hon. William Pitt. 8vo. 1s. 6d. Stockdale.

Proposes the addition of a hundred knights to the House of Commons, to be chosen by all such persons as at present have no voice in the election of representatives. These additional knights to be allotted to the several counties, in proportion to the numbers of their unrepresented inhabitants. Copyholders, and lessees for a certain number of years, to be admitted to vote, under the same restrictions as freeholders. Elections to be parochial, and to commence at the same day and hour throughout the kingdom. To ascertain the rotten boroughs, and to extend the right of voting for them to as many neighbouring towns as will establish a certain number of voters.

Art. 29. *A Letter to a Patriot Senator, including the Heads of a Bill for a Constitutional Representation of the People.* 8vo. 1s. Dilly.

This is a very cool, sensible writer, who argues with great justice against the political distinction between the landed and trading interest; 'a partial interest subsisting in a nation, distinct from the general prosperity, seems a strange absurdity in a constitution!'—Hence he infers, that if an idea of independent men without land had been conceived, when votes were limited to landed possessions, men of personal property would have been admitted to their share in legislation, without the condition of their being freemen of boroughs; but commerce was then in the cradle, and its maturity was not conjectured.

Conformable to these ideas, the Author has framed a bill for the annual election of a House of Commons, composed of six hundred members, by all the inhabitants in the nation not receiving charity, who are to be sworn at their parish churches, or meeting-houses, by the officiating ministers, on the Sunday preceding the day of election, to their qualifications, and receive a certificate of such oath. They are then to vote at the hundred court, before the high constable or bailiff—from whom the sheriff receiving the votes, is to declare the election at a county court.

Without entering into the particular merits of this plan, it will, perhaps, on the whole, appear too regardless of long established usages, which cannot safely be shaken. The Author of the *Thoughts on Equal Representation* (Art. 27.) has very justly remarked the eagerness with which the people, harassed by republican projects, restored their ancient form of government with King Charles I.; and it may be added, that the hatred of novelty appeared again soon after, in a striking instance, when a dreadful fire afforded the only opportunity ever to be expected, of restoring the metropolis upon a plan, in which health, conveniency, and beauty were equally consulted; but, notwithstanding the greatest security was offered, that the private interests of the landlords should not suffer by the reform, it was found that nothing less than having their old city again, under all its disadvantages, would content them!

Art. 30. *Thoughts on the Constitution, with a View to the proposed Reform in the Representation of the People, and Duration of Parliaments.* By Lord Carysfort. 8vo. 1s. 6d. Debreton.

Lord Carysfort gives a clear and well-connected theoretical view of the frame of the British government, from which he infers, that every free man should exercise a vote for the House of Commons, and the representation of Scotland in both Houses be settled on a more adequate establishment. But when alterations for the better are meditated, they should be represented in their true point of view, as improvements. So far would a general diffusion of representation be from recurring to first principles, from which Lord Carysfort considers our constitution as having degenerated, that it never was perfected from its rude beginnings, until modelled and defined at the Revolution, when, assisted by the progress of commerce, it attained its present form, by a happy accommodation between law and power, that had long been struggling, at convenient opportunities, for superiority. If we descend from speculative assumptions and deductions, to plain, historical information, we shall find, that so far was popular representation from being the result of any liberal, systematical ideas of human rights; that it originated in irregular power, merely to gain a popular sanction to a feudal revolt. It will appear also, that the people were so far from claiming, or desiring legislative power, that they were capriciously ordered to send knights and burgesses by our monarchs afterward, according to no settled order whatever; and that they considered compliance with such mandates as a disagreeable obligation, rather than as an exercise of their rights. Even at present, the intention of reforming our representation did not originate with those who complain of an injurious exclusion, but with some who, enjoying the full benefit of parliamentary rights, have assiduously laboured to excite such complaints, and with no great success. There are paradoxes in politics, as well as in other subjects; and those who please themselves with the propriety and beauty of speculative truths, will often be astonished at their being contradicted by facts, and opposed in practice!

Art. 31. *An Address to the Landed Gentlemen of Scotland, upon the Subject of Nominal and Fictitious Qualifications used in the Elections of Members of Parliament for the Shires of Scotland.* With Observations upon Two Sketches of Bills presented to the Standing Committee upon Freehold Qualifications at Edinburgh. 8vo. 1s. 6d. Cadell. 1783.

No terms of censure are strong enough to execrate those who attain and exercise political rights by virtue of fictitious qualifications; the first step to which exercise is, a violation of the most sacred, religious, and moral sanctions! A depravation we should not have expected to be so common among the pious members of the Kirk of Scotland. In England, indeed, we are such latitudinarians, that we make light of being occasional conformists in all things, making free even with religion, when it is convenient to prostitute the forms of it. But in our good sister-kingdom, we hoped that a greater portion of integrity was yet to be found.—Yet even there, clergy, as well as laity, we find, take, without hesitation, an oath, which implies consciousness of perjury in the very act!—This well written pamphlet merits

merits the attentive regard of all who are interested in, or who wish to be acquainted with, the subject.

A M E R I C A.

Art. 32. *The Constitutions of the several Independent States of America*; the Declaration of Independence; the Articles of Confederation between the said States; the Treaties with his Most Christian Majesty, &c. Published by Order of Congress. Philadelphia printed; London reprinted, for J. Walker. 8vo. 3s. 6d. We must here refer to what we have said in relation to former publications of these American State-Papers. See, particularly, Review for February, p. 184.

Art. 33. *The Treaties between his most Christian Majesty and the Thirteen United States of America*: Published by Order of Congress. Philadelphia printed, London reprinted. 8vo. 1s. Stockdale.

His most Christian Majesty promises 'in good faith, and on the word of a King, to agree to, confirm, and establish *for ever*, and to accomplish and execute punctually, all that our said dear and beloved Conrad Alexander Gerard, shall stipulate and sign,' &c.

Experience has proved, in instances beyond number, that there is a honey moon in political, as well as in matrimonial connexions; and to this moon, we may suppose the warm terms *for ever*, must refer. Time only can shew what virtuous dispositions the young virgin state may possess; but should any complaints for *crim. con.* or other causes of divorce be instituted, and tried *vi et armis* between the high contracting parties, they will be no more than events of course.

M I L I T A R Y.

Art. 34. *An Inquiry concerning the Military Force proper for a free Nation of extensive Dominion*: in which the British Military Establishments are particularly considered. 8vo. 1s. 6d. Blamire, 1782.

This inquiry results in an approbation of our present militia establishment, under a few suggested improvements. One is the addition of a week to the annual twenty-eight days for embodying and training the militia during peace: another, that when this term is expired, the serjeants and drummers of each battalion should form a company; and a suitable number of these compose a battalion, to be commanded in rotation by the field officers of the circuit they are drawn from. The advantage would be great to the service, the Author justly thinks, from the serjeants being kept in the constant exercise of military duty; and the body of drummers, with good management, would prove an excellent nursery for serjeants, the want of which, during the peace establishment, has been severely felt.

The Author, though a strong advocate for militia, while officered by gentlemen truly intitled by their landed qualifications, as the constitutional defenders of the country, recommends a strict attention to perfection in the manual exercise, and military discipline and parade, with great good sense, on philosophical principles. Deeming the militia and regular forces fully sufficient for internal security, he condemns the extraordinary measures lately recommended through Lord Shelburne, for arming particular descriptions of the people, not of

the most sober and orderly, but of the most debauched and riotous classes, as unconstitutional, highly dangerous, and therefore alarming.

Art. 35. *Considerations on Militias and Standing Armies.* With some Observations on the Plan of Defence suggested by the Earl of Shelburne, and some Thoughts on the Propriety of Military Exercises on Sunday, and on the Necessity of a Scotch Militia. By a Member of Parliament. 8vo. 1s. 6d. Kearsley. 1782.

The Author of these considerations, hurried along by his fondness for new-modelling the militia according to a scheme here proposed, clears the way before him by reciting all the usual objections against a standing army: and having insisted, in very strong terms, on the dangers attending the support of regular forces, he with equal facility depreciates all dependance upon naval protection. Fleets, he observes, cannot be upheld without commerce; and ancient and modern history will inform us that commerce is uncertain. Ships are built of perishable materials, and need continual repairs; consequently, if they are neglected, they will dwindle away. If a fleet is ruined, either by superior force, or by accident, years will not replace it. Ships are exposed to the baneful effects of all the elements, earth, air, fire, and water; a defence depending upon any element, is far from being a certain one; but when it is subjected to all, it must indeed be precarious. Lastly, even a superiority at sea will not always prevent invasion; for winds and tides may lock up one squadron, and fill the sails of another; a tempest may disperse or destroy the British fleet, while those of the enemy are secured in their harbours, or are forwarded by the storm!

Alas, what can we do now? We used to put our trust in our wooden walls, and yet it appears that our confidence was sadly misplaced! To add to our misfortunes, if we even turn our dejected eyes to the militia, we may be equally deluded; and for the following cogent reasons: A militia is composed of men, and what are men but strange untractable beings, perverse and crazy, both in mind and body? For military use, they will scarcely last so long as stout well-seasoned ships; and taking into the estimate the irregular lives of soldiers, notwithstanding every regiment is provided with a chaplain, they will need as many repairs. So much are they exposed to impressions from the elements without, and agitated by the conflict of worse elements within, that if regiments are formed complete to-day, the number of effective men will be much reduced within the short compass of twelve months. Many of them will die, and many of them will be down under the hands of the surgeons for disorders little to their credit: they are continually loading the parishes where they quarter with bastard children; they often desert; now and then get themselves hanged for robberies, rapes, and murders; and should an enemy land, numbers of them will be killed, and some will be such rascals as to go over to them! Under this melancholy view of the natural defects of a militia, the conclusion must be, that neither their numbers, health, nor principles, are intitled to our confidence: it follows of course that we are destitute of all security whatever against the depredations of any invaders who chuse to visit us. It is happy for the nation, that our enemies have not hitherto perceived these

these inviting circumstances: and we can hardly excuse our Author for stating them, or even ourselves for being betrayed into the prosecution of so unlucky an argument. But providentially hostilities are stopped,—for the present.

The regulations proposed will not, we fear, operate to the cure of these radical inconveniences attending a national militia. They are detailed in ten propositions, in which the principal article is, to establish a cavalry militia in large towns, consisting of light horse and dragoons; the officers to be appointed by royal commission, and the captains and superior officers to be entitled to the dignity of knights: military discipline, both of horse and foot, to be enforced only by fines or imprisonment. The Author deems the plan suggested by the Earl of Shelburne inferior to his own: and would have a militia established in Scotland upon principles similar with that in Eng. and.

Art. 36. *Speculative Ideas* on the probable Consequences of an Invasion, on our late Encampments, and on the State of some of our Sea-ports in England, &c. In a Letter to the Earl of Pembroke. By an Officer in the Army. 8vo. 1s. 6d. Egerton. 1782.

A publication of this kind might be intitled, *Hints to British Invaders*; and were marine enterprizes to be executed with the facility, certainty, and celerity, represented by this land officer, we might indeed have been in the dangerous situation he represents. But in all the wars in which we have been engaged since the Norman conquest, if the Author recollects how often we have been invaded, and the events of the attempts, he will then perceive why invasions have not been more frequent. What then has been our security all this while against disturbances from foreign enemies? This question we apprehend may be soon resolved: the great armament necessary for such an attempt, the very precarious nature of enterprizes, where the sea is the first and the last enemy to be encountered, in aid of our opposition upon it; with the almost certain prospect of devoting the whole force, if landed, to the collected powers of the country, which must speedily overwhelm them. As to filling the country with fortified posts, and cantonments of troops, to protect us from neighbouring enemies, we shall only remind the writer, that happily we have hitherto done without them. An insular situation, supposes such a circumferential line of sea coast, as cannot be every where secured by art; wherever, therefore, our floating castles may fail us, we remain vulnerable; but our foes are fully apprized of the Scotch motto—and if our enemies had such bad intelligence as our Author supposes they had on a late occasion*, when Plymouth was apprehended to be in danger, it certainly was their own fault, for we furnish enough of one kind or other.

MUSIC.

Art. 37. *A Brief Account of, and an Introduction to, light Lectures in the Science of Music, &c.* By Marmaduke Overend, Organist of Isleworth, Middlesex. 4to. 2s. 6d. Payne.

As this is merely an introduction, consisting of only twenty pages, to a proposed course of lectures, we need only to observe, that the

* This Article should have appeared in Aug. last.

Author's design in this undertaking is to demonstrate and explain the radical sources of melody and harmony, deduced from the rational principles of the philosophy of sounds, from arithmetical calculations, and from geometrical divisions in the construction of monochords, and to ascertain the different scales of the several *genera* of the Greeks and the Moderns, by a clear, a concise, and an intelligible method, different from what has been attempted before.*

The present sheets contain only the Author's manner of finding musical ratios, by strings represented by right lines, or numbers, as a necessary preparative to the lectures themselves.

MISCELLANEOUS.

Art. 38. *Ars Scribendi sine Penna*; or, How to take down *Verbatim*, a Week's Pleading upon one Page. A Work of infinite Importance to Members of Parliament, Ministers of State, Gentlemen of the Law, Physic, and Divinity. To whom it is most humbly Dedicated. 8vo, 3s. Bew. 1782.

We can by no means approve the Latin part of the above title-page; because, among other reasons, we were long puzzled in discovering how the Author performed his engagement in teaching us to write without a pen! At length, in p. 33, we are directed, instead of using pen and ink, to write with a Middleton's black lead pencil!

In looking over this new Work we perceive nothing, either in the alphabet, or in the modes of combination, to distinguish it, in any superior degree, from others long since published; and it derives no sanction from the reputation of the writer, because he does not declare himself. We can only add, on examining the specimens of writing here given, that less regard is preserved to lineal position in combining the characters, than in Tristram Shandy's diagrams of the eccentric manner in which he writes the story of his own life.

Art. 39. *A Postscript to the Six Letters* written in Defence of Richard Hill, Esq; Member for the County of Salop, against the Illiberal and Unjust attack of the Burgesses of Ludlow, upon his Parliamentary conduct. By a Freeholder in more Counties than One. 8vo. 6d. Debrett, &c.

* Behold how great a matter a little fire kindleth!—A Burgess of Ludlow lets off an electioneering squib; the squib produces a cracker from another quarter; the squibber then throws up a rocket*—which is returned by a pop gun; bounces and explosions are multiplied on all sides, till the whole neighbourhood is annoyed with the sparks, the smoke, and the smell.—In plain and direct terms, we have had seven or eight controversial pamphlets, to prove and disprove—what?—Excuse us, good reader, from a repetition of these local grievances; we have more necessary, as well as more agreeable employment before us. If thou hast forgotten (which is not *improbable*) the matters brought into '*conflict fore*' by these Salopian knights of the quill, turn back to our late Reviews †, and thy memory will be refreshed.—If it be asked, what is the purport of this last stroke at the Ludlownian hero? suffice it to answer, that its design is to free

* Mr. Hill's Sky-rocket is not here alluded to.

† For December and March last.

Mr. Hill from the charge of being himself the author of the *Six Letters* that were written in his defence by a friend. This matter is now, we apprehend, unquestionably decided, though to us it was sufficiently clear before. The Author has also given the Burgeses a number of parting blows, smartly laid on; and to shew his contempt of that gentleman, he introduces the following anecdote:—The Ludlow champion had reproached one of his literary antagonists with having once been, or pretended to be, his confidential friend, and with having accordingly consulted him about certain scribbling concerns which had, consequently, received the benefit of his corrections. In his sarcastic animadversions on this complaint of the Burgeses, our Author says,—‘Be of good comfort, Sir! you are not the first master who has been excelled by his pupil. After the *master* had built the steeple of Chichester cathedral, his *apprentice* raised that of Salisbury with greater elegance, and to a greater height. *That* master, it is said, went and hanged himself: I will not add, “Go thou and do likewise.”—A very civil mode this of bidding an opponent *good-bye*!’

Art. 40. *A Guide to Health, Beauty, Riches, and Honour.* 8vo. 1s. 6d. Hooper. 1783.

This ‘Guide to Health,’ &c. is a collection of the most remarkable advertisements, and hand-bills, of quacks, money-lenders, borough brokers, men for wives, women for husbands, conjurers, &c. that our numerous daily papers currently afford. To inhabitants in the metropolis such articles are no novelties, but appear the more striking by being brought together—and may amuse readers in other parts of the Island, who do not know what plenty of generous, public-spirited offers are daily made there for the kind supply of all possible human wants, both real and imaginary.—The compiler has prefixed an humorous preface on our great improvements in arts and sciences, as exhibited by the several professors in their proposals.

M E D I C A L.

Art. 41. *A Letter to the Commissioners for Sick and Wounded Seamen, &c. relative to the Means of Preventing and Curing the Scurvy on board of his Majesty's Ships.* By James Rymer, Surgeon of the Royal Navy. 8vo. 6d. Evans. 1782.

This writer does not pretend to offer any thing theoretically new on the subject upon which he treats. He contents himself with pointing out certain particulars with respect to fresh air, diet, and the like, which, in his opinion, would materially conduce to preserve the health of seamen. It is not in our province to determine how far these are capable of being adopted; but every hint which may benefit such a useful body of men, certainly merits attention. Mr. Rymer, though not a capital writer, appears to be a man of knowledge and observation in his own line.

Art. 42. *The Anticipation of the Crisis.* Addressed to the Nobility and Gentry of Great Britain and Ireland. 8vo. 1s. Bowen. 1782.

Let not our kind Readers suppose, that this pamphlet has strayed by mistake from the *political* to the *medical* list. The *crisis* here anticipated is not that of poor Britannia; but of a *fever*, which, by virtue of a certain *hermetic febrifuge*, is nipped in the bud, and not allowed

to come to the adult state of *bon fièvre avec redoublements*, so feelingly celebrated by Moliere's physician. Those of the *nobility and gentry* who wish further information concerning this *febrifuge*, may apply to the inventor, R. White, in New Bond Street.

Art. 43. *An Inquiry into the Nature of the Venereal Poison, and the Remedies made use of to prevent its Effects, principally with respect to Lotions, Unguent, Pomades, and Injections.* By J. Clubbe, Surgeon, of Ipswich. 8vo. 2s. Longman. 1782.

The design of this work is, by a train of reasoning, adapted to persons not of the medical profession, to establish just notions of the manner in which the venereal poison enters the body, and of the hazard and inefficacy of every external application to prevent or remove it. The Author's design appears to be very laudable, and the execution of it shews him to be a man of sense and information. It may be doubted, however, whether some of his physiological reasonings are not too confidently made for the state of our knowledge of the minutest parts of the animal œconomy. The side of the question which he has taken is certainly the safest; and we doubt not that a due attention to his admonitions would, on the whole, be of service to those ['young men'] to whom they are addressed.

Art. 44. *Observations on the late Influenza, the Febris Catarrhalis Epidemica of Hippocrates, as it appeared at London in 1775 and 1782.* By William Grant, M. D. 8vo. 1s. 6d. Cadell, &c.

Dr. Grant has long distinguished himself as an attentive observer of epidemics; upon the plan of Hippocrates, and his genuine successor Sydenham. He traces the *influenza* from the time of the great father of physic, through various periods, to its two late appearances in this country. He considers it as a genus of diseases of the malignant kind, denoted by the peculiar stupor and affection of the nervous system, which were the first symptoms of its attack. In his description of it, and his directions respecting the method of cure, he does not materially differ from his predecessors on the same subject; and as it has now ceased to be an interesting object, we shall not detain our Readers any longer with it.

Art. 45. *A Treatise on the Venereal Disease.* By G. Renny, Surgeon to the Athol Highlanders. 8vo. 3s. sewed. Murray. 1782.

Though we cannot agree with this Author that there is any want of treatises on the venereal disease, or that his is a more complete and accurate one than many others which have come under our inspection; yet, as he appears to write from real observation, his work may be perused with some advantage. He is an advocate for the early use of injections in a gonorrhœa, the innocence of which he confidently asserts from experience. One of the most curious remarks in his work is relative to swelled testicles. He found this symptom occur in five out of eight of the highland soldiers who were affected with a gonorrhœa. Hence he concluded it was occasioned by the want of something in their dress, to serve as a suspensory of those parts, and accordingly, on the use of a bag truss as a preventative, the symptom did not afterwards appear. This may serve as a hint to the wearers of filthy Nankin.

... In the treatment of the venereal disease, Mr. Renny seems totally to disapprove of salivation, and insists much on the advantage of keeping up the vital powers, in order to enable the mercury to act with efficacy. A few cases, in order to illustrate his doctrine, conclude the work.

Art. 46. *The Valetudinarian's Companion; or, Observations on Air, Exercise, and Regimen, with the Medical Properties of the Sea and Mineral Waters of Brighthelmston.* By Lofius Wood, M. D. Physician to the Misericordia General Dispensary. 8vo. 1 s 6d. Becket. 1782.

As this is merely a compilation designed for popular use, it cannot be expected to contain any thing worthy the attention of the medical reader. The account of the waters of Brighthelmston is chiefly borrowed from Dr. Relhan.

NOVELS.

Art. 47. *The Recess; or, A Tale of other Times.* By the Author of the Chapter of Accidents. Vol. I. 3 s. sewed. Cadell. 1783.

The Dedication hath the signature of Sophia Lee *, a literary volunteer, who hath skirmished, with some success, in a late theatrical campaign, under the banners of General Colman.

The Tale of other Times is a romantic title. It awakens curiosity; it sets us at once on *fairy* land—while Fancy, equipped for adventure, sallies forth in quest of the castle, the giant, and the dragon, 'rob'd in flames;' and already rapt into vision by its own magic,

'Towers and battlements it sees

'Bosom'd high in tufted trees.'

The Preface, however, soon broke the *charm* of the title; and we were brought back to our sober senses by an assurance, that the ground we had before us was real and not imaginary: it was founded on fact, and not on fiction; and that what we took for a romance was only a history! 'Not being permitted (says the fair Editor) to publish the means which enriched me with the obsolete MS. from whence the following Tale is extracted, its simplicity alone can authenticate it. I make no apology for adapting the language to the present times, since that of the Author's would be frequently unintelligible.' *Obsolete Manuscript!*—The pretence is so common, and hath been so much played off, like the trick of a juggler, to amuse and deceive the credulous, that it needs uncommon dexterity to give it, in these days, the power of imposition. It *bars*, indeed, performed miracles with some 'Tales of other Times;' but when a trick is found out, it ceases to be wondered at; and such is the ill effect of imposition, that it frequently brings a suspicion on truth itself.

This 'Tale of other Times' is given to us in an unfinished state. We have only the first volume; and we know not how many more we are to have before the work will be completed. In perusing all romances, or pieces of history resembling, by their bold colouring, the fictions of imagination, curiosity is strongly excited, expectation is on the stretch, and fancy is arrested and hurried away by an irresistible power. Suspence creates anxiety; and delay of gratification

* Daughter of the late Mr. Lee, the Actor.

increases the wish for it. Witness the fate of Fielding's introductory chapters:—Masterpieces of composition! and to be read with equal pleasure and improvement in a cool hour, when the ardour of expectation hath been gratified by objects in which our feelings are more interested. Now they are considered as tedious and provoking interruptions to the main story, and are generally passed over, or only hastily glanced at, till the fate of Sophia is known.

We may appeal to Miss Lee, and, as giving credit to her '*invaluable respect for truth*,' ask her,—Whether, on the first perusal of the '*obsolete manuscript*,' she did not feel such an interest in '*the Tale*,' as would have made the loss of the concluding events of it a severe mortification? And to us they are as lost; nor are we sure that they will ever be found! If, however, she should publish the remaining part, we shall be happy to pay that tribute of respect to her genius, which a view of the whole will warrant us fairly to bestow. We would not encourage imposition; nor, on the other hand, would we check the exertions of fancy. Let her genius have its full scope; but if she ranges in fairy land to delight the imagination, let her not insult our understandings by delusive pleas. If it be Fancy's work, let it pass as such. It will not the less amuse, if it be well executed. At no rate let the sanctity of truth be violated to arrest attention; nor a strange tale told of '*obsolete manuscripts*,' to deceive the simple reader, and make him 'wonder with a foolish face of praise.'

Art. 48. *The Woman of Letters*; or, *The History of Miss Fanny Bolton*. 2 Vols. 12mo. 6s. Noble. 1783.

This interesting Narrative we suspect to be something more than the fiction of a lively imagination; but whether fictitious or real, we think it in many respects superior to the usual furniture of a circulating library. It inculcates a very useful lesson,—That all the fire of genius, all the advantages of a learned education, are of themselves insufficient to procure a female a decent subsistence, or secure her from falling a victim to the artifices of a hypocrite. Learned ladies are phenomena in nature, rather to be admired than loved—and to be respected rather than imitated. We wish the sex, without neglecting the accomplishments of general knowledge, would chiefly direct their attention to those humbler, but necessary qualifications adapted to that sphere of life they were designed to fill, and in which they are called to the discharge of offices, that, if not splendid, are indispensable to domestic order; and if they do not draw forth public notice, yet will establish private felicity. Thus will they become agreeable and amiable companions; they will ensure esteem without exciting envy; and, without descending to meanness, they will practise the virtues of economy.

Art. 49. *Coombe Wood*. By the Author of *Barford Abbey*, and *the Cottage*. 12mo. 2 Vols. 3s. sewed. Baldwin.

This novel introduces us to the acquaintance of Lord Elgin and Miss Althum, two amiable young persons, who have contracted a fondness for each other. We also meet with a Miss Moor, a lady of a very different character, who, by a train of female artifices, throws some obstacles in their way, which are all cleared up, according to custom, in due time; and the second volume concludes with a marriage between the hero and the heroine of the piece, to the satisfaction

tion of all parties—as is usual on those occasions. We have no high encomiums to bestow on this performance. The story is meagre; the incidents are few; and the characters have been long worn out in the service of the novel writers. We must, however, pay some tribute of acknowledgment to the style and manner of the letters, which make up the story of *Coombe Wood*. They are written with ease, and contain no inconsiderable portion of the agreeable. Some of Lady Blank's are not destitute of humour and vivacity. This lady, with a noble family, passes some time at *Coombe Wood*, in a manner, we fear, not very uncommon among great people in their retirement. The letters relative to this visit form a kind of under-plot, or episode, as it is but slightly connected with the principal story.

On the whole, we think these letters have a claim to attention from those who are fond of this species of literary amusement. They cannot corrupt the reader: they may entertain, and perhaps instruct him.

Art. 50. *Burton Wood*. By a Lady. 2 Vols. 12mo. 5s. sewed. Dodsley.

As this is a *first* attempt, and especially the first attempt of a *female* author, candour should repress the rigour of criticism, even though impartiality could not compliment with the warmth of applause.—The story of this novel is natural and pathetic; and it hath still the higher merit of encouraging the virtuous propensities of the human heart: nor doth it slight the sanctions of religion, in enforcing and recommending the obligations of morality.

Art. 51. *The Reconciliation*; or, The History of Miss Mortimer and Miss Fitzgerald. An Hibernian Novel. In Two Vols.

By an Irish Lady. 8vo. 5s. sewed. Lane. 1783.

Why an '*Hibernian* novel?' We know not, unless it hath this distinction given it for the sake of two or three Irish names that chiefly figure in it. We have no discriminating representations of Hibernian manners, or Hibernian scenes. We do not even meet with blunders—those happy and truly laughable blunders, fortuitously struck out 'beyond the reach of art;' which have so long been characteristic of Hibernian conversation, as to become proverbial. All that is transacted in this novel, from the firing of the volunteers in the first letter, to the grand catastrophe, vulgarly called *marriage*, in the last, might have passed in England, without saying one word about Ireland or Irish folk.—There is one thing, however, somewhat out of the common way, whether it be the more *Hibernian* on that account we pretend not to determine. Miss Mortimer, to get rid of the addresses of a Lord whom she hated, vows she will never marry the man she loves. She made this rash vow in haste, in order to satisfy her father that her partiality for the latter was not the cause of her rejecting the former. Her lover returns; she refuses him—for her vow's sake. She loves him ardently: but oh! the vow! Every thing is agreeable: the father himself consents to relieve her from the promise she made him. But it is all in vain. The scruples of conscience controuled the force of love. She can make a dying lover wretched; she can make herself miserable in his torment. But the matter is past all relief. *The vow!—the vow!—Curse the*

REV. May, 1783.

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vow—but she could not break it.—The question is—Was not the Lady's conscience under the direction of an *Hibernian* casuist?—This may explain the title-page;—for we are certain they order matters more commodiously in *England*.

E D U C A T I O N.

Art. 52. *Tyrocinium in Hospitiis Curiae*; or, Exercises for the First Year in the Inns of Court, preparatory to the Study of the Law. Vol. I. Containing Logic, Rhetoric, and Ethics. By B. D. Free, Student in the Civil Law, of Alban-Hall, Oxford; and a Member of Lincoln's Inn. 8vo. 3s. sewed. Brown. 1783.

The first part treats of *Logic*, on the old scholastic plan; and is a good abridgment of Crakenthorp, Heereboord, Burgerfidijs, Crucius, Sanderfon, Wallis, &c. &c. We here meet with a very accurate account of the predicaments, and the ante-predicaments, and the post-predicaments; the predicamental line and the predicables; together with the moods and figures of syllogism in every possible form, directly and transversely from *Barbara* to *Baroko*, and so on, from *Bockardo* to *Camenes*.

The second part, on *Rhetoric*, consists of collections from Aristotle, and a concise view of the general principles of the sublime, from the celebrated treatise of Longinus; to which is annexed, an explanation of the Greek terms that are made use of by rhetoricians, to express the different figures of speech, accompanied with illustrations.

The third part is entitled '*Ethics*, or the doctrine of moral agency, as described by philosophers.' This is, for the most part, a translation of Langbaine's treatise on the same subject, which is too well known in the schools to need any account from us.

The Translator hath executed his task with fidelity. He hath not studied elegance: indeed the subject would not admit of it; and, perhaps, it is fortunate for Mr. Free that it would not.

Art. 53. *A Short Introduction to English Grammar*: Adapted to the Use of Schools. 8vo. 1s. 6d. Baldwin. 1782.

Concise, but clear and accurate. The rules are well explained, and the illustrations are judiciously chosen. The Grammatical Analysis, in the Appendix, is equally copious, correct, and instructive. It is, we think, a very good model for masters who would lead their pupils through the various gradations of speech, from the simplest elements to the more complex forms of language.

Art. 54. *A Collection of English Exercises*. Translated from the Writings of Cicero only, for School Boys to re-translate into Latin, and adapted to the Principal Rules in the Compendium of Erasmus's Syntax. By William Ellis*, A. M. 8vo. 2s. 6d. Robinson. 1782.

We approve of Mr. Ellis's plan. His examples are drawn from the purest sources, and have a tendency to instil into the minds of scholars a taste for the more elegant forms of classical expression.

His work is divided into three parts. The first contains some introductory sentences, as examples to the more general rules, which

* Master of the Grammar School at Alford, in Lincolnshire, and the Translator of Aristotle on Government.

are given in English. To this first part the conjugations, and preter-perfect tenses of the verbs, the genitive cases, declensions and genders of the substantives, and the terminations of the adjectives, are added in the usual manner. The second part contains the principal Rules of Erasmus's Compendium, with short examples to them, the Latin words to which correspond in their arrangement to the English, with an intention that the scholar should, under the master's direction, endeavour, by degrees, to place them in the Latin order. In the third part, where some of the examples are of considerable length, the Latin words stand exactly as they do in Tully; and though the scholar may at first meet with some little difficulty in finding out how they correspond with each other in the English and Latin, yet he will find this a much easier task than it would have been for him to have arranged every word as it is in the original, had he been left to the guidance of his own judgment or ear.

Annexed to this Collection (but to be purchased separately †) is a translation of Cicero on *Friendship*. It is calculated for young scholars to re-translate into Latin, and is, on that account, as literal as the genius of the two languages would admit of—but by no means designed to rival Mr. Melmoth's elegant translation, or rather paraphrase, of the same admired treatise.

L A W.

Art. 55. *The Law of Tythes*, digested on an entire new practical Plan, for the Use of the Country Gentleman, Parson, Farmer; or whom else it may concern. By John Paul, Esq; Barrister at Law. 8vo. 2 s. 6 d. sewed. Richardson and Urquhart. 1781.

The Editor of this little treatise complains, and complains with truth; that 'the tythe law has, for ages past, been a ground of constant litigation between individuals, sometimes to the total ruin of themselves, their families, and fortunes; and where this has not been the case, it has raised a spirit of dissention that never after could be entirely allayed.'

'This Work (he adds) is offered as an humble attempt to remove that evil. It will be found to contain a more comprehensive, yet simple and explicit, definition of the law of tythes than any book now extant, and in a style and manner suited to those who are not read in the law, as well as they who are.'

If he is really so sanguine as to expect that any book, written however skilfully, will put an end to the frequent quarrels that happen between parishioners and collectors of tythes; whether in the hands of the parson or of a lay-impropriator, we heartily wish him success in his attempt. These quarrels, it is to be feared, have their source not so much in the uncertainty of the law, as in a spirit of rapacity, eager to extort the utmost of its legal right, and in avarice and fraud, studious to withhold or evade it. But, perhaps, he means nothing more than a common place apology for incumbering the press with an additional treatise on this subject; and it is but justice to say, that such as wish to obtain a general knowledge of the law of tythes, at a moderate price, will find the present compilation

† Price Sixpence.

answer that end. Professional men will look to higher and more authentic sources.

Art. 56. *An Historical Account of the Rights of Election of the several Counties, Cities, and Boroughs of Great Britain, &c.* Part II. (See the Title at large in Rev. for Jan. last, p. 89.) By T. Cunningham, Esq. 8vo. 5s. sewed. Robinson. 1783.

What was said of the former part of this collection, may be understood to extend to this also, which completes the undertaking, and includes an index to the whole.

Art. 57. *The Trial at large of James Steggles*, for wilfully and maliciously shooting at Mr. William Macro, on the King's Highway; at the Assizes at Bury St. Edmonds, March 18, 1783. 8vo. 6d. Longman.

The prisoner was a highwayman; he was capitally convicted, for firing his pistol at the prosecutor, in attempting to rob him.

POETICAL.

Art. 58. *A poetical Epistle from Mrs. Elizabeth W——s to Mr. John W——s*: with an Apology in her particular Case for Ad—t—y. 4to. 1s. 6d. Bladon. 1783.

If vice had no better *apologists*, virtue would have little to fear.—Depravity is here counteracted by dulness; and the head is too weak to accomplish the wickedness of the heart.—If the lady had not possessed more charms than her poet, the world would never have heard of her or her gallant.

RELIGIOUS.

Art. 59. *An Enquiry into the Causes of the Infidelity and Scepticism of the Times*: with occasional Observations on the Writings of Herbert, Shaftesbury, Bolingbroke, Hume, Gibbon, Toulmin, &c. By John Ogilvie, D.D. 8vo. 6s. Richardson and Urquhart. 1783.

Among the many causes to which the infidelity of the present age may be ascribed, the following are considered by our Author as the principal:—the love of singularity, or an inordinate desire to extract novelty from every subject, and, in particular, from points which have been formerly canvassed.—A propensity to reject whatever bears the stamp of vulgarity, and to conform our principles in the same manner as our dress, to the prevailing taste and fashion of the times.—A desire of imitating the manners of men whom we have been taught to esteem very highly, and of appearing to adopt their opinions.—Our natural inclination to reject those tenets as being false, to which our actions are irreconcilable, and to adopt the contrary.—Certain charges of a very dangerous tendency, respecting either the general scheme of Christianity, or its peculiar doctrines, the nature of its evidence, or the character of its teachers, of which the effect is heightened in the writings of its adversaries, by all the arts of plausible reasoning, insinuation, ridicule, and abuse.

These topics are discussed both in the way of argument and declamation in the present work. As a reasoner Dr. Ogilvie is obscure, and as a declaimer he is turgid. His arguments confuse the understanding, and his declamations fatigue the spirits. We forget the purpose of the former, and fall asleep amidst the latter.—Even the

the Doctor's ridicule is of so *Saturnian* a cast, that our faculties succumb under the weight of it. How unfortunate is the writer whose illustrations darken, and whose very wit flattens his subject *.

— *hoc scriptum est* TIBI
Qui magna cum minaris, extricas nihil!

S E R M O N S.

I. Preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, January 30, 1783. By Lewis, Lord Bishop of Bristol. 4to. 1s. Cadell.

This elegant and *courly* sermon is introduced by some general reflections on the wisdom and power of Divine Providence, in controuling the actions of individuals, so as to make them eventually answer the great ends of human society, and thus contribute to preserve the harmony of the whole. 'The reason of man (says his Lordship) is free to expatiate within its own limits; the choice of his actions is in himself; but the issue of that choice is under the direction of him who alone can bring good out of evil, and order from the principles of confusion.' This general sentiment is more particularly applied to the design of the day; and it is observed, that 'the whole volume of history doth not exhibit an event (one only excepted) which, considered in all its circumstances, admits of more serious and useful reflection than that which it commemorates.' The Bishop takes a view of the origin and progress of those contentions and struggles, which terminated so tragically; and remarks, that 'pretences of a religious colour first began the mischief.—The forming and modelling of states Christianity meddles not with, nor ever did. The great Author of it left that matter at large, and untouched; only giving in his own person an example of submission to the powers in being. Notwithstanding this, ambitious and designing men have found means to employ the Gospel as an engine to disturb at one time or other the peace of almost every state in Europe.' Speaking of the means set on foot by the crafty and factious spirits of the times to subvert the government of this kingdom in the last age, he says, 'Seditious preachers were employed in all quarters, and the people industriously taught by them that the intolerant rigours of their favourite discipline were of the very essence of the Gospel itself, and that God would assist them in the establishment of it by whatever means. In the end, the very name of Christ was held forth as a signal for rebellion.'

From the events commemorated, the Bishop draws some important lessons of advice and caution, and concludes the sermon with a pane-

* This Writer thinks, that his Enquiry is conducted on grounds hitherto unoccupied. He is mistaken. The very learned and judicious *Le Clerc* published a work on the *Causes of Incredulity*, in which the Doctor hath been anticipated in some of his principal observations, and particularly in those which relate to singularity, and the prejudices which arise from evil habits, and wrong representations given of Christianity by some of its defenders.

gyric on the martyr'd King; and an exhortation to loyalty and obedience.

II. *The proper Constitution of a Christian Church.*—Preached at the New Meeting in Birmingham, Nov. 3, 1782. To which is prefixed a Prefatory Discourse, relating to the present State of those who are called Rational Dissenters. By Jos. Priestley, LL. D. F. R. S. 8vo. 1s. Johnson. 1782.

Dr. Priestley laments the want of discipline among the *Rational Dissenters*—as they call themselves. Their Church connections are so loose, that the apostolical exhortations to *watch over*, and to *exhort one another*, are almost wholly disregarded by them. Hence their lukewarmness, even in the support and propagation of principles which they profess most firmly to believe. Hence too the visible declension of their societies every where; and the neglect of many of the ordinances of the Gospel. Their want of zeal is more apparently manifest in omitting to inculcate their principles on their children, and nurture them in the habits of religion. The Doctor is anxious to revive the languishing spirit of zeal among the people of his connection; and proposes a plan of discipline which he thinks hath the likeliest tendency to effect it. The members of religious societies should consider themselves as, in some degree, accountable to each other for their conduct. This reciprocal tie will promote circumspection, and those offices of Christian charity which we owe one to another. To the more general obligations of society will be superadded those particular and more solemn obligations of religion, which will give continual exercise to our virtues, and confirm the habits of piety.—Dr. Priestley recommends, with great zeal, the catechizing of children, and the instruction of youth in the great principles of Christianity, that an early foundation may be laid for their attachment to it. * Foreign Protestants, says he, I believe, of all denominations, pay the strictest attention to this business, and they find the happy effects of it. In Geneva, I am informed, that all persons, without regard to rank or fortune, are put into a course of catechetical instruction from 12 to 14 years of age; after which they are always examined by the pastor, and then constantly become communicants, or receive the Lord's Supper, which they afterwards never neglect.

* Being at Strasburgh in the year 1774, I had the curiosity to go into one of the Lutheran churches at six o'clock in the morning, and at that early hour, I found three ministers doing duty in three different parts of the church. One of them was instructing a class of young children, another one of bigger boys and girls, and the other a class of young women full grown. In another church, I found two ministers so employed, and this on a week-day. I was much struck, and I hope edified, by the sight. I was informed, that this business of catechizing is indispensable with all the Lutherans, and that, as in Geneva, they all become communicants at the age of 14, or even younger. Both these things tend to produce an attachment to their religion, and make them less liable to desert it, or their respective churches.

The revival of a class of men to regulate the affairs of a Christian society, called *Elders*, is an object which Dr. Priestley hath much at heart.

heart. He thinks ten or a dozen persons of this description should be elected out of the congregation (if it be pretty numerous) and that the election should be annual, to prevent abuses, or to rectify them as soon as possible before they have been confirmed. These elders should be chosen by ballot; they should be persons of credit and influence; 'they should meet occasionally to consult about any thing that occurred to them for the good of the society; report grievances, and apply remedies.

The preface and the sermon have the same object in view. The latter seems to have fully answered the Doctor's wishes. 'The subscribers to the New Meeting House in Birmingham assembled in consequence of it, and in conformity with the proposal there made, proceeded to the choice of *twelve* persons to superintend the affairs of the congregation.' At the same time, a vote of thanks was moved for to the Doctor, and passed without a division. 'This voluntary testimony (says he) I think more truly honourable than the thanks of our House of Commons to an Admiral or a General.' Every one hath his object of ambition.

— *Si me inferes*

SUBLIMI *feriam fidera vertice!*

HORACE.

III. *A Probation Sermon*, preached before the United Parishes of St. Magnus the Martyr and St. Margaret, New Fish-street, London, Jan. 12, 1783, on a Vacancy in their Lectureship. By the Rev. Thomas Jones, A. M. formerly Fellow of Clare-Hall, Cambridge, and Chaplain to the Archbishop of Canterbury, 4to. 1s. Doddsley. 1783.

The text is—"The testimony of Jesus is the spirit of prophecy." The sermon procured Mr. Jones the lectureship. The recompence was very ample. We wish he had been satisfied. It is not every one's fortune to secure profit and fame at the same time.

IV. *Zion built, the Glory of the Lord*: Preached at a Monthly Exercise, on account of the present State of Public Affairs, at the Rev. James Kello's Meeting House in Little St. Helen's, Feb. 19, 1783. By N. Hill. 8vo. 6d. Buckland.

This discourse is formed on the model of the Presbyterian divines of the last century, and is seasoned with that species of mysticism and allegory which so distinguished their popular harangues. It breathes, however, a very serious spirit, and may be read with much edification by the pious Dissenter, who considers the Meeting-house as one of *Zion's* habitations, where the Lord delighteth to take up his abode.

V. *The Character of Samuel*: Preached to Children and young Persons at Hackney. By S. Palmer. 12mo. 3d. Buckland.

Well adapted to its design; and as such we recommend it to parents and masters to be distributed among the younger branches of their families. As it blends example with precept, it is most likely to accomplish the pious wishes of the Author.

CORRESPONDENCE.

We really find it difficult to answer, with becoming seriousness, the remonstrance of our zealous Correspondent, A. B.; who, after paying

paying a compliment to our general conduct, complains of our having [M. Rev. November last, p. 363.] produced before our Readers, 'who are not all *professed naturalists*, and are of various ages, and of both sexes, that detestable subject,' as he calls it, 'of *unnatural mixtures*;' the managers of which he treats as guilty of 'impiety,' and us of indecency, 'in recording what should never have seen the light.'

We thank our Correspondent for his compliments, and respect his good intentions; but we never yet heard the breeders of *mules*, commonly so called, treated as impious, or as violating the laws of nature, for endeavouring to produce a useful class of animals: and if *nature* likewise favours the eccentric amours of wolves and dogs, or of goldfinches and Canary birds, by the production of an offspring, we cannot perceive with what justice their intermixture can be called *unnatural*.

As to the supposed indecency, imputed to us by our too prudish Correspondent, he should consider that, as our work is miscellaneous, and as it comprehends every science and branch of knowledge, it is our duty to convey curious or useful information on every subject; even on such as midwifery, the venereal disease, &c. It is true, that as our Readers are likewise miscellaneous, there is a *certain manner*, a *decorum*, to be observed in the conveying this information; but we are not conscious that we have violated such decorum in the present instance.

* * The pamphlet entitled "*A serious Answer, &c.*" printed in 1782 (but which never before came to our knowledge), was received by the Editor too late for a proper notice in this month's Review.

ERRATA in the Review for last Month.

- Page 314, l. 11, from the bottom, *as* is omitted.
 — 318, par. 1, l. 5, del. *still*, as it first occurs in the line.
 — *Ibid.* par. 3, l. 6. for 'is,' r. *was*.
 — 338, l. 9, for 'Reformation,' r. *Restoration*.
 — 340, l. 3, for 'their,' r. *these*.
 — 341, about the middle, for 'Oxymyron,' r. *Oxymoron*.
 — 349, *N. B.* at the bottom, after 'this,' insert *is*.
 — 355, Art. 18, l. 7, r. *constantly*.
 — 368, par. 3, l. 1, for 'which,' r. *of*.
 — 372, l. 4, from the bottom, for 'the example,' r. *the rare example*.
 — 374, l. 6, for 'are the farthest,' r. *were the farthest, &c.*
 — *Ibid.* l. 6, from the bottom, for 'and ought,' r. *and which ought*.
 — 375, l. *ult.* remove the comma from *Christian*, and put it after 'divine.'
 — 376, Art. 66, in the title, for 'aneanli,' r. *aneanti*.



THE
MONTHLY REVIEW,

For J U N E, 1783.

ART. I. *An Historical Sketch of Medicine and Surgery, from their Origin to the present Time; and of the principal Authors, Discoveries, Improvements, Imperfections, and Errors.* By W. Black, M. D. 8vo. 5s. Boards. Johnson. 1782:

THE difficulty of writing a history of Medicine cannot proceed from the want of materials, or of books treating of the art. Astruc, as the Author observes, writing at a time when the venereal disease had been known in Europe only about 256 years, was enabled to form a list of above *five hundred* treatises on that single distemper. Nay, Baron Haller's catalogue of medical and chirurgical writers, notwithstanding numerous omissions, amounts to more than *thirty thousand* names, or titles, of authors, or their works; much the greater part of which have been the produce of the last 300 years. The two principal histories of this art, that have been compiled from this immense mass of materials, are those of *M. le Clerc*, and Dr. Friend. In the former, the medical history, though occupying near 800 pages in 4to (exclusive of an Appendix, or an Essay towards a Continuation, annexed to it), is brought down no lower than the year 200 after Christ, or the time of Galen. In Dr. Friend's work, which is a professed continuation of the former capital and well executed performance, the history is brought down to the beginning of the 16th century, and occupies two volumes in 8vo.

The present delineation, which comprehends the whole history of medicine and surgery, and of all their branches, as well as of those parts of natural and experimental philosophy that are connected with them, is very properly entitled by the Author a *Sketch*: as a volume of little more than 300 pages cannot possibly be supposed to contain more than the mere outlines, or

REV. June, 1783.

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Skeleton,

skeleton, of the history of this art, from its origin to the present times. With respect to the distribution of the matter—this historical compendium, brought down to near the middle of the 15th century, occupies nearly one half of this volume: so that the remaining historical narrative relating to the subsequent and more interesting period of about 300 years, is crowded and compressed into the comparatively few remaining pages of the work. We pay the Author no great compliment when we observe, that the execution of it is more to be commended than the plan; or the attempt to give a satisfactory account of the numerous and important medical discoveries and improvements of the last three centuries, within the narrow bounds of about 170 pages; where, in his rapid course through this busy period, he frequently, and indeed necessarily, to use his own expression, ‘degenerates into a mere nomenclator,’ and is obliged frequently to give us only a mere list of the subjects of his work, or of the titles of their performances. In other parts of this ‘superficial compendium,’ as the Author justly calls it, not quite two pages are allotted to Sydenham, and a single page only to the great Harvey. The entire history of chemistry and physics, from the beginning of the 16th century to the present time, is compressed into 14 pages; and that of botany into six. The Author however is so good an economist of the little space which his plan admits for matters purely historical, as to find room for various incidental reflections on the subjects that pass in review before him. We shall notice a few detached passages as specimens of the work. He makes the following observations, when he speaks of the London College of Physicians.

Before the establishment of this college, in the time of Henry VIII. the Bishop of London, and the Dean of St. Paul’s, possessed the privilege of vending licences or diplomas to the laity, clergy, and empirics, to exercise the professions of physic and surgery within the city and suburbs; and the Bishops of different dioceses over the kingdom possessed, or at least usurped, a similar power.

‘By some monkish abuse,’ says the Author of the above medical institution, ‘the honours and privileges of the London college are monopolized by a *very small club* of physicians, calling themselves *Fellows*, whose only merit, or pretensions to superiority, consists in having studied medicine at Oxford or Cambridge. I will not, with Dr. Mandeville, say, that a man may as well learn to be a Turkey merchant, as to be a physician, at either of the English universities. I see no reason why, under new and proper regulations, medicine might not be as well taught there as at Leyden or Edinburgh: but that has not hitherto been the case. On the other hand, I can see no plausible or public pretence for excluding those who have really studied medicine as many years, at other universities, as any of the

the Fellows of the college, from an equal participation, after the usual examination, of all the privileges of the latter. Instead of this, what is called a *Licentiate* of the London College of Physicians (and there are some of that description now alive, who were, probably, born at the beginning of the present century), after examination and approbation by a few of the Fellows, pays down fifty pounds, in return for which, he receives a scrap of parchment, authorising him to practise medicine in London and its suburbs; but is admitted to no other privilege whatsoever of the college: nor can I discover, with what right or propriety, a mere *Licentiate* assumes to himself the empty title of *Member* of the College of Physicians; within whose walls, after examination, he is never allowed to enter. In fact, were the College to insist upon the right of examining every physician, who practises in London, they must either examine him as a Fellow, or be silent.

This particular abuse is here properly noticed; and the Author afterwards justly, though not with sufficient minuteness criticises the general medical establishment in this country. We shall only particularly notice, and add an observation or two of our own, on what he says respecting the manner in which physicians and apothecaries are paid for their services. He justly remarks, that, 'as medicine is now practised in this island, sick persons and apothecaries would both be benefited by the former paying a reasonable sum for the apothecaries visits, instead of forcing him to lay all his expences upon the number and quantity of prescriptions.' After proposing what we judge to be an impracticable scheme, he observes, that 'physicians might render their skill of more general use, and oftener resorted to, by diminishing, with unanimous consent, their usual fees to a half, or even a fourth; and still more by preparing and compounding the medicines which they prescribe, and for which they may find examples in the person of Hippocrates, and of the present physicians of North America.'

Nothing surely can equal in absurdity our conduct in this particular. To the physician a large fee is given, which few can afford to pay, and still fewer to repeat, for his medical skill, exerted perhaps for half an hour, in the consideration of the case of a patient; whom, particularly in the country, he never saw before, either sick or well, nor may ever see again: while the apothecary is not paid for *his* skill, and necessarily frequent attendance, but in a manner the most debasing to him, and frequently injurious to the patient:—that is, by a *profit* on the sum total of drugs swallowed by the patient, at *his* instigation:—this profit too, seemingly most exorbitant, if the drugs be viewed in the light of articles of traffic; and which yet must, in many cases, be totally inadequate to his services, when he

conscientiously and intelligently dispenses no more than are necessary.

On the other hand, the less conscientious practitioner, or the medical shopkeeper, has it in his power, as Pitt*, with severity, but not without humour, long ago expressed it, 'to break the patient's *heart* and substance with *cordials*, and by tricks of subdividing into little parcels;' and yet the most honest apothecary, according to the present absurd system, must in many instances, nay in all, except in works of charity, do this, or something like this,—or starve. But even in those cases, where an abundance of remedies, or *repeteturs*, is really necessary, how greatly must the patient's faith in their efficacy, and consequently his willingness to persist in the regimen, be diminished (unless he has indeed a very high opinion of the honesty of the dispenser) by the doubts, which will naturally occur, for *whose* benefit he is thus incessantly labouring—whether that of himself, or that of the *medical tradesman* constantly at his elbow, and pressing him to take off his wares.

The Author, we apprehend, is mistaken in saying that 'Dr. Nouth lately published a new mode of preserving water on board ships at sea, from being corrupted; which was by adding some quicklime to each cask, and afterwards by a particular apparatus to throw some fixed air into the vessel, so as to precipitate the lime previous to use.'—At least Mr. Henry published such a proposal; as may be seen in our *Review* for November 1781.

Speaking of the imitation of mineral waters the Author briefly observes, that 'Dr. Priestley directs how to imitate the Pyrmont, and Bergman, of Sweden, the hot waters:' and he adds, 'whether such artificial imitations possess the full medicinal powers of the natural spring, is not so well ascertained. When physicians observed that lemons and oranges cured the scurvy, they concluded, from analogy, that the same effect must be produced by other acids; but after trying vinegar, and the strongest mineral acids diluted, they found them ineffectual, and that the natural fruit was endowed with some latent virtue which they could not discover nor counterfeit. Medicated springs, in like manner, seem impregnated with a *subtile spirit*, which evades the chemical torture, in their resolution of the separate ingredients.'

Surely the Author cannot be ignorant that the '*subtile spirit*,' or rather spirits, with which medicated springs '*seem impregnated*,' have not totally '*evaded the chemical torture*.' Two of the capital ones, at least, have certainly been detected. He cannot but know, that Dr. Brownrig first expelled and caught

* Treatise on the Frauds of Physic.

one of these subtle spirits, in the guise of fixed air, from the Pyrmont waters; and that M. Bergman afterwards laid hold of another, under another but similar disguise, in the sulphureous waters. Since these discoveries have been made, though not before, there are no just grounds to suspect that the natural mineral waters are endowed with any 'latent virtue,' which may not be communicated to common water, even in a greater degree, in some cases; as the solid, saline, or other contents of these mineral waters are generally known, and easily procured.

Whatever other circumstances therefore may contribute to a recovery, by a course of the Pyrmont, Bath, or any other waters *on the spot*, they are not to be sought for, we apprehend, in the *waters themselves*: nor will the most sublime chemistry ever be able to discover, *in them*, the unknown *subtle spirits* which the Author speaks of. Could a fair trial be made of the medical virtues of the two classes of waters above specified, the natural and artificial; we are confident that the result, which, we own, would most probably turn out in favour of the former, would not be owing to their supposed unknown, or inimitable *ingredients*, but to their constant *concomitants*, or accessories;—particularly to that greatest of all doctors, TIME, with certain medical virtues in his train, particularly FAITH, attended by her constant companion, PATIENCE, assisted by TEMPERANCE, or regularity, together with exercise, amusements, change of scene, prepossession, and other powerful co-operators.—The analogical reasoning of physicians, above alluded to by the Author, which led them to substitute vinegar and other acids in the room of the recent vegetable acids, before the late discoveries respecting fixed air, is now known to have been erroneous; nor is his inference from thence just or applicable to the present case.

In fact, the Author does not seem to have attended much to the late astonishing discoveries respecting *air*, made by Dr. Priestley; particularly fixed air, the air we breathe, &c. and which are so nearly connected with the history of medicine. All that he says on this most interesting subject is contained in five lines, and is expressed in the following extraordinary and frigid terms:

'The subtle analysis of the atmospheric element, and its various impregnations and properties, has been lately revived by Dr. Priestley; and the *rage* for this particular investigation is now widely diffused amongst the chemical sect of philosophers.'

The Author, however, presents us with some just observations and criticisms on the modern systems of *Nosology*; or that branch of medicine in which diseases are arranged, in the manner of the Naturalists, into classes, orders, genera, and species. Classification, he observes, 'is solely intended to assist the memory, to enable us to attain knowledge with more ease and dis-

patch; so that by a natural order, and a few essential marks, not too numerous to be retained in the memory, every disease may be readily found, and unerringly discriminated from all others.'—Some of the modern Nosologists, by curtailing essential symptoms, 'have rendered the characters of each disease, or, in other words, the *genus*, faint and obscure, and stripped them into naked skeletons, where the features are no longer distinct and visible;—so as frequently to degenerate into mere nomenclators. Others, on the contrary, are too prolix;—the memory is taxed and teased, and becomes fatigued with futile distinctions.—They sometimes cut a single disease into a number of pieces, or species, and confuse the reader to search for the scattered fragments amongst a number of heterogeneous orders. Their classes and orders, like those of the *strictum* and *laxum* of the ancient Methodics, are frequently forced and artificial; and diseases totally discordant in their nature, causes, and method of cure, fettered together.'

The Author, with equal justice, criticises the singular and obscure terms, or names that have been given to diseases, by some of the Nosologists.—'The technical terms of science, one of the greatest nuisances which defiles and darkens every branch of Physic, are unnecessarily increased by the Nosologists. *Sauvages* has an order called *Hallucinationes*, and *Morositates*; *Vogel*, diseases called *Alotriophagia*, *Sparganosis*, *Hemantosis*, *Acatoposis*, and *Carebaria*; the etymology and meaning of which the old Greeks, were they to return to the earth, would be puzzled to decypher. Should the career of Nosology, and licentious affectation of new terms, go on for a century, we shall, it is to be feared, have a synod of Nosological methodists, a new language and medical orthography, and all the old books will be rendered scarce intelligible.'

To this *Compendium* of medical history and biography the Author has prefixed a still more summary view or chronological chart of medical and surgical authors, on one large sheet, in imitation of Dr. Priestley. This chart, the chronology of which commences 400 years before Christ, comprehends the names of the various writers in the different branches of medicine, including natural history; and at the same time denotes the century in which each of them lived.

ART. II. *The Art of Painting of Charles Alphonse Du Fresnoy*. Translated into English Verse by William Mason, M. A. With Annotations by Sir Joshua Reynolds, Knt. President of the Royal Academy. 4to. 8s. Boards. York printed, by A. Ward; sold by Doddsley, &c. London. 1783.

IT is not often that a writer who excels in original composition, and whose reputation is established, condescends, except

Bids small from great in just gradation rise,
And, at one visual point, approach the eyes.

' Yet deem not, youths, that perspective can give
Those charms complete by which your works shall live;
What tho' her rules may to your hand impart
A quick mechanic substitute for art;
Yet formal, geometric shapes she draws;
Hence the true genius scorns her rigid laws,
By Nature taught he strikes th' unerring liner,
Consults his eye, and as he sees designs.

' Man's changeful race, the sport of chance and time,
Varies no less in aspect than in clime;
Mark well the difference, and let each be seen
Of various age, complexion, hair, and mein.

' Yet to each sep'rate form adapt with care,
Such limbs, such robes, such attitude and air,
As best besit the head, and best combine
To make one whole, one uniform design;
Learn action from the dumb, the dumb shall teach
How happiest to supply the want of speech.'

The verbal inaccuracy in this last line, in which the adjective *happiest* is improperly substituted for the superlative of the adverb *happily*, is not what we meant to have taken notice of. We are of opinion, that in the concluding couplet Mr. Mason has widely deviated from, what appears to us, the obvious sense of the original. If the precept be as it is here rendered, it may be asked, where are such instructors to be met with? A painter may pass half his life before an opportunity of improving himself by the method recommended may occur to him; and when the opportunity does occur, unless the dumb person be agitated by the very passion the painter is intending to represent, how can he avail himself of it? But let it even be granted that he is agitated by such passion, were the painter to transfer upon his canvass the gesticulations it would produce in a person of this description, it is much to be doubted whether they would appear natural; for though the passions are, with-

Componat; genitumque suo generante sequenti
Sit minus, & puncto videantur cuncta sub uno.

' Regula certa licet nequeat prospectiva dici,
Aut complementum Graphidos; sed in arte juvenem,
Et modus accelerans operandi: at corpora falso
Sub visu in multis referens, mendosa labascit:
Nam Geometralem nunquam sunt corpora juxta
Mensuram depicta oculis, sed qualia visa,

' Non eadem formæ species, non omnibus ætas
Æqualis, similesque color, crinesque figuris:
Nam, variis velut orta plagis, gens dispare vultu est.

' Singula membra, seu capiti conformia, fiant
Unum idemque simul corpus cum vestibus ipsis:
Mentorumque silens positura imitabitur actus.'

out dispute, the immediate language of nature, yet their tone and modification depending so much both upon the organs of bodily sense and the perceptions of the mind, it requires a competent enjoyment of each to express them with due force and intelligence. The ingenious annotator is aware of these objections, and 'wishes to understand the rule, as dictating to him, to observe how persons, with naturally good expressive features, are affected in their looks and actions by any sight or sentiment which they see or hear, and to copy the gestures which they then silently make use of; but he should ever take these lessons from nature only, and not imitate her at second-hand, as many French painters do, who appear to take their ideas, not only of grace and dignity, but of emotion and passion, from their theatrical heroes, which is imitating an imitation, and often a false or exaggerated imitation.'

But, waving every argument arising from the impropriety of the precept as understood by Mr. Mason and Sir Joshua Reynolds, let us refer to the original. If by *mutorum* is to be understood persons born dumb, what becomes of *imitabitur*? The positions or attitudes of the dumb are not imitations, but expressions. As *mutorum*, therefore, cannot possibly signify those who are born dumb, why may it not signify the dumb figures upon the painter's canvas? The figures, in short, which imitate in their attitudes the real actions of men so naturally and justly, that they may be said, in the language of poetry, to want nothing but speech to be alive. This sense of the passage seems not only the most obvious, but consistent also with what went before it. Our interpretation may, perhaps, be more clearly expressed in the following couplet:

So shall with life thy mute creation vie,
Th' expressive attitude shall words supply.

It must be acknowledged, that Mr. Mason's interpretation is countenanced by the marginal intimation of the rule, which says *mutorum actiones imitandæ*. Most probably the marginal enumeration of the rules was drawn up by the first editor and translator, De Piles, who may easily be supposed to have mistaken the sense in this, as he has in many other passages.

If from any unforeseen event the poetical works of Mr. Mason were to be lost, this translation only excepted, it alone would entitle him to one of the foremost ranks on Parnassus: and with equal truth it may be said, that were there no other evidence of Sir Joshua Reynolds's abilities than what might be collected from the annotations that accompany it, they alone would be sufficient to establish his reputation as a painter. Of these annotations the reader will be particularly pleased with the following, though he may probably have his doubts re-

specting

pecting the extent of the principle which the ingenious annotator has laid down.

'The hand that colours well must colour bright,

'Hope not that praise to gain by sickly white.'

All the modes of harmony, or of producing that effect of colours which is required in a picture, may be reduced to three, two of which belong to the grand style, and the other to the ornamental.

The first may be called the Roman manner, where the colours are of a full and strong body, such as are found in the Transfiguration; the next is that harmony which is produced by what the ancients called the *corruption* of the colours, by mixing and breaking them till there is a general union in the whole, without any thing that shall bring to your remembrance the painter's palette, or the original colours; this may be called the Bolognian style: and it is this hue and effect of colours which Ludovico Carracci seems to have endeavoured to produce, though he did not carry it to that perfection which we have seen since his time in the small works of the Dutch school, particularly Jan Steen, where art is completely concealed, and the painter, like a great orator, never draws the attention from the subject on himself.

The last manner belongs properly to the ornamental style, which we call the Venetian, where it was first practised, but is perhaps better learned from Rubens. Here the brightest colours possible are admitted, with the two extremes of warm and cold, and those reconciled by being dispersed over the picture, till the whole appears like a bunch of flowers.

As I have given instances from the Dutch school, where the art of breaking colour may be learned, we may recommend here an attention to the works of Watteau for excellence in this florid style of painting.

To all these different manners, there are some general rules that must never be neglected; first, that the same colour, which makes the largest mass, be diffused, and appear to revive in different parts of the picture; for a single colour will make a spot or blot. Even the dispersed flesh colour, which the faces and hands make, require their principal mass, which is best produced by a naked figure; but where the subject will not allow of this, a drapery approaching to flesh-colour will answer the purpose; as in the Transfiguration, where a woman is clothed in drapery of this colour, which makes a principal to all the heads and hands of the picture; and, for the sake of harmony, the colours, however distinguished in their light, should be nearly the same in their shadows, of a

————— simple unity of shade,

“As all were from one single palette spread.”

And to give the utmost force, strength, and solidity to your work, some part of the picture should be as light, and some as dark as possible; these two extremes are then to be harmonized and reconciled to each other.

Instances where both of them are used may be observed in two pictures of Rubens, which are equally eminent for the force and brilliancy of their effect; one is in the cabinet of the Duke of Rutland, and the other in the chapel of Rubens at Antwerp, which serves

as his monument. In both these pictures he has introduced a female figure dressed in black satin, the shadows of which are as dark as pure black, opposed to the contrary extreme of brightness, can make them.

' If to these different manners we add one more, that in which a silver grey or pearly tint is predominant, I believe every kind of harmony that can be produced by colours will be comprehended. One of the greatest examples in this mode is the famous marriage at Cana, in St. George's church at Venice, where the sky, which makes a very considerable part of the picture, is of the lightest blue colour, and the clouds perfectly white; the rest of the picture is in the same key, wrought from this high pitch. We see likewise many pictures of Guido in this tint; and indeed those that are so are in his best manner. Female figures, angels, and children, were the subjects in which Guido more particularly succeeded; and to such the cleanness and neatness of this tint perfectly corresponds, and contributes not a little to that exquisite beauty and delicacy which so much distinguishes his works. To see this style in perfection, we must again have recourse to the Dutch school, particularly to the works of the younger Vandevelde, and the younger Teniers, whose pictures are valued by the connoisseurs in proportion as they possess this excellence of a silver tint. Which of these different styles ought to be preferred, so as to meet every man's idea, would be difficult to determine, from the predilection which every man has to that mode, which is practised by the school in which he has been educated; but if any pre-eminence is to be given, it must be to that manner which stands in the highest estimation with mankind in general, and that is the Venetian, or rather the manner of Titian, which, simply considered as producing an effect of colours, will certainly eclipse with its splendor whatever is brought into competition with it. But, as I hinted before, if female delicacy and beauty be the principal object of the painter's aim, the purity and clearness of the tint of Guido will correspond better, and more contribute to produce it than even the glowing tint of Titian.

' The rarity of excellence in any of these styles of colouring sufficiently shews the difficulty of succeeding in them. It may be worth the artist's attention, while he is in this pursuit, particularly to guard against those errors which seem to be annexed to, or thially divided from, their neighbouring excellence; thus, when he is endeavouring to acquire the Roman style, without great care, he falls into a hard and dry manner. The flowery colouring is nearly allied to the gaudy effect of fan-painting. The simplicity of the Bolognian style requires the nicest hand to preserve it from insipidity. That of Titian, which may be called the Golden Manner, when unskillfully managed, becomes what the painters call Foxy; and the silver degenerates into the leaden and heavy manner. All of them, to be perfect in their way, will not bear any union with each other; if they are not distinctly separated, the effect of the picture will be feeble and insipid, without any mark or distinguished character.'

In thus limiting the modes of reducing harmony of colours to three, it may probably be thought that too much is sacrificed to system, and that the painter is laid under an arbitrary and unnecessary

unnecessary restriction. His province being to imitate nature, why is he not to avail himself of that variety which nature affords? It is true that, in general nature, the predominant hues may in some degree be reduced within the limits prescribed. There are, notwithstanding, many situations and subjects in which, when the painter comes to particulars, he may deviate from established modes, and yet preserve great harmony of colouring; and, indeed, so long as his archetype is in nature, the deviation may be justified upon principles of taste.

Besides the annotations of one of the first painters of the age, the translation is accompanied by Dryden's very entertaining preface to his translation, containing a parallel between poetry and painting—Fresnoy's sentiments on the works of the principal and best painters of the two last ages—Pope's epistle to Jervas, prefixed to Graham's edition of Dryden's translation—and a very useful chronological list of painters drawn up by the late Mr. Gray. Besides the purposes for which Mr. Gray intended it, this list may serve to refute a commonly received opinion, that the practice of painting is prejudicial to human life. It appears, according to this list, that the extent of a painter's life is upwards of sixty-one years—a term which few classes of people exceed.

The translation is introduced by a short poetical epistle to Sir Joshua Reynolds, to whom the poet has transferred the compliments that Pope has lavished upon Jervas, who, as Mr. Mason has expressed it,

‘knew a day
When mode-struck belles and beaux were proud to come,
And buy of him a thousand years of bloom.’

Alluding to this couplet of Pope's,

“Beauty, frail flower, that every season fears
Blooms in thy colours for a thousand years.”

Whether Sir Joshua is intitled to this compliment, those who are conversant with his paintings will judge. How much is it to be regretted that an artist, whose works have almost every perfection but that of durability, should, from some strange unaccountable reason, or at least from no reason that is justifiable, preposterously neglect to confer upon them so requisite a quality! To withhold what may so reasonably be expected, and what might so easily be bestowed, is little less than an insult on the patronage of the Public.

ART. III. *Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his moral Character.* By William Newcombe, D. D. Bishop of Waterford. 4to. 16s. Boards. Robinson. 1782.

THE learned and judicious Author prefaces this very useful work with a general account of his design, and pays a suitable

suitable tribute of respect to the writers who have preceded him in the examination of the same important subject. The conclusion of the Preface admirably expresses the piety and liberality of the Bishop's mind: 'It is my earnest wish and prayer, that by a more general cultivation of biblical criticism, the lovers of the Scriptures may better understand, and more deeply admire them; and that those who neglect a due examination of them, or who deny their authority, may be convinced of their importance, and may discover the signature of truth stamp'd on them.—I lament that they are impiously interdicted to a large body of Christians; that they are so much disregarded, and of course misunderstood, by the bulk of Protestants among ourselves; that many of our clergy, unmindful of the solemn engagement at their ordination, do not devote their time to the study of them; and that, while human learning is making a rapid progress in its various branches, the religion of Jesus is almost every where overwhelmed by human formularies and systems. Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original.'

These sentiments are manly and generous: would to God they were more prevalent amongst the superior clergy! Then might we expect that reformation in the church which so many confess to be a most desirable object, though too few so strongly feel its necessity as to step forward to effect it by those bold and determined efforts which alone promise success.

The present work is divided into two parts. The first considers the conduct of Jesus in the light of an instructor: the second treats of his moral character.

The first part consists of three chapters, which are again subdivided into distinct sections. The first chapter examines the matter of our Lord's instructions; the second, the manner in which he taught; and the third, the proofs of his divine mission.

The second part treats very copiously of our Lord's moral character—his piety, benevolence, compassion, justice, temperance, meekness, humility, fortitude, veracity, natural affection, friendship, obedience to civil authority, and prudence. At the conclusion, the Author produces the testimony of enemies, considers the manner in which the Evangelists delineate the character of their divine Master, and briefly points out some distinguishing proofs in his conduct that he was not an impostor.

We have perused the whole with great pleasure, and we think it admirably calculated to assist speculative enquiry, and pious meditation. It proposes to the lover of truth and goodness the doctrines of Christ in their native simplicity; and his character, as it arises from facts recorded by the Evangelists. It states those evidences for our Lord's divine mission to which he him-
self

self appealed; and contains a discussion of many difficulties relating both to the phraseology and to the subject matter of the Gospel history. The quotations from the evangelical writers are very copious. The English version is the groundwork; but the Author hath freely departed from it, when he thought it did not sufficiently express the sense of the original.

Under the head of our Lord's prophecies, the Author hath illustrated that which respects the destruction of Jerusalem with particular attention, and hath given a very interesting account of this wonderful event from Josephus and other historians. In the conclusion of this section, he makes the following short but judicious observations on the nature of the evidence arising from our Lord's prophecies in support of his mission:

'He left to his Apostles the splendid office of foretelling many remote events of his church; and the world soon beheld the completion of his prophecies, either entirely, or in part, except that of his coming to judge mankind.

'Some of his prophecies are remarkable for precision in minute circumstances, and for proximity of event. "The Son of man shall be mocked and *spit on* and the *third day* he shall rise again. *All ye shall be offended because of me this night. This night, before the cock crow twice, thou shalt deny me thrice.* Ye shall be baptized with the Holy Spirit *not many days hence. This generation shall not pass away, till all these things be fulfilled.*" A false prophet would have spoken in *general terms*, and of *remote events*.

'Some of his prophecies relate to supernatural facts, such as his resurrection, his ascension and the effusion of the Spirit. Predictions of this kind must be uttered under a consciousness of the divine co-operation. It is inconceivable that a sober impostor would foretel miraculous events, the failure of which would blast his character; and at other times confidently assert that his religion would be extensively received, and would continue always even to the end of the world. It may be well argued here, as with respect to Moses; who, if he had not received a divine commission, would have annexed other sanctions to the observance of his laws than fruitful seasons, temporal prosperity, and victory over enemies.

'Other facts foretold by our Lord, though within the power of natural causes, were improbable in themselves; as the total destruction of Jerusalem and the temple during that generation of men; and the extensive conversion of the Gentiles to a religion which took its rise from a despised and hated people, and contradicted the prejudices and passions of mankind.

'Though an impostor would not have prophesied of events just at hand, that he might avoid a speedy detection, before the worldly advantages proposed by him could arise from his imposture, yet there may be wise reasons why a true prophet chose to predict not only approaching but distant facts. Thus the evidence for his religion becomes a growing one; and it appears, that the prophecies were actually uttered at the very time represented by the Evangelists: but, when we know that some of them were accomplished after the exist-

ence of the four Gospels, and when we see them accomplishing at this day, we need no proof that the accomplishment is posterior to the time of the writer, who records the prediction.

‘The clearness of our Lord’s prophecies is another point which deserves to be insisted on. They are generally delivered to his disciples in plain historical language. Where figures occur, which happens very rarely, they are such as the Easterns were accustomed to in their discourse and sacred writings. There is nothing obscure or ambiguous like the ancient oracles, except where he purposely concealed his meaning from the Jews under figure or parable. To his disciples he spoke with great plainness and perspicuity.

‘What our Lord said to his immediate followers may well be considered as addressed to all mankind: “Now, I have told you before it come to pass, that when it is come to pass ye may believe.” A wise man may foresee some events relating to an individual or a nation, which depend upon a formed character, and a connected train of circumstances. But reason and experience shew, that there are likewise events of so contingent and improbable a nature, that the foresight of them exceeds the greatest human sagacity; and that it is infinitely above the knowledge of man to point out a variety of such facts, and the circumstances of them, whether near or distant, with a certainty which hath not failed in a single instance. This belongs to God, and to those whom he inspires; and accordingly the great Searcher of hearts and Disposer of events thus challenged the false heathen deities by his prophet Isaiah; “Shew the things which are to come hereafter, that we may know that ye are Gods.”

The Author’s observations on our Lord’s miracles are ingenious and judicious; expressed with clearness, and arranged with precision. He observes particularly, with respect to their *variety* and *number*, that “they exceed the sum of all which are recorded in the Hebrew Scriptures as performed by God’s Prophets.” He farther remarks, that the effects of Christ’s miraculous interpositions were distinguished from the progressive operations of nature, by being *immediate* and almost always *instantaneous*; they were also *lasting* where the case admitted it, and *subject to general and scrupulous examination*.—The *objects* of our Lord’s miracles were usually *accidental* and *indiscriminate*; in particular there was *no preference of the rich and powerful*.—They were performed *before enemies*, as well as before indifferent spectators and friends; and many of them *extorted their attestation*.—They were sensible operations, and deviated from that course of nature which fell under every one’s observation and experience: as this was the case, the *plainest men were competent judges of their reality* at the time when they were performed.—There was great *authority* in our Lord’s manner of working them, though they were free from *ostentation*; and no *needless exertion of power* was displayed.—There was also a remarkable *sobriety, decorum, and dignity* in them, and the circumstances which attended them. They were not wrought for his own ease and advantage; nor were they mere

acts of power, without a reference to some wise and good purpose. In general they had a *beneficial tendency*; and were acts of kindness as well as power.

The Author illustrates these observations by instances adduced from the Gospels, and then closes this subject, as the foregoing on our Lord's prophecies, with some general remarks on the nature of the evidence arising from his miracles.

The Reader will be pleased to see the Bishop's sentiments on a very difficult part of the evangelical history, which infidelity hath long made a subject of detraction or ridicule, and superstition hath long triumphed in as the impregnable fortress of demonism.

When the Bishop speaks of the *beneficial tendency* of our Lord's miracles, he says—'It is true, that he immediately permitted a great herd of swine to be destroyed, and co-operated by his divine power with the subordinate cause of their destruction; for without his miraculous agency, the attempt of the madmen to drive them into the lake would have been ineffectual. Wetstein suggests that this herd might have been the property of many; a circumstance that would diminish the loss to individuals. Josephus informs us, that many opulent persons inhabited Gadara; and a loss of this kind would be inconsiderable to such. It is mentioned by this historian among the Grecian cities. It had been destroyed; and Pompey restored it for the sake of his freedman Demetrius, a Gaderene. The Jews are said to have laid it waste as a Syrian city. However, Gabinius placed in it an aristocracy of Jews; and many Jews inhabited it during the war with the Romans; for the Gadarenes, as Syrians, killed the boldest of the Jews, and imprisoned the dangerous; and when it was surrendered to Vespasian, its walls were demolished. If we therefore say, that these swine were kept by Jews, contrary to their law, the assertion is not improbable; and their breach of the law might justly incur a temporal punishment, which it every where denounces against those who violate it. There might also be injustice or avarice, or a complication of vices, in the proprietor, which our Lord chose to punish in this manner; and thus to assert his authority as a great Prophet and discernor of the heart. Again: if the Gadarenes were heathens, their city was the metropolis of Perea, a country inhabited by disciples of Moses; and their conduct, which was a contempt of the national religion, founded on divine authority, afforded a just ground for punishment. On either supposition, our Lord displayed an eminent degree of zeal for his Father's honour.'

In a note, the learned Bishop hath the following remark: 'From this action of the madmen, and the violence of the swine when they precipitated themselves in o the sea, as if the *madness* had been transferred to them, the demons are said, in *popular language*, "to have gone out, and entered into the swine." That the madness was actually transferred, we need not assert. The physical manner in which a miracle was wrought is a needless subject of discussion. It must be observed, that those who are called Demoniacs spoke and acted

acted according to their own ideas, as if they had been really possessed: as, in modern times, those who attributed natural diseases to the power of witchcraft, supposed that the terrors of their minds and the pains of their bodies were caused by the immediate agency of persons who, from the belief and prejudices of the age, were constantly haunting their imaginations.—It did not belong to our Lord's department, as a religious instructor, to correct the physical errors of the Jews; and therefore he used the common phraseology on the subject of Demoniacs.'

In the section which treats of our Lord's *temperance*, the miracle at the marriage-feast, when water was turned into wine, is considered, and the exceptions taken at it are obviated. From this singular circumstance the Bishop draws some inferences of considerable moment; and as they are equal proofs of his judgment and liberal turn of thinking, we produce them to our Readers with particular satisfaction:

'It should be remarked of our Lord's attendance and conduct at this marriage, that they were a testimony from the great Founder of our religion in favour of that state as a pure and honourable one. And though he himself led a life of celibacy, he mentioned marriage as a divine institution, subjected it to wise regulations, and expected, even at that peculiar time, that only a select few would detach themselves from domestic ties "on account of the kingdom of heaven," then to be extended by their means. Nor did he subject these to any ensnaring restraint, but made their own prudence the rule of their conduct.

'Thus did our Lord display a prophetic foresight, and a divine wisdom. For ecclesiastical history informs us, that from the infancy of the Gospel, heretics of various denominations arose, who asserted the unlawfulness of marriage. Such were the Marcionites, the Gnostics, the Manichees, the Apostolics, and Origenians. The early heretic Saturninus said, that marriage was of Satan. Theodoret hath recorded, that Cerdon, as well as Marcion, enjoined the law of virginity; and we learn from Epiphanius, that marriage was also rejected by the heresiarch Lucian, or Lucius, from the horrid principle of hatred to the Creator and his works. We likewise know that the church of Rome forbids marriage to one order at this day, notwithstanding the Apostle's very remarkable manner of expressing himself, that it "is honourable in all men; and notwithstanding an overseer of Christ's flock is described as "the husband of one wife, and one that ruled well his own house, having his children in subjection with all gravity.'

'We may likewise discern a wisdom in the specific miracle performed at Cana. For the use of wine was forbidden by the Marcionites and Manichees among the Christians; and afterwards by the successful Arabian impostor.

'On this occasion too, and on many others, our Lord shewed that his religion was not a morose and unsociable one; and he discountenanced by his example that course of rigid abstinence and mortification by which some, who would be thought his most perfect disciples, have disgraced the Gospel. When "one of the Pharisees desired

desired him that he would eat with him, he went into the house with him and sat down to meat" with other guests. He shewed a like condescension to another of that sect, immediately after some of them had ascribed his miracles to Satan. When Matthew, who from a Publican was called to be an Apostle, made a great feast, Jesus and his disciples partook of it in company with many Publicans and sinners. He ate bread on the Sabbath-day with a ruler of the Pharisees; thus teaching, that even the strictness of the Jewish Sabbath did not exclude this kind of social intercourse, much less the day on which his followers were to commemorate his own resurrection. We also read, that he was a guest to Zaccheus, a chief of the Publicans, and therefore of a profession the most hateful to the Jews; but he disregarded the invidiousness of the action on account of the man's personal virtues, and exhibited the character of a perfect teacher, despising that of a popular one. Again: we find him partaking of a supper at Bethany, in the house of Simon, whom he had probably healed of a leprosy. This was on the third day before his crucifixion; so sedate and composed was his mind! And this supper was attended with a more splendid and more magnificent circumstance than the feast of Kings ever presented; Lazarus, whom our Lord raised from the dead after he had seen corruption, "was one of those who sat at meat," and thus graced the triumph of this conqueror of sin and death.

In attempting to account for Christ's *agony* previous to his crucifixion, the Bishop adopts the opinions of Dr. Lardner and others, who have imputed it rather to natural than supernatural causes. He 'cannot (he says) suppose that Christ was penetrated with a sense of God's indignation at this time.—Nor was Christ under the immediate power of Satan.—Nor was he oppressed by the sense that he was to bear the sins of mankind on his own body on the tree.—He felt for the wickedness and madness of those who persecuted him in so unrelenting a manner, notwithstanding his beneficent conduct, &c. &c.; for the irresolution, timidity, and despondency of his friends, and for the ingratitude, perfidy, and guilt of Judas. He foresaw the unjust offence which his death on the cross would give both to Jews and Gentiles; the exemplary destruction of his country; the spirit of hatred and persecution which would arise against his church, and even amongst those who were called by his name; and the unbelief and sins of mankind, which exposed them to such a weight of punishment here and hereafter. And these and such like painful sensations and gloomy prospects, made the deepest impressions at a time when he had a lively view of the immediate indignities and insults, of the disgrace and horrid pains of death, which awaited him during the long and sharp trial of his wisdom and goodness.'

When Christ prayed that the *cup* might pass from him, our Author supposes, that he meant *death*, and not any present experience of anguish and perturbation of spirit, as some have imagined. 'To assert (says he) the strict and absolute necessity of Christ's death becomes not us, who know so little of God's unsearchable ways.' This concession is peculiarly favourable to the Socinian hypothesis; but we have our *designs* to the pro-

priety of admitting it, even on that hypothesis; to say nothing of its apparent inconsistency with the generally received doctrine of the ATONEMENT. The truly excellent Prelate will, we trust, excuse the freedom of this remark. We mean no reflection on his orthodoxy: but we wish to point out to his consideration a difficulty that hath occurred to us; who though *not tied and bound by the chain of system*, are unwilling, without very urgent and convincing reasons, to abandon doctrines which have long been considered as of the very essence of Christian faith.

ART. IV. *The Catechist: or, An Inquiry into the Doctrine of the Scriptures, concerning the Only True God and Object of Religious Worship. In Two Parts. By Theophilus Lindsey, A. M. 12mo. 2s. sewed. Johnson.*

THE sentiments of this worthy divine, respecting the subjects mentioned in the title, are well known. They have been explicitly declared and ably defended in his *Apology, the Sequel to his Apology, &c.* In the present publication they are explained and supported in a more popular and familiar manner; being thrown into the form of a dialogue between *Eusebes*, a humble inquirer, and *Artemon*, who is supposed to have had greater advantages and abilities for studying the Scriptures, and consequently to be able to instruct and assist him. The design, in the Author's words, is 'to shew, by plain and easy deductions from the Scriptures, that Jesus and his Apostles knew no other God but the Father; and also, that they never taught that there was any other being or person, to whom we were to offer up our prayers, but this heavenly Father of Jesus, and of us all.' What is now published appears to be only the first part of the design, relating to the doctrine of the Scriptures concerning God, and *Jesus Christ*, and the *Holy Spirit*. It is divided into sections, intitled, *Inquiries*. Of these we shall select the sixth, as exhibiting a fair specimen of the style and manner of the performance, as well as a sufficient refutation of the arbitrary supposition by which they who hold the common doctrine of the Trinity endeavour to reconcile those passages of Scripture to their hypothesis, which directly assert the inferiority of the Son to the Father.

INQUIRY VI.

'Whether what Christ thus taught concerning himself, is only true of him in one Sense, that is, according to his Human Nature, as it is called.

'R. I beg you to resolve me in one thing, if our Saviour Christ had not *two natures*, so that he was God and man at the same time; and all the depreciating things that he speaks of himself as being a creature, belong to his human nature only.'

A. The

* *A.* The supposition of Christ having two natures, a divine and a human nature, taketh for granted the very thing in question, which ought to be proved; namely, that he is a being so compounded.

'It is a supposal that has no countenance whatever in the sacred writings. Our Saviour most assuredly used no reserve or ambiguity in what he said of himself. When he averred, that he received life from the Father and Creator of all things, that he could do nothing of himself, he meant what he said most sincerely, and would have us so to understand him. When he prayed to God for help and strength, he stood in need * of what he prayed for, and wanted that assistance which was given him.

'It is a thing in itself utterly impossible, that a being should be God and man; Creator and creature; self-existent, eternal, independent, and limited, dependent, and having beginning of existence at the same time; omniscient and omnipotent, and yet ignorant and weak. These things are not compatible: we should be shocked at their absurdity, if they were not instilled into us before we began to make use of our reason; and if many were not afterwards afraid to make use of it about them; suffering themselves to be dazzled by great names and authorities, and imposed on by high antiquity, which can give no prescription to what is unintelligible and impossible. In short, this doctrine of Christ being possessed of two natures, is the fiction of ingenious men, determined at all events to believe Christ to be a different being from what he really was, and uniformly declared himself to be; by which they solve such difficulties of Scripture as they cannot otherwise get over, and endeavour to prove him to be the Most High God, in spite of his own most express and constant declarations to the contrary. And as there is no reasoning with such persons, they are to be considered, and pitied, as being under a debility of mind in this respect, however sensible and rational in all others.'

In the Preface, Mr. Lindsey has made some pertinent remarks on Mr. Gibbon's suggestion †, that St. John derived his idea of the *Logos* from the theology of Plato, and on the insidious manner in which he has endeavoured to sink the credit of Revelation. 'It must be owned,' says he, 'that some of the early Fathers, as they are called, who were Platonists, and other Christian writers since who have copied after them, have given

* "*And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, oh that thou wouldst remove this cup from me! nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him.* Luke, xxii. 41, 42."

† Hist. of Decline and Fall of the Rom. Emp. vol. ii. p. 240, &c.

into the notion, in which Mr. Gibbon triumphs so much, that the *Word, Logos*, in the beginning of the Gospel of St. John, is Plato's *Logos*, a second God of his invention. But the disciple of Moses and favourite of Jesus could never promulgate any such polytheistical doctrine; and, if he wrote upon the subject, must directly confute it, as he really has done in this very place.' — 'In short, the whole secret of this prefatory part of his work is, to declare in general the divine origin of the Gospel; that by the mighty *Word*, or the *Wisdom* of God (which is the same as God himself), all things whatsoever were made: that from this *Word*, or *Wisdom* of God, came all the *light* or knowledge of the way to the divine favour and future happiness, that had been at various times committed to mankind; but, above all, that which was revealed by Jesus Christ, in whom this *Word* or *Wisdom* of God dwelt; that is, displayed itself in the most eminent manner, for the benefit and instruction of mankind. I trust, that in some few of the following * pages, this is proved to be the design of the Apostle.'

How much more probable is it, that some of the early Christian converts, who were Platonists, should endeavour to accommodate the language of St. John, in the beginning of his Gospel to their preconceived ideas, than that John, a Jewish fisherman (*αγραμματος και ιδιωτης*, Acts iv. 13.) should adopt the language, or be acquainted with the system of Plato?

As to the manner in which Mr. Gibbon has covertly attacked the Christian Revelation, the following observations appear to us to be equally just and rational. We recommend them to his serious consideration, and the whole of this Preface to the perusal of every one, who wishes to be on his guard against the sophistry and scepticism of modern nominal philosophers.

'It is not difficult for an attentive peruser of Mr. Gibbon's work to perceive, that the main design he has in view is to sink the credit of the Divine Revelation, which we believe to be comprized in the books of the Old and New Testament. †.' — 'But it seems to be not quite so ingenuous and candid, as it may deceive and put unwary readers off their guard, that our historian should personate the real Christian, at the very time, that he is undermining the system ‡.' — 'Mr. Gibbon exhibits a singular phenomenon in his own person as a writer; viz. A grave professed historian, whose character should be that of the most perfect impartiality, wearing a mask, and dissembling his real sentiments, that he may have the better opportunity to put on his own colouring, whenever he has occasion to treat of Christians and their religion. This is a circumstance which in any

* See Inquiry viii. p. 39.

† P. xvii.

‡ P. xviii.
other

case would create a suspicion of disingenuous dealing, and the undue prejudices of a party. We may venture, however, to pronounce, that Christianity will owe great obligations to our ingenious Author, though it was much beside his intention to serve it. For from the attention to the subject which has been excited by his writings, and the replies already given to some of the difficulties started by him, it is easy to see that the divine truth of the gospel will be promoted by the objections he has made to it, as it has been by all that have been made, from Celsus's time down to our own.'

ART. V. *Lectures on Rhetoric and Belles Lettres*. By Hugh Blair, D. D. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University, of Edinburgh. 4to. 2 Vols. 11. 16s. board. Cadell. 1783.

ALTHOUGH Criticism has received much improvement from the philosophical spirit of the present age, it still remains in a state of greater imperfection than most other branches of science. Its slow progress cannot be justly ascribed to neglect and inattention; for few subjects have received a more minute and patient discussion: neither can it be considered as the effect of that servile deference to authority, which retarded the advancement of the human mind for many generations; for it is a long time since the arbitrary dictates of that despot have been disregarded, and since reason and nature have triumphed over prejudice and example, in criticism as well as in the other sciences.

Perhaps the methods which have been pursued in investigating the principles of taste, and analysing the productions of genius, may, in some measure, account for the slow progress of criticism. The writers who have treated this subject, have either employed themselves in fabricating refined metaphysical theories, with a view to raise the science to its highest perfection, or have been contented with illustrating particular instances of excellence and defect, without attempting to establish any connection between the rules which such illustration may have suggested, or to rise to those general principles by which the boundaries of science are determined.

Writers of the first class have been, in general, distinguished rather by acuteness of penetration than by refinement of taste, or delicacy of sentiment. The variety of abstract metaphysical theories of the principles of taste which they have fabricated, have contributed only to perplex and involve the subject which they were intended to explain, and to bring before the bar of reason, circumstances concerning which sentiment and taste alone are intitled to pronounce any decision. In theories of this

kind, the sentiments of beauty have been referred to principles with which they have no connection; and the pleasures of the fine arts have been ascribed to causes which had no influence in their production. Such, too, is the fascinating nature of theories which we ourselves have formed, that when a system of principles has been contrived to account for the pleasure which the fine arts afford, particular examples of excellence and defect have been collected, chiefly with a view to illustrate preconceived opinions, and to add strength and consistence to that splendid fabric, which the vanity of the philosophical architect engages him so strongly to support.

Writers of the second class, who have been more distinguished by taste than by acuteness, although they have carefully avoided that metaphysical refinement which, instead of enlightening, bewilders and confounds, have fallen into the opposite extreme of unphilosophical diffuseness. Instead of investigating general principles, with a view to form criticism into a regular science, they have exhibited only detached and unconnected observations on particular beauties and blemishes, which can only be considered, like particular facts in natural history and in medicine, as materials on which science may operate. Altho' these partial criticisms have been so greatly multiplied by the labours of ingenious men, as to furnish perhaps a more copious store of legitimate materials for erecting a systematic fabric than any other part of the moral sciences affords; yet, in the insulated and unconnected state in which they appear, they exhibit no general rules, or fixed principles, by which the decisions of taste can be regulated, or the excursions of genius directed.

To unite the precision of the theorist with the delicacy and sensibility of the man of taste, and to preserve the just medium between the two extremes of metaphysical refinement and unphilosophical diffuseness, appear to be the only effectual means of conducting criticism to perfection. A body of critical rules, formed on this comprehensive and liberal plan, and uniting the advantages of each of these extremes, without its inconveniences, has long been a great *desideratum* in English literature.

We congratulate the Public on the appearance of the Work now before us, which, by the extensiveness of its plan, and the manner of its execution, is better calculated to supply this deficiency in literature than any production which has hitherto made its appearance. The Author seems to have been more studious of truth than of novelty or paradox, and more desirous of conveying instruction, than of distinguishing himself by the invention of refined theories, and dazzling by the display of useless splendor. But although he does not allow his acuteness

to betray him into excessive refinement, he does not content himself with forming confused and unarranged collections of critical observations. Without losing himself in the mazes of metaphysical subtlety, he has connected the different parts of his subject in a well-digested system of practical rules, derived from the reason and feelings of mankind, and illustrated by examples of their observance, and their violation, from the most finished productions of human ingenuity. By this happy and singular union of taste and philosophy, he has supplied a great defect in the science of criticism, and has made a valuable addition to the polite literature of the present age. In this view we recommend these Lectures to all who make the improvement of taste an object of their attention; being fully satisfied, that the expectations of the Public from them, though no doubt greatly raised by the literary reputation of the Author, will not be disappointed.

They are divided into five parts. The first contains some introductory dissertations on TASTE, GENIUS, and CRITICISM; on the sources of the pleasures of TASTE, SUBLIMITY, BEAUTY, NOVELTY, IMITATION, and DESCRIPTION.—In the second part, the rise and progress of LANGUAGE and WRITING are traced, the principles of UNIVERSAL GRAMMAR are investigated, and these principles are particularly applied to the English tongue.—The third part has for its subject STYLE, which is treated under the two heads of Perspicuity and Ornament. PERSPICUITY is considered as it relates to the choice of single words and phrases, in which case it requires the qualities of *purity*, *propriety*, and *precision*; and as it respects the structure of sentences, which require the qualities of *clearness*, *unity*, *strength*, and *harmony*. Under the article ORNAMENT, are considered the origin and nature of figurative language. The general characters of style are then explained, and directions are given for forming style; and this subject is concluded by the practical application of the principles which have been investigated, in a critical analysis of the style of some papers of the SPECTATOR, and of a passage from the writings of SWIFT.—The fourth part treats of eloquence, properly so called, or public speaking, in its different kinds. Here the eloquence of the bar, that of the pulpit, and that of popular assemblies, are illustrated at ample length.—The last part, which to many readers will appear the most interesting, contains a critical examination of the most distinguished species of composition both in prose and verse.

Such are the various subjects of this very useful and interesting publication. On each of them the reader will find new, ingenious, and pertinent observations, expressed in a clear,
manly,

manly, and elegant style. We know, indeed, of no publication so well calculated to form the taste of youth for writing and composition, both by example and by precept.

We shall now present our Readers with some extracts. The following observations on the advantages to be derived from the study of criticism, are taken from the introductory discourse.

'Logical and Ethical Disquisitions,' says our Author, 'move in a higher sphere; and are conversant with objects of a more severe kind; the progress of the understanding in its search after knowledge, and the direction of the will in the proper pursuit of good. In these they point out to man the improvement of his nature as an intelligent being; and his duties as the subject of moral obligation. Belles Lettres and criticism chiefly consider him as a being endowed with those powers of taste and imagination, which were intended to embellish his mind, and to supply him with rational and useful entertainment. They open a field of investigation peculiar to themselves. All that relates to beauty, harmony, grandeur, and elegance; all that can soothe the mind, gratify the fancy, or move the affections, belongs to their province. They present human nature under a different aspect from that which it assumes to the view of other sciences. They bring to light various springs of action which without their aid might have passed unobserved; and which, though of a delicate nature, frequently exert a powerful influence on several departments of human life.

'Such studies have also this peculiar advantage, that they exercise our reason without fatiguing it. They lead to enquiries acute, but not painful; profound, but not dry nor abstruse. They strew flowers in the path of science; and while they keep the mind bent, in some degree, and active, they relieve it at the same time from that more toilsome labour to which it must submit in the acquisition of necessary erudition, or the investigation of abstract truth.

'The cultivation of taste is farther recommended by the happy effects which it naturally tends to produce on human life. The most busy man, in the most active sphere, cannot be always occupied by business. Men of serious professions cannot always be on the stretch of serious thought. Neither can the most gay and flourishing situations of fortune afford any man the power of filling all his hours with pleasure. Life must always languish in the hands of the idle. It will frequently languish even in the hands of the busy, if they have not some employment subsidiary to that which forms their main pursuit. How then shall these vacant spaces, those unemployed intervals, which, more or less, occur in the life of every one, be filled up? How can we contrive to dispose of them in any way that shall be more agreeable in itself, or more consonant to the dignity of the human mind, than in the entertainments of taste, and the study of polite literature? He who is so happy as to have acquired a relish for these, has always at hand an innocent and irreproachable amusement for his leisure hours, to save him from the danger of many a pernicious passion. He is not in hazard of being a burden to himself.

self. He is not obliged to fly to low company, or to court the riot of loose pleasures, in order to cure the tediousness of existence.

Providence seems plainly to have pointed out this useful purpose to which the pleasures of taste may be applied, by interposing them in a middle station between the pleasures of sense, and those of pure intellect. We were not designed to grovel always among objects so low as the former; nor are we capable of dwelling constantly in so high a region as the latter. The pleasures of taste refresh the mind after the toils of the intellect, and the labours of abstract study; and they gradually raise it above the attachments of sense, and prepare it for the enjoyments of virtue.

So consonant is this to experience, that in the education of youth, no object has in every age appeared more important to wise men, than to tincture them early with a relish for the entertainments of taste. The transition is commonly made with ease from these to the discharge of the higher and more important duties of life. Good hopes may be entertained of those whose minds have this liberal and elegant turn. Many virtues may be grafted upon it. Whereas to be entirely devoid of relish for eloquence, poetry, or any of the fine arts, is justly construed to be an unpromising symptom of youth; and raises suspicions of their being prone to low gratifications, or destined to drudge in the more vulgar and illiberal pursuits of life.

There are indeed few good dispositions of any kind with which the improvement of taste is not more or less connected. A cultivated taste increases sensibility to all the tender and humane passions, by giving them frequent exercise; while it tends to weaken the more violent and fierce emotions.

— *Ingenuas didicisse fideliter artes*

*Emollit mores, nec finit esse ferus.**

The elevated sentiments and high examples which poetry, eloquence, and history are often bringing under our view, naturally tend to nourish in our minds public spirit, the love of glory, contempt of external fortune, and the admiration of what is truly illustrious and great.

I will not go so far as to say that the improvement of taste and of virtue is the same; or that they may always be expected to coexist in an equal degree. More powerful correctives than taste can apply, are necessary for reforming the corrupt propensities which too frequently prevail among mankind. Elegant speculations are sometimes found to float on the surface of the mind, while bad passions possess the interior regions of the heart. At the same time this cannot but be admitted, that the exercise of taste is, in its native tendency, moral and purifying. From reading the most admired productions of genius, whether in poetry or prose, almost every one rises with some good impressions left on his mind; and though these may not always be durable, they are at least to be ranked among the means of disposing the heart to virtue. One thing is certain, and I shall hereafter have occasion to illustrate it more fully, that without possessing the virtuous affections in a strong degree, no man can at-

* These polished arts have humaniz'd mankind,
Soft'n'd the rude, and calm'd the boist'rous mind.

tain eminence in the sublime parts of eloquence. He must feel what a good man feels, if he expects greatly to move or to interest mankind. They are the ardent sentiments of honour, virtue, magnanimity, and public spirit, that only can kindle that fire of genius, and call up into the mind those high ideas, which attract the admiration of ages; and if this spirit be necessary to produce the most distinguished efforts of eloquence, it must be necessary also to our relishing them with proper taste and feeling.

We respect, we highly respect, our Author's zeal for virtue and morality; but we cannot help thinking, that the connection between virtue and taste is far from being so close as he, and some other writers, have represented it. Experience seems to intimate, that if there be any natural connection between them, it is slight and inconsiderable; for if a cultivated taste and a virtuous disposition are often united in the same character, they are likewise often separate. The powers of imagination may subsist in the greatest vigour and perfection, where the benevolent and virtuous affections are languid and inactive; nay, the possession of the highest measures of taste may be united with the most depraved dispositions and the grossest appetites. The *Confessions* of an unhappy, and very ingenious man, which have been lately dragged into public observation, afford a melancholy proof, that it is possible to possess very extraordinary degrees of taste and sensibility, and, at the same time, to be the slave, not of malignant passions only, but of the vilest and most indelicate propensities which can disgrace human nature.

The following piece of elegant writing is taken from the lecture on Sublimity in Objects:

'It is not easy,' says our Author, 'to describe, in words, the precise impression which great and sublime objects make upon us, when we behold them; but every one has a conception of it. It consists in a kind of admiration and expansion of the mind; it raises the mind much above its ordinary state; and fills it with a degree of wonder and astonishment, which it cannot well express. The emotion is certainly delightful; but it is altogether of the serious kind; a degree of awfulness and solemnity, even approaching to severity, commonly attends it when at its height; very distinguishable from the more gay and brisk emotion raised by beautiful objects.

'The simplest form of external grandeur appears in the vast and boundless prospects presented to us by nature; such as wide extended plains, to which the eye can see no limits; the firmament of Heaven; or the boundless expanse of the ocean. All vastness produces the impression of sublimity. It is to be remarked, however, that space, extended in length, makes not so strong an impression as height or depth. Though a boundless plain be a grand object, yet a high mountain, to which we look up, or an awful precipice or tower whence we look down on the objects which lie below, is still more so. The excessive grandeur of the firmament arises from its height, joined to its boundless extent; and that of the ocean, not from its extent

extent alone, but from the perpetual motion and irresistible force of that mass of waters. Wherever space is concerned, it is clear, that amplitude or greatness of extent, in one dimension or other, is necessary to grandeur. Remove all bounds from any object, and you presently render it sublime. Hence infinite space, endless numbers, and eternal duration, fill the mind with great ideas.

‘ From this some have imagined, that vastness, or amplitude of extent, is the foundation of all sublimity. But I cannot be of this opinion, because many objects appear sublime which have no relation to space at all. Such, for instance, is great loudness of sound. The burst of thunder or of cannon, the roaring of winds, the shouting of multitudes, the sound of vast cataracts of water, are all inconceivably grand objects. “ I heard the voice of a great multitude, as the sound of many waters, and of mighty thunderings, saying Allelujah.” In general we may observe, that great power and force exerted, always raise sublime ideas: and perhaps the most copious source of these is derived from this quarter. Hence the grandeur of earthquakes and burning mountains; of great conflagrations; of the stormy ocean, and overflowing waters; of tempests of wind; of thunder and lightning; and of all the uncommon violence of the elements. Nothing is more sublime than mighty power and strength. A stream that runs within its banks, is a beautiful object; but when it rushes down with the impetuosity and noise of a torrent, it presently becomes a sublime one. From lions, and other animals of strength, are drawn sublime comparisons in poets. A race-horse is looked upon with pleasure; but it is the war-horse, “ whose neck is clothed with thunder,” that carries grandeur in its idea. The engagement of two great armies, as it is the highest exertion of human might, combines a variety of sources of the sublime; and has accordingly been always considered as one of the most striking and magnificent spectacles that can be either presented to the eye, or exhibited to the imagination in description.

‘ For the farther illustration of this subject, it is proper to remark, that all ideas of the solemn and awful kind, and even bordering on the terrible, tend greatly to assist the sublime; such as darkness, solitude, and silence. What are the scenes of nature that elevate the mind in the highest degree, and produce the sublime sensation? Not the gay landscape, the flowery field, or the flourishing city; but the hoary mountain, and the solitary lake; the aged forest, and the torrent falling over the rock.’

Dr. Blair goes on to enumerate other instances of the sublime; and he enquires whether it be possible to reduce them all to one common principle. Here he makes some pertinent observations on the ingenious theory of Mr. Burke, and proposes a new theory of his own; for which, however, we must refer to the work itself.

In treating of the sublime in composition, he shews, that the object of the description must be in itself fitted to raise sublime emotions, and that it must be described with strength, conciseness, and simplicity. We shall lay before our Readers what he says on the *proper selection of circumstances* in description.

‘ I have

* I have spoken of simplicity and conciseness, as essential to sublime writing. In my general description of it, I mentioned strength, as another necessary requisite. The strength of description arises, in a great measure, from a simple conciseness; but, it supposes also something more; namely, a proper choice of circumstances in the description, so as to exhibit the object in its full and most striking point of view. For every object has several faces, so to speak, by which it may be presented to us, according to the circumstances with which we surround it; and it will appear eminently sublime, or not, in proportion as all these circumstances are happily chosen, and of a sublime kind. Here lies the great art of the writer; and indeed, the great difficulty of sublime description. If the description be too general, and divested of circumstances, the object appears in a faint light; it makes a feeble impression, or no impression at all, on the reader. At the same time, if any trivial or improper circumstances are mingled, the whole is degraded.

* A storm or tempest, for instance, is a sublime object in nature. But, to render it sublime in description, it is not enough, either to give us mere general expressions concerning the violence of the tempest, or to describe its common, vulgar effects, in overthrowing trees and houses. It must be painted with such circumstances as fill the mind with great and awful ideas. This is very happily done by Virgil, in the following passage:

" Ipse Pater, media nimborum in nocte, coruscâ
Fulmina molitur dextrâ: quo maxima motu
Terra tremit: fugere feræ, & mortalia corda
Per gentes humilis stravit pavor: Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit." —

GEORG. I.

Every circumstance in this noble description is the production of an imagination heated and astonished with the grandeur of the object. If there be any defect, it is in the words immediately following those I have quoted; "*Ingeminant Austri, et densissimus imber;*" where the transition is made too hastily, I am afraid, from the preceding sublime images, to a thick shower, and the blowing of the south wind; and shews how difficult it frequently is, to descend with grace, without seeming to fall.

* The high importance of the rule which I have been now giving, concerning the proper choice of circumstances, when description is meant to be sublime, seems to me not to have been sufficiently attended to. It has, however, such a foundation in nature, as renders the least deflexion from it fatal. When a writer is aiming at the beautiful only, his descriptions may have improprieties in them, and yet be beautiful still. Some trivial, or misjudged circumstances, can be overlooked by the reader; they make only the difference of more or less; the gay, or pleasing emotion, which he has raised, subsists still. But the case is quite different with the sublime. There, one trifling circumstance, one mean idea, is sufficient to destroy the whole charm. This is owing to the nature of the emotion aimed at by sublime description, which admits of no mediocrity, and cannot subsist in a middle state; but must either highly transport us, or, if unsuccessful in the execution, leave us greatly disgusted, and displeased.

We

We attempt to rise along with the writer; the imagination is awakened, and put upon the stretch; but it requires to be supported; and if, in the midst of its effort, you desert it unexpectedly, down it comes with a painful shock. When Milton, in his battle of the angels, describes them as tearing up the mountains, and throwing them at one another; there are, in his description, as Mr. Addison has observed, no circumstances but what are properly sublime;

"From their foundations loos'ning to and fro,
They plucked the seated hills, with all their load,
Rocks, waters, woods; and by the shaggy tops
Uplifting, bore them in their hands."

Whereas Claudian, in a fragment of the war of the giants, has contrived to render this idea of their throwing the mountains, which is in itself so grand, burlesque and ridiculous; by this single circumstance, of one of his giants with the mountain Ida upon his shoulders, and a river, which flowed from the mountain, running down along the giant's back, as he held it up in that posture. There is a description too in Virgil, which, I think, is censurable, though more slightly, in this respect. It is that of the burning mountain *Ætna*; a subject certainly very proper to be worked up by a poet into a sublime description:

"—— Horrificis juxta tonat *Ætna* ruinis,
Interdumque atram prorumpit ad *æthera* nubem,
Turbine fumantem piceo, & candente favilla;
Attollitque globos flammaram, & sidera lambit.
Interdum scopulos, avulsæque viscera montis
Erigit eructans, liquefactæque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo."

ÆN. III. 571.

Here, after several magnificent images, the poet concludes with personifying the mountain under this figure, "eructans viscera cum gemitu," belching up its bowels with a groan; which, by likening the mountain to a sick, or drunk person, degrades the majesty of the description. It is to no purpose to tell us, that the poet here alludes to the fable of the giant Enceladus lying under mount *Ætna*; and that he supposes his motions and tossings to have occasioned the fiery eruptions. He intended the description of a sublime object; and the natural ideas, raised by a burning mountain, are infinitely more lofty, than the belchings of any giant, how huge soever. The debasing effect of the idea which is here presented, will appear in a stronger light, by seeing what figure it makes in a poem of Sir Richard Blackmore's, who, through a monstrous perversity of taste, had chosen this for the capital circumstance in his description, and thereby (as Dr. Arbuthnot humorously observes, in his *Treatise on the Art of Sinking*) had represented the mountain as in a fit of the cholick.

"*Ætna*, and all the burning mountains find
Their kindled stores with inbred storms of wind
Blown up to rage, and roaring out complain,
As torn with inward gripes and torturing pain;
Labouring, they cast their dreadful vomit round,
And with their melted bowels spread the ground."

Such instances shew how much the sublime depends upon a just selection

lection of circumstances; and with how great care every circumstance must be avoided, which, by bordering in the least upon the mean, or even upon the gay or the trifling, alters the tone of the emotion.

We were much pleased to find the following caveat against the cold, uninteresting, parade of pompous language, which writers of depraved taste, and ordinary genius, are apt to confound with sublime writing:

'As for what is called the sublime style,' says our Author, 'it is, for the most part, a very bad one; and has no relation whatever to the real sublime. Persons are apt to imagine, that magnificent words, accumulated epithets, and a certain swelling kind of expression, by rising above what is usual or vulgar, contributes to, or even forms, the sublime. Nothing can be more false. In all the instances of sublime writing, which I have given, nothing of this kind appears. "God said, Let there be light, and there was light." This is striking and sublime. But put it into what is commonly called the sublime style: "The Sovereign Arbiter of nature, by the potent energy of a single word, commanded the light to exist;" and, as Boileau has well observed, the style indeed is raised, but the thought is fallen. In general, in all good writing, the sublime lies in the thought, not in the words; and when the thought is truly noble, it will, for the most part, clothe itself in a native dignity of language. The sublime, indeed, rejects mean, low, or trivial expressions; but it is equally an enemy to such as are turgid. The main secret of being sublime, is to say great things in few and plain words. It will be found to hold, without exception, that the most sublime authors are the simplest in their style; and wherever you find a writer, who affects a more than ordinary pomp and parade of words, and is always endeavouring to magnify his subject by epithets, there you may immediately suspect, that, feeble in sentiment, he is studying to support himself by mere expression.

'The same unfavourable judgment we must pass, on all that laboured apparatus with which some writers introduce a passage, or description, which they intend shall be sublime; calling on their readers to attend, invoking their Muse, or breaking forth into general, unmeaning exclamations, concerning the greatness, terribleness, or majesty of the object, which they are to describe. Mr. Addison, in his Campaign, has fallen into an error of this kind, when about to describe the battle of Blenheim.

"But O! my Muse! what numbers wilt thou find
To sing the furious troops in battle join'd?
Methinks, I hear the drum's tumultuous sound,
The victor's shouts, and dying groans, confound," &c.

Introductions of this kind, are a forced attempt in a writer, to spur up himself, and his reader, when he finds his imagination flagging in vigour. It is like taking artificial spirits, in order to supply the want of such as are natural.

We must deny ourselves the pleasure of quoting any passages from the Lectures on Language; and, referring our Readers to the work itself, shall proceed to give some specimens of the Lec-

tures on Style. The following observations on purity of language deserve attention.

'Purity and propriety of language, are often used indiscriminately for each other; and, indeed, they are very nearly allied. A distinction, however, obtains between them. Purity, is the use of such words, and such constructions, as belong to the idiom of the language which we speak; in opposition to words and phrases that are imported from other languages, or that are obsolete, or new coined, or used without proper authority. Propriety, is the selection of such words in the language, as the best and most established usage has appropriated to those ideas which we intend to express by them. It implies the correct and happy application of them, according to that usage, in opposition to vulgarisms, or low expressions; and to words and phrases, which would be less significant of the ideas that we mean to convey. Style may be pure, that is, it may all be strictly English, without Scotticisms or Gallicisms, or ungrammatical irregular expressions of any kind, and may, nevertheless, be deficient in propriety. The words may be ill chosen; not adapted to the subject, nor fully expressive of the author's sense. He has taken all his words and phrases from the general mass of English language; but he has made his selection among these words unhappily. Whereas, style cannot be proper without being also pure; and where both purity and propriety meet, besides making style perspicuous, they also render it graceful. There is no standard, either of purity or of propriety, but the practice of the best writers and speakers in the country.

'When I mentioned obsolete or new-coined words as inconsistent with purity of style, it will be easily understood, that some exceptions are to be made. On certain occasions, they may have grace. Poetry admits of greater latitude than prose, with respect to coining, or, at least, new-compounding words; yet, even here, this liberty should be used with a sparing hand. In prose, such innovations are more hazardous, and have a worse effect. They are apt to give style an affected and conceited air; and should never be ventured upon, except by such, whose established reputation gives them some degree of dictatorial power over language.

'The introduction of foreign and learned words, unless where necessity requires them, should always be avoided. Barren languages may need such assistances; but ours is not one of these. Dean Swift, one of our most correct writers, valued himself much on using no words but such as were of native growth: and his language may, indeed, be considered as a standard of the strictest purity and propriety in the choice of words. At present, we seem to be departing from this standard. A multitude of Latin words have, of late, been poured in upon us. On some occasions, they give an appearance of elevation and dignity to style. But often also, they render it stiff and forced: And, in general, a plain native style, as it is more intelligible to all readers, so, by a proper management of words, it can be made equally strong and expressive with this Latinised English.'

Our language appears (to us) to be in much greater danger of being corrupted by the intrusion of French terms and idioms,

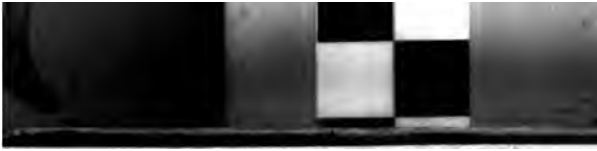
than by the naturalization of Latin words. We are entirely of our Author's opinion, that plain native English, in skilful hands, may be made as powerful a vehicle of thought as any foreign terms that can be employed; but we believe, at the same time, that foreign words owe their introduction into our language, not to the desire of enriching it, and rendering it more expressive, but to the mere vanity and affectation of the importers.

The following observations on Precision will, no doubt, be acceptable to our Readers:

* The exact import of precision may be drawn from the etymology of the word. It comes from "*precidere*," to cut off: It imports retrenching all superfluities, and pruning the expression so, as to exhibit neither more nor less than an exact copy of his idea who uses it. I observed before, that it is often difficult to separate the qualities of style from the qualities of thought; and it is found so in this instance. For, in order to write with precision, though this be properly a quality of style, one must possess a very considerable degree of distinctness and accuracy in his manner of thinking.

* The words, which a man uses to express his ideas, may be faulty in three respects: They may either not express that idea which the author intends, but some other which only resembles, or is akin to it; or, they may express that idea, but not quite fully and completely; or, they may express it, together with something more than he intends. Precision stands opposed to all these three faults; but chiefly to the last. In an author's writing with propriety, his being free of the two former faults seems implied. The words which he uses are proper; that is, they express that idea which he intends, and they express it fully; but to be precise, signifies, that they express that idea, and no more. There is nothing in his words which introduces any foreign idea, any superfluous unseasonable accessory, so as to mix it confusedly with the principal object; and thereby to render our conception of that object loose and indistinct. This requires a writer to have, himself, a very clear apprehension of the object he means to present to us; to have laid fast hold of it in his mind; and never to waver in any one view he takes of it: a perfection to which, indeed, few writers attain.

* The use and importance of precision, may be deduced from the nature of the human mind. It never can view, clearly and distinctly, above one object at a time. If it must look at two or three together, especially objects among which there is resemblance or connection, it finds itself confused and embarrassed. It cannot clearly perceive in what they agree, and in what they differ. Thus, were any object, suppose some animal, to be presented to me, of whose structure I wanted to form a distinct notion, I would desire all its trappings to be taken off, I would require it to be brought before me by itself, and to stand alone, that there might be nothing to distract my attention. The same is the case with words. If, when you would inform me of your meaning, you also tell me more than what conveys it; if you join foreign circumstances to the principal object; if, by unnecessarily varying the expression, you shift the point of view,



and make me see sometimes the object itself, and sometimes another thing that is connected with it; you thereby oblige me to look on several objects at once, and I lose sight of the principal. You load the animal, you are showing me, with so many trappings and collars, and bring so many of the same species before me, somewhat resembling, and yet somewhat differing, that I see none of them clearly.

' This forms what is called a loose style; and is the proper opposite to precision. It generally arises from using a superfluity of words. Feeble writers employ a multitude of words to make themselves understood, as they think, more distinctly; and they only confound the reader. They are sensible of not having caught the precise expression, to convey what they would signify; they do not, indeed, conceive their own meaning very precisely themselves; and, therefore, help it out, as they can, by this and the other word, which may, as they suppose, supply the defect, and bring you somewhat nearer to their idea: they are always going about it, and about it, but never just hit the thing. The image, as they set it before you, is always seen double; and no double image is distinct. When an author tells me of his hero's *courage* in the day of battle, the expression is precise, and I understand it fully. But if, from the desire of multiplying words, he will needs praise his *courage* and *fortitude*; at the moment he joins these words together, my idea begins to waver. He means to express one quality more strongly; but he is, in truth, expressing two. *Courage* resists danger; *fortitude* supports pain. The occasion of exerting each of these qualities is different; and being led to think of both together, when only one of them should be in my view, my view is rendered unsteady, and my conception of the object indistinct.'

We shall now present our Readers with the characters of some of the most distinguished English writers, which, we think, the Author has drawn with a masterly hand:

Character of SWIFT.

' Dean Swift may be placed at the head of those that have employed the plain style. Few writers have discovered more capacity. He treats every subject which he handles, whether serious or ludicrous, in a masterly manner. He knew, almost, beyond any man, the purity, the extent, the precision of the English language; and, therefore, to such as wish to attain a pure and correct style, he is one of the most useful models. But we must not look for much ornament and grace in his language. His haughty and morose genius, made him despise any embellishment of this kind as beneath his dignity. He delivers his sentiments in a plain, downright, positive manner, like one who is sure he is in the right; and is very indifferent whether you be pleased or not. His sentences are commonly negligently arranged; distinctly enough as to the sense; but, without any regard to smoothness of sound; often without much regard to compactness, or elegance. If a metaphor, or any other figure, chanced to make his satire more poignant, he would, perhaps, vouchsafe to adopt it, when it came in his way; but if it tended only to embellish and illustrate, he would rather throw it aside. Hence, in his serious pieces,

pieces, his style often borders upon the dry and unpleasing; in his humorous ones, the plainness of his manner gives his wit a singular edge, and sets it off to the highest advantage. There is no froth, nor affectation in it; it flows without any studied preparation; and while he hardly appears to smile himself, he makes his reader laugh heartily. To a writer of such a genius as Dean Swift, the plain style was most admirably fitted.

Character of TILLOTSON.

'SIMPLICITY is the great beauty of Archbishop Tillotson's manner. Tillotson has long been admired as an eloquent writer, and a model for preaching. But his eloquence, if we can call it such, has been often misunderstood. For, if we include, in the idea of eloquence, vehemence and strength, picturesque description, glowing figures, a correct arrangement of sentences, in all these parts of oratory the Archbishop is exceedingly deficient. His style is always pure, indeed, and perspicuous, but careless and remiss, too often feeble and languid; little beauty in the construction of his sentences, which are frequently suffered to drag unharmoniously; seldom any attempt towards strength or sublimity. But, notwithstanding these defects, such a constant vein of good sense and piety runs through his works, such an earnest and serious manner, and so much useful instruction conveyed in a style so pure, natural, and unaffected, as will justly recommend him to high regard, as long as the English language remains; not, indeed, as a model of the highest eloquence, but as a simple and amiable writer, whose manner is strongly expressive of great goodness and worth. I observed before, that simplicity of manner may be consistent with some degree of negligence in style; and it is only the beauty of that simplicity which makes the negligence of such writers seem graceful. But, as appears in the Archbishop, negligence may sometimes be carried so far as to impair the beauty of simplicity, and make it border on a flat and languid manner.'

Character of ADDISON.

'Of the highest, most correct, and ornamented degree of the simple manner, Mr. Addison is, beyond doubt, in the English language, the most perfect example; and, therefore, though not without some faults, he is, on the whole, the safest model for imitation, and the freest from considerable defects, which the language affords. Perspicuous and pure he is in the highest degree; his precision, indeed, not very great; yet nearly as great as the subjects which he treats of require: the construction of his sentences easy, agreeable, and commonly very musical; carrying a character of smoothness, more than of strength. In figurative language, he is rich; particularly in similes and metaphors; which are so employed, as to render his style splendid without being gaudy. There is not the least affectation in his manner; we see no marks of labour; nothing forced or constrained; but great elegance joined with great ease and simplicity. He is, in particular, distinguished by a character of modesty, and of politeness, which appears in all his writings. No author has a more popular and

and insinuating manner; and the great regard which he every where shews for virtue and religion, recommends him highly. If he fails in any thing, it is in want of strength and precision, which renders his manner, though perfectly suited to such essays as he writes in the *Spectator*, not altogether a proper model for any of the higher and more elaborate kinds of composition. Though the public have ever done much justice to his merit, yet the nature of his merit has not always been seen in its true light: for, though his poetry be elegant, he certainly bears a higher rank among the prose writers, than he is intitled to among the poets; and, in prose, his humour is of a much higher, and more original strain, than his philosophy. The character of Sir Roger de Coverley discovers more genius than the critique on Milton.*

Character of SHAFTSBURY.

‘Of authors, who, notwithstanding many excellencies, have rendered their style much less beautiful by want of simplicity, I cannot give a more remarkable example than Lord Shaftsbury. This is an author on whom I have made observations several times before, and shall now take leave of him, with giving his general character under this head. Considerable merit, doubtless, he has. His works might be read with profit for the moral philosophy which they contain, had he not filled them with so many oblique and invidious insinuations against the Christian religion; thrown out, too, with so much spleen and satire, as do no honour to his memory, either as an author or a man. His language has many beauties. It is firm, and supported in an uncommon degree: it is rich and musical. No English author, as I formerly shewed, has attended so much to the regular construction of his sentences, both with respect to propriety, and with respect to cadence. All this gives so much elegance and pomp to his language, that there is no wonder it should have been sometimes highly admired. It is greatly hurt, however, by perpetual stiffness and affectation. This is its capital fault. His Lordship can express nothing with simplicity. He seems to have considered it as vulgar, and beneath the dignity of a man of quality, to speak like other men. Hence he is ever in buskins; full of circumlocutions and artificial elegance. In every sentence we see the marks of labour and art; nothing of that ease, which expresses a sentiment coming natural and warm from the heart. Of figures and ornament of every kind, he is exceedingly fond; sometimes happy in them; but his fondness for them is too visible; and having once laid hold of some metaphor or allusion that pleased him, he knows not how to part with it. What is most wonderful, he was a professed admirer of simplicity; is always extolling it in the ancients, and censuring the moderns for the want of it; though he departs from it himself as far as any one modern whatever. Lord Shaftsbury possessed delicacy and refinement of taste, to a degree that we may call excessive and sickly; but he had little warmth of passion; few strong or vigorous feelings; and the coldness of his character led him to that artificial and stately manner which appears in his writings. He was sonder of nothing than of wit and raillery; but he is far from being happy in

It. He attempts it often, but always awkwardly; he is stiff, even in his pleasantries; and laughs in form, like an author, and not like a man *.

Character of BOLINGBROKE.

'Bolingbroke was formed by nature to be a factious leader; the demagogue of a popular assembly. Accordingly, the style that runs through all his political writings; is that of one declaiming with heat, rather than writing with deliberation. He abounds in rhetorical figures; and pours himself forth with great impetuosity. He is copious to a fault; places the same thought before us in many different views; but generally with life and ardour. He is bold, rather than correct; a torrent that flows strong, but often muddy. His sentences are varied as to length and shortness; inclining, however, most to long periods, sometimes including parentheses, and frequently crowding and heaping a multitude of things upon one another, as naturally happens in the warmth of speaking. In the choice of his words, there is great felicity and precision. In exact construction of sentences, he is much inferior to Lord Shaftsbury; but greatly superior to him in life and ease. Upon the whole, his merit, as a writer, would have been very considerable, if his matter had equalled his style. But whilst we find many things to commend in the latter, in the former, as I before remarked, we can hardly find any thing to commend. In his reasonings, for most part, he is flimsy and false; in his political writings, factious; in what he calls his philosophical ones, irreligious and sophistical in the highest degree.'

All these appear to us to be very accurate and highly finished delineations. The predominant and characteristical manner of each author is happily seized and exhibited in striking colours. We do not think our Author has been so successful in his character of Mr. Locke's style. 'Mr. Locke,' says he, 'comes under the class of plain writers, perspicuous and pure, but almost without any ornament whatever.' The style of Mr. Locke appears to us, on the contrary, to be adorned and figurative, beyond, perhaps, what the strict chastity of philosophical composition permits. He takes every opportunity of embellishing his abstract subject with allusions and similitudes, and introduces them with such success, that we think Dr. Blair might have enriched his dissertations on figures of speech, with many striking specimens of the happy application of them from the *Essay on Human Understanding*.

* It may perhaps be not unworthy of being mentioned, that the first edition of his Enquiry into Virtue was published, surreptitiously I believe, in a separate form, in the year 1699; and is sometimes to be met with; by comparing which, with the corrected edition of the same treatise, as it now stands among his works, we see one of the most curious and useful examples that I know, of what is called *Limor Labor*; the art of polishing language, breaking long sentences, and working up an imperfect draught into a highly finished performance.

The above extracts will give our Readers an idea of the entertainment which they are to expect from this very valuable performance, and will abundantly justify the high character which we have given of it. In another Review we shall give some specimens of the *Particular application of the general observations on Style, in an Analysis of some Papers of the Spectator*; which we consider as one of the most useful parts of the work; and shall also give a view of the manner in which the Author treats of public speaking, and of the different species of composition.

ART. VI. ΜΕΤΡΙΚΑ ΤΙΝΑ ΜΟΝΟΣΤΡΟΦΙΚΑ. *Mettrica quædam monostrophica.* Auctore Georgio Isaaco Huntingford, A. M.* & Coll. Nov. Oxon. Soc. 8vo. 3 s. Lond. Ex Offic. J. Nichols. Impensis J. Burdon, Bibliop. Winton. 1783.

THE declining state of ancient literature in Europe is a subject of universal regret, and the causes of this decay are intitled to the serious discussion and consideration of the learned. We shall not, on this occasion, enter minutely into the investigation, but content ourselves with asserting, that this decline does not, in the smallest degree, threaten a dissolution. The other various branches of learning are, in general, cultivated with greater assiduity, and, perhaps, with an ampler portion of success. They merit this distinction from their utility: but, while the British Universities continue to flourish, and while the seminaries of Germany and Holland pursue their present plans of education, the literature of Greece and Rome need not apprehend extinction. The human mind will assert its rights, and the possession of these intellectual treasures will not be resigned. Treasures which have taught us to defy the contempt of ignorance, and have delivered us from the shackles of false taste, and Gothic barbarism.

Our island has long claimed peculiar honours, from the endeavours of our countrymen to promote the advancement of ancient learning. At the beginning of this century, we boasted of Wasse's † knowledge, of Bentley's intuitive acumen, and Clark's exquisite taste, and diversified erudition. Nor have succeeding times been less propitious in the production of eminent abilities. The philological exertions of Taylor and Markland, of Jortin and Musgrave, have been celebrated in all the Universities of Europe. The antiquarian researches of Bryant and Clark ‡, the philosophical labours of Harris and Mon-

* For an account of Mr. Huntingford's Greek Exercises, in two Parts, see our Review for April last.

† The Editor of *Sailist*.

‡ Author of the *Connexion of Coins*, &c.

boddo, the solid learning and refined taste of Toup and Tyrwhitt, and the deep oriental erudition of White and Jones, require no eulogy.

This great stock of ancient literature, however, must be imputed to our public seminaries, among which Winchester college has always claimed a high rank, and been distinguished by a fruitful harvest of scholars. The elegant taste of Dr. Warton, the various knowledge of his brother, and the critical talents of Burgefs, have flowed from this source. With talents so celebrated, and with titles so respectable, we are happy to enrol the name of HUNTINGFORD, who first entered

"The arduous road to literary fame,"

by endeavouring to promote in others the study of Greek letters; and of his ability to perform such a task he has now given proofs, by publishing the fruits of his own application in the work which we are to examine.

The office of a Reviewer is generally a task of toil and drudgery; and the number of insignificant and incorrect performances obliges us to adopt indiscriminate criticism. We are, however, always happy, when the rare association of taste, knowledge, and genius, incites us to banish general observations.

Let Mr. Huntingford then remember, that we are particular in our remarks, from motives of respect. For our zealous regard for literature makes us apprehensive lest young writers, viewing his performances with reverence, should be induced, by such an authority, to copy inaccuracies, and adopt mistakes, where there are beauties that deserve praise, and elegancies worthy of imitation.

Our Author informs us, in his prefatory Epistle to Dr. Warton, that, in these specimens of Greek poetry, he has attempted to copy the ease of Anacreon, the golden simplicity of the ancient Epigram, and the energy, and variety of metre of the Choral Ode; and hopes, that an humble imitator of these divine originals will not provoke the severity of criticism.

In order to vindicate the *monostrophical* combination of measures, he produces the authority of Timocreon, Aripbro, and Aristotle, "*ille criticorum de arte poetica longe princeps*;" and to these respectable names he adds the sanction of Hephestio, from whom he quotes an account of the *Metrica anakla*, and *απολαμβενα* *.

* We are rather surprised, that Mr. H. should mention Milton's Lycidas, the chorusses in his Sampson Agonistes, and Dryden's Ode on St. Cecilia's day, as a further vindication of the unsettled diversity of his measures. The metrical irregularities of English poets are not to be considered as standards by the writer of Greek verse. Mr. H. did not require such an argument to defend the metres of his *Monostrophica*.

As the Strophe and Antistrophe seem calculated for the more elaborate effusions of poetry, he tells us, that he has wholly rejected them, in order to preserve the simplicity of style at which he aims; and has employed the Dactylic, Anapestic, Iambic, and Trochaic feet, as those metres are generally preferred, of which the ear immediately acknowledges the rhythm. In his choice of words, he has admitted those only which have been used in the same metre, and in the same signification, by some respectable author †.

He says, that the Doric dialect, in which the Tragic Chorusses of the ancients were composed, has been adopted, in such of these poems as are of the Choral form: that he has studiously avoided turgid epithets, and has drawn his poetical images from Grecian sources. In the conclusion, he defends these poems against the cavils of the ignorant reader, and the tasteless critic, who might condemn them as useless publications.

This epistle is the production of an improved and ingenuous mind; but when we consider it as a specimen of Latinity, we hesitate, and offer the following hints to the consideration of the Author.

In several places, to avoid ambiguity, *fuert* should be *fit*; and *ne* appears very frequently to be used for *non*, or *haud*. Quintilian, I. 5. p. 31. *Ed. Gesn.* says, "Ne ac non adverbia; qui tamen dicat pro illo, *ne feceris, non feceris*, in idem incidat vitium (sc. solæcismi), quia alterum negandi est, alterum vetandi." P. iii. *Scriptoribus* should have been repeated with *hodiernis*. P. iv. *Quoad metrum*. We should have been better pleased with *metri*, as Cicero, ad Att. 11, 12. *Quoad ejus facere poteris*. Other examples of this genitive case occur in Cicero and in Livy, whilst ancient authorities for the accusative after *quoad* are very rare. For *vitio vertatur*, we would read *vitio mihi vertatur*; and in p. v. *conseat* for *consent*. Points of taste, perhaps, rather than of authority. P. vi. and x. *Ne vel*. We remember no authority for *ne vel*. It should be *ne quidem*, with some intermediate word, or words; though we find, indeed, in Cicero ad Att. 2. 16. "Ego illud ne quidem contemnā, quod extremum est." There is another instance of the same kind in Cicero, and one in Livy. P. x. The sentence should have been "*Ut, ne una quidem vox ignavæ infereretur, cautum fit*," as *ut* the causal conjunction always governs a subjunctive mood. P. xii. We would read "*Ne quid in illis forsitan obscurius dictum videretur*." P. xiii. *Accersitas*; read *Arcessitas*. "*Arcesso, vetus, et genuinum est, pro quo malè vulgo icribitur Accerso*."

† In a few instances, the Author seems not to have adhered strictly to these rules, as we shall have occasion to remark in the course of the following observations.

Heinec. Fund. Stili cult. p. 22. Ed. Gesn. *Ex omni*; the ellipsis of *homine*, or *viro*, is harsh. *Aliquod boni* should be *aliquid bonum*, or *aliquid boni*. Terent. And. I. 5. 15. "Aliquid monstri alunt." On which Donatus remarks: "Duplex contumelia et monstri, et aliquid: minus enim esset aliquid monstri." Further examples are unnecessary.

The poems are thirty-one in number. Our examination of them will be rather minute; but many of our objections are to be considered as relating more to subjects of general taste, than to points which may be decided by authority.

ODE I. THE WISH. This ode, of which the verses are *Iambici dimetri catalectici*, is written in praise of an elegant mediocrity, and seems to flow from a mind devoted to literary pursuits. Is there any authority for *eupais*, for *eupais*, in ver. 3? We know that *ταχης* and *βραδης* are common, but do not remember *eupais*.

II. TO A ROSE. A pretty little ode, of which the metre is the same as that of the last. The Garland of Prior probably suggested the subject.

The conclusion has some little resemblance to a beautiful speech of Deianira, in the *Trachiniae* of Sophocles, V. 553, which Franklin has thus translated:

"Her youth is stealing onward to its prime.
Whilst mine is wither'd; and the eye, which longs
To pluck the opening flow'r, from the dry leaf
Will turn aside."

These verses would be much improved by the removal of the pause after *Bios*, in V. 4.

III. The last line of the couplets on *Paupertas*, *Plutus*, and *Mediocritas* is obscure. If *εργων* be used for *χρηματων*, we imagine it is without authority.

IV. A pathetic ODE, on the death of a young man, written in a variety of measures.

V. 5. Και τι χερσιν λελυται.

The Trochæus, in *primâ sede*, is unusual, as it changes the verse from an Iambicus dim. catal. into a Choriambus dim. catal. In Anacreon, however, we find, Ode 18,

των τελευτων παραινω.

And Και χαριτες γελωσας.

It should not, however, be imitated. Τι is never long: Hom. II. Z. 80. Αλλα τι μοι των ηδος, &c.

V. 7. Κακα μη τινα πικρα πεποιθης.

The *Versus Paræmiacus* seldom if ever occurs, except in the Anapestic series, and it is introduced here after Iambics, very inelegantly and inharmoniously. In the 2d and 3d Book of Boethius, *Conf. Phil.* we find systems of *Paræmiaci*, but they are not intermixed, *temerè*, with other verses.

V. 8. We do not remember any authority for *Φωνιστοῖς* in Iambic poetry.

14. Πισεν, ω Πισεν, ὡς περ ἐν ἀγροῖς
Πισεν αὐθός τμηθεν ἀροῖρῳ.

An imitation of Virgil, *En. ix. 43.*

“Purpureus veluti cum floris succisus aratro
Largescit moriens.”

16. — τι δὲ ἐλπίδα πᾶσαν ἀπῆρας, &c.

Why is not the vowel in *δε* cut off? It produces an *hiatus*, very harsh and disagreeable to the ear. It may be defended, perhaps, as a point of authority; but surely it is an instance of false taste. Examples of the same kind occur very frequently in these poems; and as we cannot approve, we shall point them out, as objects for the Author's correction in a future edition.

V. The metre of this poem is the same as that of the first. The verses are feeble, and incorrect. There is little to commend but the spirit of friendship, which appears to have given birth to this *address to Bristol Well*.

6. το δῶρον υγείας.

Υγεία, we believe, does not occur in Anacreon; nor can the first syllable be long. *Aur. Carm. Pythag. 32.*

Οὐδ' υγείης τῆς περὶ σῶμ' ἀμελείαν εἶχεν χρεῖ.

7. ἀξίος—ὦ ταύτα κεν θέλησῃς. *Dignus—cui hæc volueris;* We suspect this to be a Latinism.

9. τῷ for τῷδε for τῷ. This usage of *ο*, *η*, *το*, for *οδε*, &c. occurs very frequently in these poems. We find it, indeed, in the Ionic writers, and sometimes in the Attic, but we cannot commend it in modern productions; and with respect to the present instance, we recollect no example of it in Anacreon.

12. χεῖσιν ευχας, effundunt vota. Is not this a Latinism?

15. ἀνελθῇ οδε. 20. καὶ ομβρα. We remember no authority for these *hiatus* in Anacreon.

VI. This Ode, on the death of the mother of a friend, is pleasing and pathetic. The metrical combinations are harmonious. In V. 12. however, we find *τοισιν* for *ταῖς*; and in V. 16. *τοῖς* *Ἦν ἀρετῆς ψυχῇ*, is a Latinism. *Εἰμι* with a genitive case denotes the person, *cui servimus, gratias debemus, adbaremus*, or, *cujus verbis adducimur*. It signifies also possession, or duty, and in the latter sense *προς* is understood. See Hoo-geveen on Vigerus, p. 200.

VII. An Ode, in the Anacreontic measure, addressed to a friend, who is *musica peritissimus*. In V. 1. and 23. we find the first syllable of *φίλος* long. Homer, and some of the Ionic writers, lengthen it; but Anacreon says, Ode 23,

Εμοῖς φίλοις συνειναι.

And Ode 33, Σὺ μὲν φίλῃ χελιδῶν.

In V. 3. and V. 9. we wish that the disagreeable *hiatus* were removed; besides, αι, if it be not cut off, is short before ετ'. V. 10. Κεκασμεναισι ψαλλειν. The final ι should be long before ψ. Examples occur in every page of the Greek poets. V. 13. εν ακ ε ετ' ωσιν. This *Imesis* is awkward; and, if it be defensible, should not be imitated. V. 22. We recollect no authority for this usage of φωνειν. Anacreon applies λαλειν to inanimate things:

Λαλον πιονεις υτωρ.

To which we may add the *lymphæ loquaces* of Horace. We find, however, in Matthew, xxiv. 31. Μετα σαλπιγος φωνης με-
γλης.

VIII. A poem in trimeter Iambics, addressed to HOPE. V. 2. An Iambic without a cesural pause. There are several examples of this kind in these poems. Let it be remembered, however, that if Eschylus admit such lines, they occur very rarely in Sophocles, and should therefore be studiously avoided by a modern writer. V. 9. οὐα τηλε και περ. Και περ should begin the sentence, or be disjoined. Homer. Il. A. 217.

Και μαλα περ θυμω κεχολωμενον.

V. 14. Σηθει βαλλει. Βαλλω is used with a dative of the instrument; but βαλλειν εν θυμω, and εν φρεσι, which are very common in Homer, signify *in animo cogitare*. Ες σηθος, or εν σηθει would have been better, as *Odysl. X.*

Και τα μεν εν πυρι βαλλει,

an elegant mode of Greek construction, which has been frequently and acutely explained by Dr. Clark, in his Notes on Homer and Cæsar.

IX. This Ode, in the Anacreontic metre, is easy, light, and harmonious. It is addressed to the rustic inhabitants of a mountain, against which a Σκοπος, or shooting mark had been placed; and may be considered as an happy imitation of the Teian bard. In V. 3. we dislike μη ως; and fancy that Εν αδειν, for Εν τω αδειν is unauthorized.

X. An Address to SILENCE. It is poetical, but does not appear to be finished. The two last lines are introduced abruptly.

3. Προσθεισα χειλη δακτυλον.

Is there any authority for two accusatives after προσθεισα? If the syntax beθεισα δακτυλον προς χειλη, or if προς be understood, we think it exceptionable.

4. If we might venture to propose an alteration, we would read ε, instead of ω.

8. Μονος ηε πυργος εστι; vel sola turris est?

Does Μονος ever signify *solitary* when applied to things inanimate?

12. — πλαγισα σιναγμεις. A short vowel, at the end of a word,

word, is made long; if the following word begin with Σ, and another consonant. Homer. Iliad Π. 391.

Ες δ' ἀλα πορφύρεν μεγάλα στεναχχοῖ ρεῦσαι.

Euripides Iphig. in Aul. 1143.

Και το στεναζειν πολλά μη καμνης λεγων.

Leeds, de Ancip. Vocal. Edit. Bowyer.

“Vocalis brevis, ante duas consonantes, quarum prior est Σ, semper longa est, ut Callim. H. in Dian. 125.

“Κτηνεία φιν λοιμός καλαθεσείαι, έργα δε παχνη.

“Ubi scholiastes negat σφιν legi posse, quia tum α foret producta.”

Dawes, in his Annotations on Terentianus Maurus, who has established this rule with respect to Latin poetry says: “Illud porro monendum est, hanc ακριθείαν, quæ apud Græcos perpetua est, apud Latinos, non nisi post Lucretii tempora obtinuisse.” Misc. Crit. p. 6.

The learned Burgefs, whose note on this passage deserves an attentive perusal, says, “Atque istam vim inceptivæ literæ Σ, cum certis consonantibus conjunctæ, Græcis fortasse omnibus concedere licet: Latinis item non æquè tutum erat.” P. 343.

We shall not, in this place, examine the truth of this rule, with regard to the poetry of the Romans; but as to the Greeks, we find it settled by Grammarians and Critics, and confirmed by the usage of the best Poets, “Quos penes arbitrium est.” We, therefore, most earnestly recommend a rigid attention to this law of prosody. Let no Poet, who is emulous of reputation, infringe it, in his *Iambics*, his *Heroics*, or his *Lyric* compositions!

XI. The POET to his LYRE. An Anacreontic Ode.

In the fourth verse φίλοι ευμενεις disturbs our ears; and in 7th and 15th lines, the Amphimacer, in the first foot, appears to us very dissonant, if not unwarrantable. In the few examples which Anacreon affords, we suspect the text to be corrupted; and his forty-first Ode must not be considered as an authority for this licence, as it consists wholly of *Trochaici dimetri acatalecticici*. In verse 7. we cannot make the first foot an *Anapaustus*, as Ω, we believe, is never short; though, perhaps, it may be a *Dactyl*, as the second syllable of *Ανακρεων* is not necessarily long. In V. 15. we are aware, that the first syllable in *σματος* may be made short, by the authority which Toup has produced, in his controversy with Heath, and from a verse in the *Trachiniæ* of Sophocles*; but the ear would reject it in this place.

10. Τρίσος μιν αλλος

Τραγικων. This transition is harsh and obscure. The sense seems to require, αλλος τις, ων τριςος, namely Euripides.

* Emend. in Suid. Part II. Præf. p. 7.

ΤΙς, indeed, may be omitted, but τρις should have preceded αλλος.

XII. TO PEACE. This Ode is in many places very elegant and poetical. The beginning, however, is too noble and spirited for the conclusion. The first nine verses appear to have been written when the mind was impregnated with noble ideas; and the succeeding verses, in some unpropitious hour, when the imagination was overclouded, and fancy had lost its influence. The metres are various, and not unpleasant to the ear; but in the eighth line, if a *Versus Paræmiacus* is intended, there is a false quantity, or else

Υπερραγι ασπίος αιθηρ

is no verse. The learned writer, we suppose will not elude our decision, by asserting it to be an Epichoriambus dim. hypercat. with a Pæon secundus, or a Dijambus, in prima fede; or that ασπίος αιθηρ, is pes Orthius pentasyllabus, as we do not recollect such a combination in any author. In verse 15. the final syllable in Δημήτρξ must be long before ΣΤ.

XIII. AN ANACREONTIC ODE ON PLEASURE, not in her loose attire, as she is painted by the Poet, whom our Author imitates. The Hêdonê of Mr. H. is a sober and more attractive dame, whose actions are guided by reason, and whose path leads to solid delights. In the 12th verse, the final α in αλλα must be long, before ζήλειν. Anacreon, Ode 57.

Κορυφῆς ἐδείκνυε Ζεὺς. Euripides, Cycl. 14.

Σθεν κατὰ ζήλοισιν, ἐν πυρμυτὶ δ' ἀνρα.

We must observe, however, that in Anacreon we read

Ἀγὲ ζωγραφῶν ἀριστέ,

and in Homer, Il. B. 634, Οἱ τε Ζακυνθεὶν ἔχον, and V. 824. Οἱ δὲ Ζελεῖαν ἐναίον. In Il. Δ, also, V. 103. and 124. we find

Οἱ καδὲ νοστήσας ἱερὴς εἰς ἄστυ Ζελεῖας.

Such instances, it is true, are rare, and a modern should only infringe general rules, where an ancient has offended against them. Of the passage in Il. B. 634. Dawes, indeed, says, "Istam scripturam non sollicito, quanquam ab Homeri manu potius fuisse crediderim Ζακυνθος." Ed. Alt. p. 92. V. 12. ἔμοιγε should be ἐμοίγε δὲ. V. 20. The position of the words is embarrassed, and the first syllable of γινώσκω made short, contrary to all the authorities, which we can recollect. V. 24. σμάντων μελισσῶν. This may, perhaps, be right; but the two substantives are inelegant.

XIV. AN ODE, in various measures, to ANGER. Of the 3d line we doubt the Greek. In the 4th, we would read Φαῖρ for Φαῖνς. The crowd of Sigmata, in the sixth, reminded us of the accusation which was urged against Euripides, and of the verse from Plato the comic writer, which is quoted by the Scholiast on Medea, V. 476.

Εσωσα σ', ως ισάσιν Ελλήνων οσσι, &c.

“ Πλεονάζει ο σίχχος τῷ Σ, οθεν ὁ Πλάτων, ἐν ταῖς ἐορίαις, φησιν,

“ Εσωσας ἐκ τῶν σιγμάτων Εὐριπίδα.”

The comedy from which this line is taken has been cited also by Athenæus, and, perhaps, by others.

Some of the ideas in this Ode appear to have been borrowed from Gray's Hymn to Adversity.

XV. An ODE, in the measure of Anacreon, on St. CROSS, at Winchester, *Hospitium viatoribus, et senibus ædificatum*; in which the Author informs us, that an entertainment is generously provided for strangers, and that old age finds a cheerful asylum.

The lines of this poem are in general easy. The pauses, however, in the middle of several verses do not please our ears. In the fourth line, we dislike τοῖς for τοῖσδε: in the twelfth, we believe χρόνοι is used improperly in the plural number. In V. 13. we dislike καὶ ἡβης, and in V. 20. καὶ αἰσχρῆς. V. 16. μεμψέως φιλέωντες, querelæ amantes. Here the Greek idiom is defective, and the Latinism of *amans* with a genitive case improperly admitted. An instance of the same kind occurs in Ode XXV. 21. Δίδομεν φιλεῖσι τέχνων. *Damus amantibus artium*. These passages require correction. The exhortation at the conclusion of this Ode, addressed to the old men, pleases us very much. It is simple, unadorned, and elegant.

XVI. This Ode, IN OTIUM, is superior to most of the productions which accompany it. The ideas are classical, the language is pure, and the allusions display taste and extensive reading. The measures are various, but skilfully combined; and the verses are generally harmonious. In several places, however, where the cesural pause has been neglected, we recommend alteration.

As some of our Readers may wish to trace Mr. H.'s thoughts to their original source, we shall point out the passages, to which he alludes.

V. 11. Δακρυὰ τ' Ἀνδρομαχῆς. The lamentation of Andromache, and the σπῆρα γυμνα Εκαέτης are described by Homer, in Iliad XXII.

V. 12. Χερσὶν Ἀχιλλεὺς Πριάμον τε φιλεῖμα δίδουλα.

This does not reach the beauty of the original, of which we shall give Pope's translation*:

— The King his entry made,
And prostrate now before Achilles laid,
Sudden (a venerable sight) appears:
Embrac'd his knees, and bath'd his hands in tears:

* Il. w. 477.

REV. June, 1783.

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hear them affirm very confidently, that the Fathers of the first age stood on the ground they occupy."

The present history consists of two capital divisions, under which are arranged, with great order and perspicuity, the subordinate heads. The first treats of those corruptions which have affected the DOCTRINES; and the second of those which have perverted the DISCIPLINE of the Christian Church from some of its earliest periods to the present time.

The work commences very properly with the *History of Opinions relating to Jesus Christ*. This part traces out the progress of the Unitarian, Trinitarian, and Arian controversies; and concludes with a 'general view of the recovery of the genuine doctrine of Christianity concerning the nature of Christ.' Dr. Priestley's sentiments on this doctrine are well known; and if repetition could enforce conviction, he would long ere now have seen the wishes of his heart accomplished.

As Socinianism is by many looked upon as a thing of yesterday, it may afford entertainment to see how its great advocate can remove from it the stumbling-block of novelty, and give it, at least, some specious footing on the ground of antiquity:

'That the ancient Jewish church must have held the opinion that Christ was simply a *man*, and not either *God Almighty*, or a *super-angelic being*, may be concluded from its being the clear doctrine of the Scriptures, and from the Apostles having taught no other; but there is sufficient evidence of the same thing from Ecclesiastical history.' The Author observes, that the ancient Jewish Christians were called *Ebionites* †, 'which (says he) signifies *poor and mean*, in the same manner as some of the *early reformers from Popery* got the name of *Beggards*, and other appellations of a similar nature.'... 'In general these ancient Jewish Christians retained the Appellation of Nazarenes; and both Origen ‡ and Epiphanius acknowledge that the Nazarenes and Ebionites were the same people, and held the same tenets, though some of them supposed that Christ was the son of Joseph as well as of Mary, while others of them held that he had no natural father, but had a miraculous birth. Epiphanius, in his account of the Nazarenes (and the Jewish Christians never went

† Toland, the infidel, in his *Nazarenus* (so well answered by Mosheim), hath laboured to prove that the Nazarenes and Ebionites were the same class of Christians, and the true original believers in Jesus. "They were called (says he) by way of contempt *Ebionites*, or Beggars, just as the first Protestants in Flanders, *Gueux*." p. 26.

‡ In what part of Origen's works did Dr. Priestley find any mention made of the *Nazarenes*? As he speaks with confidence, it must be supposed, that he speaks from certain evidence. We, however, have some doubts on this head, and should be glad to have them removed by direct proof.

by any other name), makes no mention of any of them believing the divinity of Christ in any sense of the word.

‘ It is particularly remarkable, that Hegeſippus, in giving an account of the heresies of his time, though he mentions the Carpocratians, Valentinians, and others, who were generally termed Gnostics (and who held that Christ had a pre-existence, and was man only in appearance), not only makes no mention of this supposed heresy of the Nazarenes or Ebionites; but says, that in his travels to Rome, where he spent some time with Anicetus, and visited the Bishops of other sees, he found that they all held the same doctrine that was taught in the Law by the Prophets, and by our Lord. What could this be but the proper Unitarian doctrine held by the Jews, and which he himself had been taught? . . .

‘ Of the same opinion with the Nazarenes or Ebionites among the Jews were those among the Gentiles whom Epiphanius calls *Alogi*, from their not receiving, as he says, the account that John gives of the *Logos*, and the writings of that Apostle in general. But Dr. Lardner, with great probability, supposes there never was any such heresy as that of the *Alogi*; or rather, that those to whom Epiphanius gave that name were unjustly charged by him with rejecting the writings of the Apostle John, since no other person before him makes any mention of such a thing, and he produces nothing but mere hearsay in support of it. It is very possible, however, that he might give such an account of them in consequence of their explaining the *Logos* in the introduction of John's Gospel in a manner different from him and others, who in that age had appropriated to themselves the name of orthodox.

‘ It is remarkable, that those who held the simple doctrine of the humanity of Christ, without asserting that Joseph was his natural father, were not reckoned heretics by Irenæus, who wrote a large work on the subject of heresies: and even those who held that opinion are mentioned with respect by Justin Martyr, who wrote some years before him, and who indeed is the first writer extant of the Gentile Christians after the age of the Apostles; and it cannot be supposed that he would have treated them with so much respect, if their doctrine had not been very generally received, and on that account less obnoxious than it grew to be afterwards. He expresses their opinion concerning Christ, by saying that they made him to be a *mere man* (*ἄνθρωπος*); and by this term Irenæus, and all the ancients, even later than Eusebius, meant a *man descended from man*, and this phraseology is frequently opposed to the doctrine of the miraculous conception of Jesus, and not to that of his divinity. It is not therefore to be inferred, that because the ancient writers condemn the one, they meant to pass any censure on the other.

“ The manner in which Justin Martyr speaks of those Unitarians who believed Christ to be the son of Joseph, is very remarkable; and shews, that though they even denied the miraculous conception, they were far from being reckoned heretics in his time, as they were by Irenæus afterwards. He says*, “ there are some of our profession who acknowledge him to be “ the Christ, yet maintain that he was a man born of man. I “ do not agree with them, nor should I be prevailed upon by “ ever so many who hold that opinion, because we are taught “ by Christ himself not to receive our doctrine from men, but “ from what was taught by the holy Prophets, and by himself.”

“ This language hath all the appearance of an *apology* for an opinion contrary to the general and prevailing one, as that of the humanity of Christ (at least with the belief of the miraculous conception) probably was in his time. This writer even speaks of his own opinion of the pre-existence of Christ (and he is the first that we certainly know to have maintained it on the principles on which it was generally received afterwards) as a doubtful one, and by no means a necessary article of Christian faith. “ Jesus, says he, may still be the Christ of God, though “ I should not be able to prove his pre-existence as the Son of “ God, who made all things: for, though I should not prove “ that he had pre-existed, it will be right to say, that in this “ respect only I have been deceived, and not deny that he is “ the Christ, if he appears to be a man born of men, and to “ have become Christ by election.” This is not the language of a man very confident of his opinions, and who had the sanction of the majority along with him.

“ The reply of Trypho the Jew, with whom the dialogue he is writing is supposed to be held, is also remarkable, shewing in what light the Jews will always consider any doctrine which makes Christ to be more than a man. He says, “ They who “ think that Jesus was a man, and being chosen of God, was “ annointed Christ, appear to me to advance a more probable “ opinion than yours. For all of us expect that Christ will be “ born a man from man, and that Elias will come to anoint “ him. If he therefore be Christ, he must by all means be a “ man born of man.”

“ It is well known, and mentioned by Eusebius †, that the

* Dial. Edit. Thirlby, p. 235.

† Hist. Lib. 5. S. 2. *N.B.* Dr. Priestley, or his Printer, hath frequently made great mistakes in the references to particular passages in the original authors. What is marked S. 2. should have been Cap. 28. or ult. In a quotation from Justin Martyr [in p. 17.] the reference is also incorrect. It should be 233, instead of 225. Another quotation from the same Father is marked 43 instead of 11. [pag. 91.] This inaccuracy hath increased our trouble.

Unitarians in the primitive church always pretended to be the oldest Christians; that the Apostles themselves had taught their doctrines, and that it generally prevailed till the time of Zephyrinus, Bishop of Rome; but that, from that time it was corrupted. With such apparent unfairness does Eusebius treat these Unitarians, as to say, that Theodotus, who appeared about the year 190, and who was condemned by Victor, the successor of Zephyrinus, was the first who held that our Saviour was a mere man; when, in refuting their pretensions to antiquity, he goes no farther back than to Irenæus and Justin Martyr †.

The following chapter discusses the first attempts that were made towards the deification of Christ, by the personification of the Logos. 'We find nothing, says the Author, like *Divinity* ascribed to Christ before Justin Martyr, who from being a philosopher became a Christian, but always retained the peculiar habit of his former profession. As to Clemens Romanus, who was cotemporary with the Apostles, when *he* is speaking in the highest terms concerning Christ, *he* only calls him *the scepter of the majesty of God*. Whether Justin Martyr was the very first who started the notion of the pre-existence of Christ, and of his superangelic or divine nature, is not certain; but we are not able to trace it any higher. We find it, indeed, briefly mentioned in the *Shepherd of Hermas*; but though this is supposed by some to be the Hermas mentioned by Paul, and to have written towards the end of the first century; others suppose this to be the work of one Hermes, brother of Pius, Bishop of Rome, and to have been written about the year 141, or perhaps later; and as this work is not quoted by Irenæus, and contains such a pretension to visions and revelations as I cannot but think unworthy of the Hermas mentioned by Paul, I cannot help being of this opinion.'

When we review the passages we have now transcribed, we are equally grieved and astonished. *Periculosum est in Limine offendere!* We are grieved to see a writer of Dr. Priestley's eminence, and who hath long stood very high, even in the opinion of his enemies, for integrity of character, laying himself so open to the charge of perversion and misrepresentation. We are astonished at his rashness—though we know that great zeal doth not always listen to the more scrupulous dictates of prudence. But common sense should at least teach it to preserve a decent ap-

† 'No farther back!'—How much farther could he have gone? He appeals to the very first who treated argumentatively of those doctrines. An Artemonite, to confront this ancient writer, should have produced earlier authorities. Was that possible? We have no proof that it was; and there is every reason to conclude that it was utterly impossible.—But more of this hereafter.

pearance; and in matters that fall within the circle of history, and where invention can have no play, a writer should be careful not to give his enemies cause for exultation by positive assertions, which are not only *without* proof, but in *direct opposition* to it. We hope that Dr. Priestley will not think *we* are become his enemies for speaking the truth." He is the last person that can, with any grace, complain of a freedom of this sort. He often invites it with an earnestness which shews that he is not afraid of it. We rely on his candour for the freedom we shall now take with him; and if that should prove to be less in *power* than it is in *form* (which, however, we do not think will be the case), we shall rest satisfied with the integrity of our own motives.

I. Dr. Priestley is too precipitate in concluding that the 'Nazarenes and the Ebionites were the same people, and held the same tenets.' Their early history is so obscure, that we cannot precisely determine wherein they agreed, and wherein they differed. They agreed about the necessity of observing the Mosaic law: and it is very probable that this point of concord produced afterwards a more intimate connection. But we have strong reason to suppose that the earlier members of both sects differed very considerably in articles of *faith*.

II. The inference that Dr. Priestley would draw from the silence of Hegesippus with respect to the Ebionites, is equally indefensible. Only some very scanty and imperfect fragments of this historian have been transmitted to us; and from them it is impossible to make out any thing like a list of the heretics of his age. It is as remarkable, that he should have omitted the Cerinthians as the Ebionites. But how do we know that either of them were omitted? To conclude that they were, because we do not find them in a quotation consisting of a single page, shews rather the eagerness of zeal to support a system, at all hazards, than the caution of an impartial historian, who scruples to admit any thing but what is attested by fact. Dr. Priestley, however, stands not alone in drawing this inference in favour of the Ebionites, from their omission in this ancient catalogue of heretics. Toland, with his accustomed flippancy of remark, says, "In the list of the first heresies, preserved in his [Hegesippus's] own words by Eusebius, he is far from reckoning the Nazarenes or Ebionites among them: a good proof that he was one himself." In answer to this "*lame and impotent conclusion*," we might, with a better shew of argument, assert, in our turn, that Hegesippus could not possibly have been an Ebionite, because Eusebius, who spoke of this sect with great contempt and asperity, quotes him with peculiar respect, and places his attestations to some of the sacred writings on the same level of authority with those of his cotemporary Irenæus,
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the great opposer of the heretics; and because he is called an *apostolical* man by a writer of the sixth century, who had read his commentaries, and who, so far from favouring the opinion of the Ebionites, ran into the opposite extreme.—Dr. Priestley is so much struck with the *negative* testimony (if we may so call it) of Hegeippus, that in his RECAPITULATION, which contains a ‘summary view of the evidence for the primitive Christians holding the doctrine of the simple humanity of Christ,’ he makes a distinct article of it. We are sorry to see a man of such superior qualifications reduced to an expedient so precarious as this!

III. With respect to the *Alogi*, it is not pretended that any sect was ever known by that title before Epiphanius. He himself gave them that name, and he avows it. And why should it be doubted that there were heretics in his day who rejected the Gospel of St. John? Were there not heretics in his day, and long before, who rejected other books of the New Testament? Dr. Priestley’s conjecture will not be easily admitted. The contrary supposition is natural *à priori*; and it hath the support of history too. Was there not a modern disciple * of *Artemon* who rejected, if not the whole of St. John’s Gospel, yet the introduction to it, because it was thought to favour the Deity of Christ? It is but proceeding a step farther, to pronounce the whole to be spurious.

IV. But our greatest objection lies against Dr. Priestley’s representation of the opinions of Justin Martyr. He first translates a passage of that ancient Father’s writings in equivocal terms, and then draws a conclusion from it in direct opposition to its original design. ‘*Nor should I be prevailed upon by ever so many who hold that opinion.*’ This Justin is made to say. ‘This language hath all the appearance of an apology for an opinion contrary to the *general and prevailing* one.’ This is the inference made out of it.—It will be right to take a view of the passage in the connection in which it stands in the original, in order to determine its true meaning.

Justin in his Dialogue with Trypho, a learned Jew, endeavours to prove the pre-existence of Christ. But willing to keep in view the *main object* of the dispute between them, and to support the ground he had already gained in the argument of Jesus’s Messiahship, premises a caution to his opponent to this effect—“That though he should fail in proving the doctrine of Christ’s pre-existence, yet the doctrine of his Messiahship would maintain its ground independently of it.” As a proof that the arguments to support these doctrines may be considered in a distinct light, he mentions some who, though they maintained the latter,

* Sam. Crellius,

yet rejected the former. But, though he acknowledges that there were some who professed to believe in Christ, and yet believed him to be a mere man; yet so far from saying, or even hinting, that their opinion was *the general and prevailing one*, that he says just the contrary. The passage ought to be translated thus: "There are some of our profession who acknowledge him to be Christ, and yet maintain that he was a man, born in the natural way; to whom I could not yield my assent; no, not even if the majority of Christians should think the same, because we are commanded by Christ himself not to rely on human doctrines, but to receive those which were published by the blessed prophets, and which he himself taught us." Doth this look like an apology for departing from a generally received opinion? Doth it not bear an aspect the very reverse? According to this representation of the passage, the antithesis lies between the *τινς*; and the *πλειονς*, the minority and the majority of the same general profession. But according to Dr. Priestley's construction *τινς* and *πλειονς* must mean the same persons, and both must denote the bulk or generality of Christian professors.

We may also, under this head, take notice of a great inconsistency in Dr. Priestley's conclusion, independent of the wrong construction of the original passage: "This language hath all the appearance of an apology for an opinion contrary to the general and prevailing one, as that of the humanity of Christ (*at least with the belief of the miraculous conception*) probably was in his time." But on what authority is this saving clause inserted? Why is the position on which his inference is founded weakened by division? Why is it not permitted to stand simply thus—"Justin makes an apology for maintaining a doctrine which had not the sanction of the generality; for whilst he maintained the pre-existence of Christ, they on the contrary believed him to be nothing more than a man begotten in the ordinary way of generation." The Doctor had no right to insert his—"at least with the belief of the miraculous conception." The insertion is entirely arbitrary; and those who know less of the author's character than we do, and may not have the same well-grounded assurance of his integrity, may possibly be led to imagine that he introduced those words only to give some colourable pretext to his own principles. No *miraculous* conception was admitted in the case referred to. Nay, it was the very thing that was objected to, and positively denied.

The Doctor's remarks on Trypho's answer deserve particular notice. "It shews (says he) in what light the Jews will always consider any doctrine which makes Christ to be *more than a man*." Trypho's words are—"All of us expect that Christ will be born a *man from man*. If he therefore be the Christ, he must

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“by all means be a *man born of man*.” And doth Dr. Priestley think it necessary to give up the doctrine of the miraculous conception, merely for the sake of accommodating Christianity to the sentiments which the Jews have entertained of his nature? Trypho hath informed him what they expect. With giving up the pre-existence of Christ, he must also give up the doctrine of his miraculous birth. The one is no less improbable than the other in their esteem. If Christ was a mere man, and in no respect different from ourselves, why should he have been what Dr. Priestley calls a *Unique* * in the creation? Why might not every end of his coming into the world have been answered as well by a natural as by a miraculous conception? What had his conception to do with his qualifications as the Messiah? A higher nature was not, it seems, to be imparted. What gift did it convey? Was he made holier by it? or wiser? or in any respect fitter for his office?

We think a Jew could puzzle Dr. Priestley with questions such as these; and a Christian could turn his own concessions against some of the leading principles of his scheme, and stagger him on his own *simple* and *rational* ground.

V. As a proof of Dr. Priestley's remissness in point of attention, we need not go farther than the quotation we have made from his first section. ‘With such apparent unfairness doth *Eusebius* treat these Unitarians, as to say, that Theodotus, who appeared about the year 190, and who was condemned by Victor, the successor of Zephyrinus, was the first who held that our Saviour was a mere man, when, in refuting their pretensions to antiquity, he goes *no farther back* than to Irenæus and Justin Martyr.’ There are three mistakes in this short passage. Victor was not the successor of Zephyrinus. On the contrary, Zephyrinus succeeded him: and if Dr. Priestley will turn to *Eusebius*, and read the chapter with such deliberation as befits an historian writing on subjects of the greatest importance, he will find, that his charge of *unfairness* (even if it be true) is not to be applied to *Eusebius*, but to a *more ancient writer*, from whose book the transcript was made which hath so highly offended Dr. Priestley. The Reader will not wonder at the offence that was taken at it, when we have given him the true state of the case.

Eusebius, after having mentioned some ancient books of Christian writers which existed in his time, particularly mentions one, which, as it contained some things that more imme-

* This he says in opposition to the pre-existence of Christ. Doth not the same objection equally lie against his miraculous birth? Was it not a *Unique*?—totally without example, and without parallel? The creation of the *first* man bears no resemblance to it.

diately fall within the province of ecclesiastical history, deserved particular attention in such a work as that which he was composing. But before he produces any quotations from it, he observes, that it was written against the heresy of Artemon, who affirmed that Christ was a mere man, and pretended that antiquity was on his side. A pretence so ill-grounded was confuted at the time it was made by this early writer, who, after reasoning on the ground of scripture, appealed to the testimony of other ancient fathers of the Church, and pleaded the known sentiments of Christians from the beginning. He mentions particularly the express testimony of Justin, Miltiades, Melito, Clemens, Tatian, and Irenæus. But he still goes farther back in his appeal: though Dr. Priestley (and this is the third mistake) says, that it stops with Justin, and is carried no higher. It is:—and that too in the very next sentence, however so singular a passage came to be overlooked by our historian. “Yea, moreover (says this ancient writer) the psalms and hymns which from the beginning (*αρχης*) were written by the faithful brethren, celebrate Christ, the Word of God, as God*.” Having made this appeal to the general and known sentiments of the Christian Church, to the testimony of the most ancient Fathers, and to the hymns used in divine worship from the first period of Christianity, he considers the pretence of Artemon as idle and groundless, and as what cannot possibly be repeated by any one, who hath a sense of shame, without a blush.

VI. Dr. Priestley hath positively asserted, that ‘we find nothing like *divinity* ascribed to Christ before Justin Martyr;’ and that ‘the notion of the pre-existence of Christ cannot be traced any higher.’ We will not, like the antient writer just treated of, appeal to the hymns that were in use from the beginning (*τῶν Χριστοῦ θεολογῶντες*), which attributed to Christ the *honours of Deity*, because they have not been transmitted to us—though we think the general account given of them a sufficient confutation of Dr. Priestley’s assertion, especially when the *very early* date of the work is considered from whence Eusebius extracted the memorable particulars we have mentioned. We will endeavour to answer Dr. Priestley upon grounds less liable to be questioned:—by the positive testimony of writings which he will hardly assert were penned after those of Justin Martyr.

Dr. Priestley himself hath quoted more than once the Epistle of Barnabas, without dropping a hint that he suspected its authenticity. Now, in this Epistle (undoubtedly of very high antiquity, whether written by Barnabas or not) we have a plain

* The learned Reader will here recollect the celebrated passage of Pliny:

— *Carmenque Christo quasi Deo dicere.* Vid. Epist. declaration

declaration of the pre-existence of Christ. "And on this account the Lord himself was satisfied to undergo punishments for the sake of our souls, notwithstanding his dominion over the whole earth; to whom God said, *before the beginning of the world*—" Let us make man after our own image and likeness." [Vid. §. v.] We call this a *plain declaration* of the pre-existence of Christ, though we acknowledge it may be *allegorized away* by those who have dexterity enough to use the same method of interpretation with some *plain declarations* of the Holy Scriptures. Upon such a mode of exposition we shall, indeed, be so perplexed between the *real* and the *figurative*, as not to know which to adopt. The *world* may mean nothing more than a *dispensation*: and *creation* only the *new-modeling* of old forms! There are, however, some passages in a writer before Justin which we think the ingenuity of Dr. Priestley cannot reduce (they are so stubborn!) to his plan of accommodation. Let us see—for he hath declared that the doctrine of Christ's divinity and pre-existence cannot be traced higher than Justin.—Ignatius, in his Epistle to the Ephesians, says, "There is one physician, who is to be considered in a double view, as fleshly and as spiritual; as made and not made; God incarnate; real life in death; begotten of Mary and of God; in one respect liable to suffering, and in another incapable of it, even Jesus Christ our Lord." [§. vii.] There are other passages in the writings of this most ancient Father which are equally expressive of the two natures of Christ; but we think this fully sufficient to confute Dr. Priestley's assertion, without troubling the Reader with any more quotations.

VII. We shall note one inadvertence more before we conclude. Speaking of the *Shepherd of Hermas*, Dr. Priestley says, very decisively, '*This work is not quoted by Irenæus.*' Now this work is not only *quoted* by Irenæus, but the *manner* in which that ancient Father hath quoted it, hath occasioned much speculation among the ecclesiastical writers. That an *historian* of the '*Corruptions of Christianity*' should have overlooked this, is somewhat extraordinary! We could enumerate twenty authors who have mentioned, with particular minuteness, the very singular respect which Irenæus paid to the *Shepherd of Hermas*—a respect so great, that Toland, with an air of exultation peculiar to little and malignant minds, makes an invidious handle of it in his *Amyntor*; and he produces it with fresh triumph in a thing which he affectedly called *Mangonentas*.

But we have said enough. If Dr. Priestley can fairly acquit himself of every charge of misconstruction and mistake, we will acknowledge the injustice of these animadversions.

Friends to no sect, we take no private road.

The points in question lie on the very face of history. There

we lodge our appeal; and if *we* are convicted of misconstruction, misrepresentation, or mistake, *we will kiss the rod*.—We shall in another article give a general view of Dr. Priestley's work, and leave animadversions to others.

ART. VIII. *Biographical Anecdotes of William Hogarth*: with a Catalogue of his Works chronologically arranged, and occasional Remarks. The Second Edition, enlarged and corrected. Svo. 6s. in Boards. Nichols. 1782.

THE large account which we gave of the first edition of this work renders it unnecessary to dwell long on the present. We need only in general say, that the value of it is enhanced to those who are attached to this kind of reading by the addition of many curious anecdotes, some relating to Hogarth and his connections, and others to his prints and the various subjects of them. Some scarce pieces are republished—many of them, indeed, of little intrinsic value, but, perhaps, worth preserving on account of the light which they throw on incidents and events referred to by our inimitable artist.

The Postscript contains a caution to the purchasers of Hogarth's prints, which is worthy of attention.

As in consequence of the extraordinary prices lately paid for the collected works of this great master, certain dealers, &c. are supposed to be assembling as many of his prints as they can meet with—binding them up in pompous volumes—writing “fine old impressions” either over or under them—specifying the precise sums pretended to have been disbursed for several of them (perhaps a guinea for a three shilling article)—preparing to offer a few rare trifles to sale, overloaded with a heap of wretched proofs from our artists more capital performances;—exhibiting imperfect suites of such as are cut out of books, and intending to station puffers at future auctions, whose office it will be to intimate, they have received commissions to bid up as far as such or such an amount (*i. e.* the sum under which the concealed proprietor resolves not to part with his ware), &c. &c. it is hoped the Reader will excuse a few parting words of admonition. Perhaps it may be in the power of Mrs. Hogarth to select a few sets from such of her husband's pieces as have remained in her own custody from the hour of their publication. Let the multitude, who of course cannot be supplied with these, become their own collectors. Even ignorance is a more trusty guide than professional artifice.

It may be urged, indeed, that the proportionate value of impressions can be ascertained only by those who have examined many of them in their various states with diligence and acuteness. But, surely, to qualify ourselves for estimating the merit



of the curiosities we are ambitious to purchase is wiser than to rely altogether on the information of people whose interest is commonly the reverse of our own. Let it also be remembered, that the least precious of all Hogarth's productions are by far the scarcest; and that, when at an immoderate expence we have procured impressions from tankards ornamented by him, and armorial ensigns engraved for the books of his customers, we shall be found at last to have added nothing to his fame, or the entertaining quality of our own collections. By such means, however, we may open a door to imposition. A work like the *Harlot's Progress* will certainly remain unimitated, as well as inimitable. But it is in the power of every bungler to create fresh coats of arms, or shop bills, with our Artist's name subscribed to them: and wherein will the lion and griffin of *Hogarth* be discovered to excel the same representation by a meaner hand? A crafty selection of paper, and a slight attention to chronology and choice of subjects, with the aid of the hot-press, may in the end prove an overmatch for the sagacity of the ablest connoisseur. How many fraudulent imitations of the smaller works of *Rembrandt* are known to have been circulated with success! But it may be asked, perhaps, from what source the Author of this pamphlet derives his knowledge of such transactions. His answer is, from the majority of collectors whom he has talked with in consequence of his present undertaking.—He ought not, however to conclude without observing, that several *genuine* works of Hogarth yet remain to be engraved. He is happy also to add, that a young artist, every way qualified for such a task, hath already published a few of these by subscription.

To this improved edition is added a *general Index*, in which the ingenious Author hath acquitted himself with his usual accuracy and precision; and which will be peculiarly acceptable to those who wish to procure information with respect to any particular plate of Hogarth, or who are desirous of making a general collection of his works.

N. B. With regard to certain points in altercation between the Compiler of this work and the Monthly Reviewers, relative to some of the anecdotes animadverted on in our account of the first edition, we have neither leisure nor inclination for any farther contest about them. Our Biographical Hero is, therefore, heartily welcome to parade the ground alone, and to plume himself with the triumphant conclusion, that his antagonists dare not enter the lists with him a second time.

ART. IX. *Sacred History* selected from the Scriptures, with Annotations and Reflections, suited to the Comprehension of young Minds: particularly calculated to facilitate the Study of the Holy Scriptures in Schools and Families, and to render this important Branch of Education easy to the Teacher, and pleasing to the Pupil. Vol. III. From David's Victory over Goliath, to Ahab's Conquest of Benhadad, King of Syria. By Mrs. Trimmer. 12mo. 3 s. Doddsley, &c. 1783.

OUR observations on the 1st and 2d volumes of this work appeared in the Reviews for April 1782 and February last; to which our Reader is referred, as they are equally applicable to the present publication. In the volume before us, not only the unlearned reader, but all who have neither leisure nor opportunity to consult various commentators, will be gratified by seeing some of David's most beautiful compositions introduced in the proper periods of his history; by which particular facts are confirmed, and the compositions appear to great advantage: indeed, by this means we discover beauties, which would otherwise have escaped our notice.—We shall lay before our Readers some of Mrs. Trimmer's observations on the life and character of David.

In page 298, she says, 'You will often hear, among those who call themselves *learned* and *polite*, the character of this King vilified, in the most opprobrious terms, because he is stiled in Scripture the "*Man after God's own heart*," notwithstanding he was guilty of great violations of the *moral law*; it is therefore necessary for me to inform you, how you are to understand this expression. You remember, my dear, that Saul, a short time after he was made King, broke through the conditions on which he had been raised *to sit on the throne of the LORD over Israel*, and arrogated to himself the supreme power, instead of acting as God's *viceregent*; and for this cause the prophet Samuel was sent to tell him, that he was rejected *as Captain of the LORD's inheritance*, and that his kingdom should not descend to his posterity, for "*the LORD had sought him a man after his own heart*;" that is to say, one who would never forget that he received his authority from the Lord, and was bound to govern himself agreeably to God's commands.'

In page 302, she adds, 'I think we may learn from David's history, that a *man after God's own heart*, is one who makes the Divine will the general rule of his life; who has a fervent zeal for the honour of God, and a benevolent regard to the happiness of mankind; who is patient in adversity, humble in prosperity; who examines his own heart to see if there is any way of wickedness in him; acknowledges his sins with shame and repentance, and avoids the repetition of them; who aspires after

that *perfection of goodness* which human nature in its present state cannot attain to; and who trusts to the infinite mercy of God for pardon, esteeming *his favour* as the highest blessing he can enjoy, and longing to be admitted to those blissful regions, where, freed from his present tumultuous passions, he may render more acceptable service to this best of Beings.

‘God vindicated his honour by shewing displeasure against David for his crimes, and has caused his history to be written for the edification of the world; if we turn it into *ridicule*, we *despise the admonitions of the Lord*; and if we *harden ourselves in sin*, instead of *amending our lives* BY DAVID’S EXAMPLE, and REPROACH GOD for calling him “*the man after his own heart*,” we *blaspheme his HOLY NAME*; therefore, I hope you will never join in such profane conversation, as it will prove that you are neither well grounded in religion, nor acquainted with sacred history, and that you want to find pretences for continuing in wickedness.’

We think David much obliged to his fair advocates.

* * * In page 156, for *Asahel*, read *Abner*.

— 232, for *Jacob*, read *Joab*.

✎ For this Lady’s very sensible *Introduction to the Knowledge of Nature*, &c. See Review, Vol. LXIV. p. 68.

ART. X. *The History of the Revolt of Ali Bey against the Ottoman Porte*, including an Account of the Form of Government of Egypt, together with a Description of Grand Cairo, and of several celebrated Places in Egypt, Palestine, and Syria. 8vo. 5 s. Phillips, George Yard, &c. 1783.

THIS narrative is written by a person who styles himself S. L. Κρητιώτης, and who professes to teach the Greek language, ancient and modern, at No. 27, Compton-street, Soho.—‘As, says he, the Reader may doubt of the veracity of the Author, and wish to know how he became acquainted with Ali Bey, I will therefore satisfy his curiosity as far as delicacy will admit. In the year 1746, about the end of May, a very interesting affair happened to our family; my eldest brother, to avoid death, or change of religion, thought proper to banish himself for ever from his native country; he took me with him, and we went to Damietta, or Pelusium; I stayed with him there two weeks, being then about the age of ten years, till he received an answer from Grand Cairo, to a letter which he had written to a relation of my mother, who was then in the service of Rahip Mahomet, Pasha of Cairo; from thence I was sent from my brother’s, to my uncle at Cairo. My uncle was intimately acquainted with Ibrahim Kiahaya, whom I mention in my work. Ali Bey was then in the office of Hafsadar, and my uncle

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uncle used frequently to take me with him to Ibrahim Kiahaya, who often ordered Ali to give me one thing or another as a present; Ali used also to come very often to my uncle's house, in the castle, and had many presents from my uncle, such as furs and broad cloth, and other foreign things; by these means I became intimately acquainted with Ali, though a youth. This first acquaintance lasted till the year 1749, in which time, the Pasha being dismissed by the Divan, in the manner hereafter mentioned, my uncle was obliged to follow him, and I also went with him to Natolia, to a town called Giusel Issar, at which place we remained fourteen months; but my uncle's health being in danger, as the air of the country did not agree with his constitution, he begged leave of the Pasha to remove for change of air; and having obtained it, we departed from thence to Smyrna, and from thence to Constantinople. I stayed with him till the year 1753, at which time some circumstances obliged me to part from him, and live independent; I therefore thought proper to lead a mercantile life, and having some money in my possession, invested it in goods there, and putting them on board a ship which was going to Syria and Damietta, I went with it to Damietta, there I met Maalim Michael Farha, who was then under-commissioner in the customs, and protected by Ibrahim Kiahaya, and favourite to Ali Bey, with whom I became acquainted, and he bought of me most of my goods. From him I heard of Ali Bey's elevation, and begged of him, whenever he found an opportunity, to pay my respects to him. From that time I used to correspond with Maalim Farha; and in his letters he assured me, that he always presented my respects to Ali Bey, whenever he received any letters of me. He also very often used to send me a commission for European goods, for Ali Bey, which I punctually complied with.

* In the year 1769, while I was in Europe, I received an order from Ali Bey himself, accompanied with Farha's letter, desiring me to endeavour to settle some affairs for him in my travels, and go to Cairo as soon as possible, because he had some service to employ me in. My affairs detained me in Europe till the year 1771, when I went to Alexandria, and from thence to Cairo, where I had the honour to be presented to him, by Maalim Farha; and since that time I remained in his service, till his defeat, which involved me in ruin. As for the things of which I was not an eye witness, they were related to me by Farha, Tantavi, Risk, Selficar *, and some by Ali Bey himself.

The authentic account of such a revolution as that accomplished by Ali Bey, written by a person who was occasionally an eye witness of it, and had, from his connections in the coun-

* Principal officers and commanders under Ali Bey.

try, many opportunities of acquiring the best information concerning it, will always deserve the attention of the Public.

The Author's description of the present government of Egypt is extremely curious and interesting.

After giving an account of the death of his hero, which from its circumstances is very pathetic and affecting, he says, "Such was the end of Ali Bey *; in the forty-fifth year of his age.—He was five feet ten inches high, of a fair complexion, light brown hair, and an oval countenance, with large eyes, and a majestic appearance. He was of an undaunted courage, affable in his disposition, of a free and generous mind, of great justice, and of rigid severity in his punishment of offenders." He seems, indeed, to have possessed all the good qualities of an hero, without the bad ones by which the characters of most heroes have been stained.

To this account are added a description of Grand Cairo, and of several places in Syria; also the journal of a gentleman who travelled from Aleppo to Bassora, which is in itself curious, and which contains many remarks that may be of use to a person travelling the same route.

* He was assassinated in the year 1773.

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For JUNE, 1783.

POLITICAL.

Art. II. *The True Alarm*; consisting of I. A Descant on the Present National Propensity. II. A Sketch of a Refutation of Mr. Locke, being the Seventh Letter of the *Candid Suggestions*. III. An Appendix, containing a Friendly Challenge, and Thoughts on the ruinous Consequences of an Equal Representation. By B. N. Turner, M. A. Author of the *Candid Suggestions*. 8vo. 1s. Lowndes. 1783.

THAT part of this publication, which contains a sketch of a refutation of Mr. Locke, has been already noticed in our Review of the *Candid Suggestions* (Vol. LXVII. p. 390.), and, although we trust the Author judges rightly in supposing that we are open to conviction, we find no reason to retract our opinion concerning the political principles there maintained.—The *Descant* on the present National Propensity, amounts to nothing more than an unsupported assertion, that the constitutional rights of the Crown are infringed, and a desultory lamentation over the supposed propensity of the times towards Anarchy, under the specious name of Liberty. By a confusion of language, and therefore, probably, of ideas—our Author maintains, that the restoration of political liberty to the people, implies a new tyranny and usurpation, equally hazardous with the most absolute and despotic government.

* This new-fangled potentate (says he) has assumed the very title of sovereignty, the *Majesty of the People*! To this great and glorious majesty

majesty it is, that we must all of us bow the neck: its authority is not to be questioned; its decrees are not to be resisted; and in the exaltation of this *Pseudo-tyrant* (if I may be allowed the expression) we may be said to be threatened in a political sense with the *reign of the Beast*. Well then—this many-headed majesty has now set up its claims, which, in fact, are but a revival of the old ones: it arrogates to itself an exclusive right to govern *jure divino*, a natural, hereditary, unalienable, indefeasible title to supreme authority.”—Again; “The very terms of the grossest flattery of former times *has* been revived in obsequiousness to this new despot. We read of a certain King, who on a set day, arrayed in royal apparel, sat on his throne, and made an oration to the people, and the people gave a shout, saying, *It is the voice of a God, and not of a man*. And this is exactly the style in the present case, *Vox populi, vox Dei*.”

Is it possible not to see, that all this strange declamation proceeds from an absurd confusion of the ideas of *liberty* and *tyranny*; and supposes that the more successfully a people maintain their natural right of choosing their representatives, the more perfectly they are enslaved—a doctrine, which the people of England are not yet prepared to digest.

Mr. Turner, in the third part of this pamphlet, *asserts*, that Equal Parliamentary Representation would be ruinous, and the more ruinous, the more perfectly it is effected; but has reserved the *proofs* of this extraordinary doctrine for the *amicable contest* which he proposes. We are too busily occupied to accept of any challenge of this kind, unless so far as we are regularly called upon in the way of our vocation.

Mr. T. we are informed, is a person of respectable character—a man of learning and ingenuity—we doubt it not: but we apprehend that political science is not his *forte*.

Art. 12. *Inquiries concerning the Poor*. By John M'Farlan, D. D. One of the Ministers of Canongate, Edinburgh. 8vo. 6s. bound. Longman. 1783.

This Work comprehends an extensive view of a most important subject, the support of the destitute poor of Great Britain. The Author distinguishes the poor according to the several causes of poverty; which affords him the opportunity of making many pertinent observations, dictated no less by humanity than by justice and good policy: he reviews the several methods of supporting the poor, both in England and in Scotland; as well as several schemes proposed for remedying their defects: and lastly, inquires into the most effectual method of employing and providing for them, and preventing the increase of beggary.

The results of these inquiries appear to be, that legal rates for the poor, operate to deaden the motives to industry and frugality; to eradicate the sentiments of neighbourly compassion in the poor, one toward another; and to stop the hand of private charity and benevolence. That the poor are kept at a greater expence collectively in houses of industry, than where they are supported by pensions at their own habitations; and where they enjoy their full allowances, are sometimes rather imprudently kept better than labouring poor are able to keep themselves by their industry: that collecting the destitute poor in large communities, does not diminish the number abroad



in public, or put a stop to common beggary; and that claims for relief keep pace every where with the known funds for that purpose, and with the facility of obtaining a share of them.

By a detail of Scottish statutes relating to the poor, we find a near similitude with the legal system of providing for the poor in England; but they are not so generally carried into execution, the poor in most places being no more than can be pensioned at their own habitations from voluntary contributions, collected every Sunday at the kirks, and by other customary circular applications. From this mode answering so well, the Author derives many of his objections to legal assessments: but if, as he admits, the best improved, and most commercial countries, have the largest proportions of destitute poor; it follows, that charitable collections cannot in such places be trusted to for their support. We do not, however, tax the Author with being insensible of this; and from all the facts he has collected, we agree with him, that the increase of the poor cannot be checked without a co-operation of the police without doors, with a judicious reformation in the management of the poor already under the care of the Public, in some articles which he points out. But for particulars, those Readers who interest themselves in this momentous subject, must consult the work, which is the production of a very intelligent and liberal pen.

Art. 13. *A serious Answer from one of the People, to Lord George Gordon's Letters to the Earl of Shelburne.* In which an Attempt is made, by fair and ingenious Argument, to give ample Satisfaction to his Lordship's Doubts; and to relieve him, if possible, from any Inquietude for the Salvation of the State, &c. 8vo. 1s. Hookham.

A serious answer to Lord George Gordon, if not a laughable undertaking, appears, at the least, to be a most unprofitable waste of attention and time. Remonstrances of this kind may be warmly approved by those who stand in no need of them; but those who do, know better than to be argued into a confession of error.

Art. 14. *Hints for promoting a Plan concerning the important Subject of more effectually supplying the Public with Seamen and Soldiers.* Upon a Comprehensive, Equal, Regular, and Virtuous System. 8vo. 1s. Murray.

The Author recommends the stationing ten or twelve ships of war round our coasts, so as that all our custom-house ports should be under their cognizance, in an appointed routine, like our military establishment: with their attending advice-boats for intelligence, and other necessary services; so as to form a defensible guard against piratical traders and hostile neighbours. In order to raise a regular supply of seamen, he would have every parish furnish one lad annually, to be indentured as a seaman for seven years. To this apprentice he would allow ten shillings a month during the first year of his servitude; increased by half a crown a month each year, afterward progressively: by which the medium rate of his service would not exceed 17s. 6d. per month, and save the enormous expence of bounty money. This plan by proper accommodation suited to circumstances, would supply soldiers from the line of marines; and take away the necessity of impressing or enticing away the industrious servants of farmers.

farmers and tradesmen, as well as enlisting under large bounties. For the particulars of a plan, which seems far from being chimerical, we must refer to the pamphlet; observing only, that could a regular connexion be formed between the national and merchant's service, so as to make the latter a lasting fund of men for the supply of the former; it would wipe away that foul disgrace of our constitution, resting the defence on the violation of it, by compulsively dragging men from their families and voluntary occupations, at the instant of any public emergency.

Art. 15. *A solemn Appeal to the Good Sense of the Nation:* pointing out the immediate Necessity of a cordial Coalition between the King and the People; in order to assert the violated Dignity of the Crown, and the Majesty of the People; and by a Restoration of the ancient Constitution, to preclude the Possibility of this Country being ever governed by a Faction. 8vo. 1s. 6d. Flexney. 1783.

This is a declamatory appeal to the sense of the people, by a determined assertor of the necessity of a parliamentary reform to the utmost extent of representation in annual parliaments. 'The fate of England (the Author affirms) depends upon the public spirit of the people, who, by associating in defence of their constitutional rights, by establishing committees of correspondence, by appointing delegates to confer in national congress, and by peaceable exertions, may accomplish the reformation so devoutly to be wished.' But is this zealous appellant sure, that when once a people are agitated in such an extra-constitutional manner, their exertions *will be* peaceable? And when they have done all that he would have them do, does he hope to dismiss them with—"Now, gentlemen, you have done enough, go therefore home to your several occupations, and live quietly; when we want you again, we will call for you." If his views extend no farther than this, they may be well meant; but we wish him a more intimate acquaintance with human nature.

Art. 16. *The State of the Public Debts and Finances at signing the Preliminary Articles of Peace in January 1783.* With a Plan for raising Money by Public Loans, and for redeeming the Public Debts. By Richard Price, D. D. and F. R. S. 8vo. 1s. 6d. Cadell.

The rank in which Dr. Price stands as a political calculator, is so well known, that we shall forbear to expatiate on that head. The plan here explained, was that under consideration when the Earl of Shelburne, in May last, moved the following resolution in the House of Lords;

"That it is the opinion of this house, that all future loans should be conducted in the manner which may best conduce to the reduction of the national debt, or which may at least not obstruct such a reduction, but rather manifest the intention of government to proceed in time to such reduction."

When Lord Shelburne went out of office, the plan went with him; and the terms of the above motion having been severely criticised, the plan it referred to will now shew how far those strictures were founded in truth.

Without

Without entering into particulars, which would require much room, and for which, those who are desirous of seeing them will naturally consult the pamphlet; it may suffice to shew the principle on which the plan was founded, in the Doctor's own words:

' In paying off debts with any given surplus appropriated to that purpose, their bearing a *high* rather than a *low* interest is a particular advantage. A million surplus, in the same time in which it would pay off a *hundred* millions bearing 3 *per cent.* interest, will pay off 133 millions bearing 4 *per cent.*; 178 millions bearing 5 *per cent.*; and 241 millions bearing 6 *per cent.* — It was therefore proposed, that the 3 *per cents.* should be converted into 4 *per cents.* and that future loans should be conducted on a plan which should make them the means of effecting this conversion; and it is very remarkable, that on such a plan, independently of its use as a preparatory measure, loans may be conducted with more benefit to the public, and at the same time with more equity and fairness, than on any other plan.

' The truth of this observation will appear from the following account of the plan intended.

' At the time this subject was under consideration, the average price of the 3 *per cents.* was 68, and of the 4 *per cents.* 86 — In these circumstances, it was proposed that, for 104 l. in *money*, the holders of the *three per cent.* stocks should be offered, in exchange for 100 l. of this stock, 200 l. *four per cent.* stock; or, in general, that for every capital of 100 l. or more, which the proprietors of the 3 *per cents.* should subscribe, double that capital should be granted bearing an interest of 4 *per cent.* provided the subscription was followed by a payment in *money*, at the rate of 104 l. for every 100 l. stock subscribed. — In this case the interest payable by the public would be 4 l. 16 s. 2 d. *per cent.* For an interest of 5 l. (being the difference between the interest of 200 l. *four per cent.* and 100 l. *three per cent.* stock) would be paid on 104 l. in *money*; and this is the same with paying 4 l. 16 s. 2 d. for 100 l. in *money*.

' It would be necessary, in order to obtain by such a subscription TEN MILLIONS in *money*, that 9,615,384 l. in the *three per cent.* stocks should be subscribed; in exchange for which, a double *four per cent.* stock would be granted, and, consequently, 19,230,768 l. added to the *four per cents.* one half of which would be so much added to the capital of the public debts, and the other half a substitution of one capital for another equal capital.'

In order to obtain the required surplus of one million *per annum*, the Doctor declares it necessary that the nett annual revenue of the kingdom should be raised to fifteen millions; an amount, which according to the Earl of Stair, would still leave us more than a million deficient! Who shall decide, when Doctors disagree?

Many are the advantages stated by Dr. Price as resulting from loans of this complexion, employed in discharging public debts; the failure of which he pathetically laments.

Art. 17. *A Defence of the Rockingham Party*, in their late Coalition with Lord North. 8vo. 1s. 6d. Stockdale. 1783.

A sensible, temperate enquiry into the characters and views of the present existing political parties, and the contending chiefs of each; directed

directed to establish the following positions: that the Rockingham carried on was the only one by which the country could be well served; that they were not by themselves of sufficient strength to support a subject of such magnitude; and lastly, that they were not the persons best qualified to be called for by the Government in the present crisis. Mr. Fox is the unrivalled hero of the occasion, and occupies the second place; and Lord North is truly to be pitied, as he could ever have been foreseen from the nature of his talents and his temper: but *tempora mutantur, et nos mutamur in illis*: he can *fati factio*-il. expound the *why* or *how* of the measure, but cannot be made, to cement unexpected conclusions, and to turn the sword of the victim on the present occasion.

THE EAST INDIES.

Vol. 13. A Treatise by General Richard Smith, Chairman of the Committee of the House of Commons, as to his Competence to direct an Investigation into the best Mode of carrying on the Trade for the East India Company's home-ventures, &c. &c. To which are added, some Instances to shew the Cause of the Trade for this proud, insolent, and irascible People, &c. &c. Induce the Public to believe him to be. A Treatise, &c. &c. to the Select Committee, tending to shew the Cause of their Time in the Ministry of Asiatic Commerce, &c. &c. Outlines and consequential Branches, &c. &c. &c. overlooked. 8vo. 2s. 6d. Stockdale,

The General, above referred to, is under to

in their excursions. He has therefore confined himself solely to the generic and specific characters of plants, as given in Murray's edition of Linnæus; omitting the synonymes of other authors, and all other particulars. To persons well acquainted with the Linnæan system, and skilled in the investigation of plants, this work will answer its intention, and prove of considerable utility. Younger botanists will find that they require more helps. The catalogue of British plants is drawn from Hudson and Lightfoot.

HUSBANDRY.

Art. 25. *A Practical Essay on the Management of Potatoes; or, a new Method of preventing the Disorder thereof, called Curl'd Tops; containing short and plain Directions for the right Management of Potatoes, with respect to their Preservation, Setting, Time of Growth, Taking-up, &c.* chiefly designed for the Use and Benefit of FARMERS and COUNTRYMEN in general, being adapted to the lowest Capacity. To which is added, an Account of the artificial Manure of Potatoes, with respect to its Use, Effects, &c. &c. By William Raley, Student in Physic and Botany, in Barmby on the Moor, near Pocklington in Yorkshire, and Author of the Treatise on the Management of Potatoes. 8vo. 1s. Richardson and Urquhart, &c. 1782.

A method to prevent the disorder here spoken of would be a most invaluable discovery. To those who are unacquainted with the extent to which the potatoe is cultivated, a conjecture at the national loss that is annually sustained by this hitherto incurable disease, might seem to exceed the utmost verge of probability. The remedy which Mr. Raley proposes is not a very expensive one; whether it may be effectual remains to be known. We must honestly confess, we are not greatly disposed to give credit to nostrums of any kind. Mr. Raley's book, at least, is worth purchasing. The potatoe grower will find some useful hints in it.

NOVEL.

Art. 26. *The Two Mentors: a modern story.* By the Author of the Old English Baron. 2 Vols. Small 8vo. 5s. sewed. Dilly, 1783.

A licentious guardian and a virtuous tutor are the *two Mentors* to the hero of this story. We have here a delineation of the various methods by which the one attempted to make him a gay, and the other a good man. Virtue, however, triumphs in the end; and the story concludes with this just reflection, that 'there is no reliance but upon the friends of virtue; and that virtue is the only thing certain upon earth.' If strict morality can recommend a work, the present hath a claim to public attention.

POETICAL.

Art. 27. *An Ode to Mr. Lewis Hendrie, &c. &c. &c.* Principal Bear-killer in the Metropolis of England, and Comb maker in Ordinary to his Majesty, 4to. 1s. Bladon. 1783.

One of those merry sons of the Muses, who have the talent of extracting mirth from every thing, and every body that comes in their way, has here diverted himself at the expence not only of Mr. Hendrie, an advertising vender of bear's grease in Shug-lane, but at the
expence

expenſe of ſome other popular characters, who are every day figuring away, if not in more *uſeful* and *important*, at leaſt in more elevated ſtations.

Art. 28. *The Theatrical Portrait*, a Poem, on the celebrated Mrs. Siddons, in the Characters of Caliſta, Jane Shore, Belvidera, and Iſabella. 4to. 1s. Kearſley. 1783.

The Author's deſign in this poem is not only to compliment Mrs. Siddons on her inimitable performance of the ſeveral characters mentioned in this title-page, but alſo to point out the moral that may be drawn from the reſpective dramas to which they belong. The deſign is good; the execution indifferent.

Art. 29. *The Times*. A Satire. To the King; and dedicated to the Emperor of Germany. By T. Browne, Eſq. 4to. 2s. No Publisher's Name.

The ſix following lines, which are of a piece with the reſt, will answer the end of any critique that could poſſibly have been made on this incomprehenſible effuſion of nonſenſe:

'Whatever man uſurp 'gainſt Providence,
'Tis religion's ever the pretence;
Hypocriſy, dull miſtreſs of the mob,
Her tyrant head in heaven, rules the globe;
But now the wiſe, t'avoid bigotted bent,
Believe and pray by act of parliament.'

Art. 30. *The Blazing Star*; or, Veſtina, the gigantic, roſy Gondeſs of Health: being a complete Defence of the Fair Sex. Delivered by the High Prieſteſs of the Temple, as written by the Dr. himſelf. 4to. 1s. 6d. Bladon. 1783.

Contrary to what might have been expected from the inſinuation in the title-page, this defence is, in more ſenſes than one, a *decent* declamation in praiſe of women.

Art. 31. *The Opera Rumpus*; or, the Ladies in the wrong Box. A ſerio-comic-operatic burleſque Poem. With Explanatory Notes, by the ableſt Commentators. 4to. 2s. Baldwin. 1783.

The poetry of this piece is at leaſt worthy of its ſubject—a ſquabble about a box at the opera houſe.

Art. 32. *An Addreſs from the Members of the Conſtitutional Body* to their S——, on the Change of the Miniſtry. By an American Loyalist. 4to. 1s. Bladon.

A feeble attempt at obſcene allegory. The very ſmall ſeaſoning of wit that it contains is ſtolen from a poem long ſince deſervedly forgotten.

GEOGRAPHY.

Art. 33. *A New Deſcription of Europe*, in various Columns, whereby is exhibited in one View, all its Empires, Kingdoms, Republics, and States, &c. (in an Enumeration too long to copy, but uſual in all Geographical Compendiums). The whole, being *diſtinctum in Parve*, is compoſed, calculated, and compiled, from the beſt Authors, by J. S. Charrier, Teacher of Geography, the Uſe of the Globes, the French Language, &c. Author of the Chorographical Deſcription of England and Wales, the geographical Tables of noted Cities, Improver and Editor of Dr. Nugent's Pocket Dictionary.

tionary, French and English, &c. Long 8vo. 2s. 6d. Sold by the Author *only*, who may always be heard of at Mr. Dilly's, No. 22, Poultry.

Method may be studied and rendered so complicated as to end in confusion; and for the Author's sake, who appears to be a careful well-meaning man, we wish this publication may not prove an instance; for it must have been formed with no little labour and attention. The Author's taste extends also to poetry; for some friend has furnished him with geographical definitions in verse, at the beginning of the book; at the end we have verses on gratitude, in which the Author celebrates all his friends: among whom, however singular the fact may appear, in this iron age, he actually includes his Bookseller!

'And *then*, O Dilly! I shall ne'er forget,
So kind, so civil, so compassionate;
So gentle, bounteous, and so well dispos'd,
Thy personal worth should ever be disclos'd.'

It has been so common with poets to ascribe different attributes to the dispensers of their compositions, that we think this rare exception an extraordinary evidence in favour of both the Author and the Bookseller.

MISCELLANEOUS.

Art. 34. *A Letter to the late Rector of Bourton on the Water, in the County of Gloucester, in Behalf of the present One; in Answer to a Letter lately addressed to the Bishop of Chester.* 8vo. 1s. 6d. Brett. 1782.

The person addressed in this Letter is called upon, in an *ironical* way, to stand forward, like a grateful and generous man, in defence of his patron's son, after the virulent and personal attack that had lately been made upon him by the author of a pamphlet, entitled, 'Observations on the Decline of the Clerical Credit and Character, addressed to the Bishop of Chester.' In that pamphlet it was asserted, with an acrimony that kept no measure with candour or ceremony, that the present Rector of Bourton was totally unworthy of the honour which was conferred upon him by ordination; yea, that the institution itself was disgraced by the object to which it was applied. The principal charges brought against him were, his want of learning, and the baseness and servility of his former employment. His want of learning, indeed, is rather supposed than proved: but, even allowing this part of the charge to have been true, the defect, so unfeelingly exposed, so wantonly insulted, with all the airs of the most supercilious contempt, will be thought by many to be amply compensated by a character at the same time uniformly and singularly good. Two testimonials are produced in behalf of the present Rector; one signed by the most respectable noblemen and gentlemen in the county of Chester—and the other by the clergy, whose testimony is confessed by their diocesan to be worthy of credit. With respect to the other charge, alleged in a manner equally contemptuous and insulting against this Rector, viz. that he had been in the low occupation of a waiter at an inn, and from being 'a *server of ale*,' had been promoted 'to *serve at the altar*,' we are informed that 'there is a small flaw in this matter; it wants truth. Mine host did sel-

dom

dom, if ever, *serve ale* before his exaltation, having been in another line of business, almost down to his late engagements relative to Bourton: so that after all the noise that hath been made about *ale*, and *inns*, and *waiters*, it comes to nothing more than this, that the poor man's 'great crime' consisted in having been 'born at an inn, and living there in the most dutiful obedience to his parents.'

There are some allusions to a '*partition treaty*,' to a '*bit of treacherous paper*,' and to '*certain bucks and bloods frequenting taverns and horse-races*, who sometimes find admittance into holy orders;' which, though not quite intelligible to an ordinary reader, may, we doubt not, be easily comprehended, and fully explained, by the parties whom *these presents* more particularly concern.

Art. 35. *A Vindication of the Observations on the Decline of the Clerical Credit and Character.* By the Author. 8vo. 1 s. 6d. Johnston. 1782.

This pamphlet is intended as an answer to the letter reviewed in the preceding article; the author of which our Vindicator loads with the most opprobrious epithets, which an imagination fertile in abuse could suggest. Having exhausted his quiver on this antagonist, he replenishes it with arrows, equally envenomed, to shoot at the *Monthly Reviewers*. We could not flatter ourselves with the hope of escaping the rage of this '*fretful porcupine*,' after having (in justice, as we thought, to truth, candour, and humanity) admitted into our * Journal certain animadversions on his pamphlet (written by a *correspondent*), which were neither flattering to his vanity nor his honour. He distinguishes us by the appellation of '*Messieurs the Monthly Cynics*;' and he is, it seems, so indifferent, so totally indifferent to our approbation, that 'he neither expects, nor desires, nor regards it.' Had he stopt here, it would have been very mortifying! To be damned by two or three words of cold and stoical disdain, is a circumstance too provoking to admit of any consolation. It is like attacking honour in a *certain place*, of nice and critical feeling, where Hudibras says, the very quintessence of this sensitive principle is deposited, and where a wound is the quickest to be perceived, and the most difficult to be cured. But when resentment blushes into anger, when anger boils up into indignation, and when indignation vents itself in clamour and evil speaking, we then enjoy all the triumph of self-applause, and receive with gratitude the tribute of respect so warmly offered to our consequence by the foe who envies us the possession. * Let them (i. e. we ourselves, the *Monthly Cynics*) rail and revile at pleasure. It is the barking of the cur without his bite. It is the reptile's swell without its sting. It is the hissing of the viper without its venom. He is happy in their enmity. He is obliged by the distinction they have done him. He exults that he hath been recommended by their censure; and rejoices that they have thought him worthy of that stupid effusion of mere malice, which they so frequently, so pompously, and so profusely pour on names of the first note, on characters of the highest eminence, and authors of the most extensive reputation,* &c. &c. &c. &c. *Euge et belle!*—So many metaphors, so many antitheses, such a flood of eloquence, swell-

* Vid. Review for October 1782.

ing into a sort of Ciceronian rotundity, poured with such enthusiastic ardour on the *Monthly Reviewers*, is a circumstance so flattering to vanity, that if they had not been so familiarized to praise of this kind, as to have grown indifferent to it, the compliment might have exalted them above measure!

The Vindicator, however, in the course of his animadversions, denies, with such sturdiness of apparent truth, that he is in any degree *related* to the present Rector of Bourton, that we are willing to give him credit, and to suppose that our correspondent was in this respect misinformed. Not that this circumstance, be it true or false, lessens the weight of ingratitude with which he is charged, on account of his behaviour to an injured family, which had generously selected his brother for their clerk, and had put him into the possession of a living of considerable value, from which he had reaped the profit of a year's incumbency.

It is thought by some, who are more in the secret of this business than we are, that the Vindicator's *observations* on a certain *treacherous paper*, called a bond, are of a piece with some other things of the same title—evasive and equivocal, and so forth; and such as may mislead others, though they cannot mislead himself.

"It was never (says a CORRESPONDENT) said, or insinuated, that 'he himself' had formed a design on the rectory of Bourton; for his design, it was very well known, was to obtain that rectory, and secure the enjoyment of it, for *his brother*. And although it may 'not be true that he signed any bond which specified (*totidem verbis*), that any brother of his should give up any living, whenever any Edward, or any Charles, or any other fellow, whether inn-holder, postmaster, or postman, should be ordained priest; yet it *is* true, and let the Vindicator deny it if he can, that before William Hunter was presented to the rectory of Bourton, a bond, with a penalty of 5000 l. was given by his brother, Thomas Hunter, Vicar of Waverham, in Cheshire, that William, the pretensee, should resign that rectory, at any time when required so to do, after a month's notice."

We are informed that a copy of this bond is still in being, and, if necessary, may hereafter be produced.

Upon the whole, if matters should be as our correspondent reports, and we see no reason to discredit his information, we may turn the Vindicator's words against himself, and say with him—"This appears to be a bad business, and it is made worse by a bad apology."

Art. 36. *The Experienced Bee-Keeper*; containing an Essay on the Management of Bees: wherein is shewn, from long Practice, the most Easy and profitable Method of treating those useful Insects. With many Observations and Experiments entirely new; particularly interesting to the Keepers of Bees, and useful to every Family. Together with an improved method of making Mead, and a great Variety of other Wines, with Honey. 8vo. 2s. Dilly. 1783.

This long title has so much the air of *puff* and *quackery*, as rather to check the favourable opinion we are otherwise inclined to entertain of the performance. The Author, whose name appears to be Bryan J'Anson Bromwich, has some pertinent remarks on *increasing the*

the publications of this kind. He acknowledges himself indebted to several ingenious tracts which have been written on the economy and ordering of bees; but as a considerable increase of honey and wax in our own country is confessedly of some importance, both to public and private emolument, he flatters himself that any experiments, which tend to promote the facility or cheapness of managing this part of husbandry, will not be thought totally undeserving of attention. He very justly observes, that many methods hitherto, and especially of late, recommended for the keeping and ordering these valuable insects, 'however ingenious, are more adapted for the amusement of people of fortune, than for use to those who wish to profit by them, the expence and trouble attending them being so very considerable, that few, unless for curiosity and entertainment, could ever think of putting them in practice. On the contrary (it is added) all the implements necessary in the method here recommended, are of so plain and simple a construction, and so easily procured, that it is in the power of every cottager to be possessed of them, and even to make them all himself. The bees also are so easily managed, that the keeping them this way will be found much less expensive and troublesome than in common straw hives; at the same time the profit will be doubled, the bees being never destroyed.' This last is a material object, to which Mr. Bromwich pays a particular regard, and thinks it will appear, that his method (founded on actual experience and long observation) is greatly superior in point of simplicity, cheapness, and profit to any other, and will shew, that the common barbarous mode of destroying these profitable little labourers, is at the same time a great loss to the owners themselves.

We are not sufficient judges how far all the advantages mentioned may be derived, in their full extent, from the directions here given; but we think they are well worthy of attention, and the book itself deserving of regard. It appears to be written with candour, and from experimental knowledge. If it should contribute to revive a cultivation of this species of husbandry, it will answer a good purpose: for, perhaps, the growing neglect of it may be considered as one, among the many instances in which we have, in all ranks and stations, deviated from the natural, most agreeable, useful, and valuable pursuits of life.

Art. 37. *Plan and Outlines of a Course of Lectures on Universal History, Ancient and Modern, delivered in the University of Edinburgh.* By Alexander Tytler, Esq; Advocate, Professor of Civil History, and of Greek and Roman Antiquities. 8vo. 5s. boards. Edinburgh, Creech; London, Cadell.

Works of this kind, which consist merely of hints of what the Professor delivers at large from his chair, are chiefly of use to his pupils; to others they only serve to excite curiosity without gratifying it: by a kind of art more wonderful than useful, they detach the shadow from the substance, and exhibit the *form* without the *matter*. Such a table of contents, however minute, can afford little information or entertainment. If the plan be copious and the method clear, the utmost that can be inferred is, that, probably, the Author will, some time or other, present the world with a good book. That much

are inclined to infer from the present sketch of universal history. The scheme, however, appears too comprehensive, including not only the history of facts, but of government, laws, religion, arts, and manners.

Art. 38. *The London Directory for 1783; or, List of Merchants and Traders in and about London.* 8vo. 1s. Lowndes. 1783.

Art. 39. *A Guide to Stage Coaches, Waggon, Barges, &c. With the Rates of Hackney Coaches, Chairs, Boats, &c.* 8vo. 1s. 1783.

The two foregoing articles are very useful companions for the the counting house, &c. For the accuracy and cheapness of which, merchants, tradesmen, and others, are much obliged to the attentive and industrious compiler.

Art. 40. *The Bank of England's Vade Mecum, or Sure Guide, &c.* By a Gentleman of the Bank. 8vo. 1s. Becker. 1782.

This little directory is calculated for the use of persons having business at the bank, who have not been conversant with the different offices, and modes of proceeding in money and bill transactions, the stocks, dividends, &c. &c.

Art. 41. *An Address to his Royal Highness the Prince of Wales, on the important subject of Imprisonment for Debt; pointing out the Necessity of a speedy and effectual Act of Insolvency; and illustrated with Sketches, taken from real Life, of some of the unhappy Sufferers.* Small 8vo. 1s. Scatterd, &c. 1783.

Imprisonment for debt is a melancholy subject; but prison walls hide the misery within, until we are occasionally reminded of it by some advocates in behalf of the unhappy sufferers. We think this well-meaning writer has rather injured his plea, by introducing his address with political remarks and dashed names.

Art. 42. *Observations on such Nutritive Vegetables as may be substituted in the Place of ordinary Food, in Times of Scarcity.* Extracted from the French of Mr. Parmentier. 8vo. 1s. 6d. Murray. 1783.

Though the state of agriculture and police in a country must be very wretched, in which it is necessary to have recourse to the roots and seeds of the uncultivated field for sustenance; yet it is certainly right that people should know what might be safely employed on such an emergency. The present publication, however, is little calculated to answer that end, above three fourths of it treating only of the various ways of preparing *potatoes*, which in these countries is always a product of culture, and is best used in the simplest way of preparation. In the remainder, we have two lists of roots and seeds, from one set of which it is necessary to extract the *starch* (which Mr. Parmentier accounts an identical matter in all vegetables, and a principal nutritive substance) by a particular process; the other set may be used entire, like the farinaceous seeds and roots commonly cultivated.—There is also a list of plants which may be used as pot-herbs. These catalogues undoubtedly may have their use; but if the translator's aim had been merely to serve the cause of humanity, a column of a news-paper would have been the best mode of publication.

cation, and all the preceding part of the pamphlet might have been omitted.

MEDICAL and CHIRURGICAL.

Art. 43. *A Letter to Lord Cathcart*, President of the Board of Police in Scotland, concerning the Recovery of Persons drowned and seemingly dead. By Dr. William Cullen, his Majesty's First Physician at Edinburgh. 8vo. 1s. 6d. Murray. 1776.

This letter, though printed so long ago, but lately came into our hands. We were glad to find that a subject, concerning which there was much diversity of opinion, had been treated by a person of such deserved reputation; and though the reader may not meet with many new ideas in it, he will probably be led to think on this topic with more method and accuracy by the perusal of it.

The first step to be taken in restoring a person drowned, or apparently dead, but in whom the *vital principle* may yet remain unextinguished, is, according to Dr. Cullen, to renew the heat of the body. This is to be attempted by warm coverings, the heat of the sun, a fire, a bath, &c. assisted by friction. At the same time, means are to be used for restoring the action of the moving fibres, which is to be effected by stimulants; of which the kind most insisted on is the injection of tobacco smoke into the intestines. Dr. Cullen hints no suspicion of the *narcotic* qualities of this remedy, which have induced others to reject it. These intentions being pursued for some time, it is proposed, that the business of revivification should be completed, by restoring the action of the lungs and heart. The inflation of the lungs with air is recommended for this purpose, which, from the authority of Dr. Monro, is said to be best done by a wooden pipe introduced into one nostril, the other, as well as the mouth, being at the same time stopped. Besides the above, which may be termed *essential* means, some other auxiliary ones are recommended, as opening the jugular vein, applying volatiles to the nose, and pouring in warm drinks as soon as the power of swallowing returns. Vomits are supposed useful, by reason of the general concussion they give to the system. It is particularly urged, that all these methods be persisted in for a long time, and that cases be not too soon given up as desperate.

Some papers are annexed, relative to the carrying into execution plans for the recovery of drowned persons throughout Scotland, founded on the directions contained in this letter.

Art. 44. *An Account, and Method of Cure, of the Bronchocele, or Derby Neck*. The Third Edition. With some Reasons attempted, for considering the Bronchocele, and Dropsy of the Ovarium, as kindred Diseases. And a Plate, accurately engraved, representing the Figure of the Disease. By Thomas Prosser. 4to. 2s. 6d. Kerby. 1782.

An account of the first edition of this work appeared in our Review for November 1769. The additions to the present are mentioned in the title page. With respect to the pathological opinion advanced, of the similarity of the Bronchocele and Ovarian Dropsy, we imagine most readers will join us, in thinking it rested on a very slight foundation. In the case of a person who died of the Bronchocele, the thyroid gland was enlarged by a number of cysts, while

with a magnifying glass, which discharged water on puncturing: but in the dropsy of the ovarium large cysts are formed, containing often very large quantities of water. This last disease usually happens (as Mr. Prosser confesses that his authorities inform him) at the decline of life; the Bronchocele comes on at a very early period. The general state of health and circumstances of the constitution are almost totally different in the two diseases—At the conclusion of the treatise are some criticisms on what Mr. Wilmer has published concerning this disease in his *Cases in Surgery* *. From these, Mr. P. appears much hurt at an expression of Mr. Wilmer's, which, however, was not probably meant as he takes it. There is some similarity between the Coventry method, as it is called, and Mr. Prosser's; but the latter appears to us to have a less empirical cast †.

Art. 45. *Some Thoughts on the Relaxation of Human Bodies, and on the Misapplication of the Bark in that and some other Cases.* 8vo. 2s. Nicoll. 1783.

Without attempting to lay down any precise and accurate ideas of the nature of relaxation, this writer gives his thoughts respecting the treatment of a variety of diseases in which this circumstance is supposed to exist, whether as a primary cause, or a consequence. We shall not follow him in his enumeration of these unconnected cases, each of which is but very slightly touched upon. In general, he approves rather of the evacuant than the tonic plan in most of the diseases which he adduces as instances of relaxation.

There are, in this pamphlet, some remarks worthy the attention of practitioners; but we by no means would advise an implicit reliance on all the opinions which the writer advances. In particular, we are requested by a correspondent to guard our readers against what he esteems a very dangerous error of this writer, viz. his recommendation of an emetic in the uterine hæmorrhage, sometimes succeeding delivery. He was led to this, by observing the flux of blood immediately stopped after a spontaneous puking in a woman, reduced to the greatest extremity by such an hæmorrhage. But our correspondent rightly observes, that the cessation of the hæmorrhage was probably owing to the fainting; and that the effect of vomiting would be more likely to renew than to suppress it. The recommendation of emetics in hæmorrhages is, indeed, not a new thing; but it seems before to have been merely on the ground of the temporary debility, and suspension of the contractile power of the heart, brought on by the nausea; an effect similar to that produced by the faintness itself, which the discharge occasions. And when sickness comes on spon-

* See Monthly Review for November 1779.

† Mr. P. has favoured us with a letter, in which he complains that notice was not taken of his having anticipated Dr. Milman, in his attack on the doctrine of antiseptics, as maintained by Pringle, by his remarks on Mr. Alexander's experiments, annexed to the first edition of the treatise on the Bronchocele, and now omitted. But we desire Mr. P. to recollect, that medical reviewers are mortal men, like their brethren; and that it is impossible the *corps* of to-day should have in their heads the substance of all pamphlets which passed in review before their predecessors.

taneously, it is certainly rather an effort of nature to relieve herself from the effects of debility, than to suppress the hæmorrhage.

We shall just hint to this author, who appears to affect the character of a scholar, that his application of a passage from Horace, p. 12. can only be founded on a total misconception of its meaning.

Art. 46. *J. N. Lieberkuhn Dissertationes Quatuor, &c.* Four Anatomical Dissertations of the late Dr. Lieberkuhn, &c. now first collected and published by John Sheldon, Lecturer in Anatomy, &c. 4to. 6s. sewed. Cadell. 1-82.

We need only to observe, with respect to this collection, that the first of these dissertations is an inaugural thesis of the late well-known and ingenious author, *on the Valve of the Colon, and the use of the vermicular process*, on his taking his doctor's degree at Leyden, in 1739. The second is a memoir *on the Structure and Action of the Villi of the small Intestines*. The third was published in the Berlin Memoirs in 1748; and contains an account of the author's method of injecting the vessels of the different *viscera*, for the purpose of discovering their internal or vascular structure. The second of these tracts is illustrated by three plates, and the following by two more.

The fourth dissertation contains the description of an 'Anatomical Microscope,' with its horrid apparatus, for the purpose of crucifying *living* animals, and fixing them and their bowels in such a manner, with pointed hooks, as that they cannot move, in the midst of their protracted tortures, so as to disturb the operator, after he has opened their bellies, and dragged out their intestines, for his deliberate inspection.—Those who are disposed to purchase, probably useless, knowledge at so very high a price, must consult the memoir itself.

RELIGIOUS.

Art. 47. *A Treatise on the Sabbath.* By William Lewelyn. 8vo. 2s. 6d. Evans. 1783.

This Writer contends that 'the division of our time into seven equal parts, and setting aside one out of the seven for a general and sacred rest, is, *in itself* considered, strictly moral.' And, as if this position was not sufficiently strong and explicit, he adds, 'It is a rule in its *own nature necessary* for the benefit and even existence of society, and consequently strictly enjoined and commanded of God.' So extravagantly high doth this Writer carry his notions of the essential and inherent sanctity of the Sabbath, that he considers the fourth Commandment as of more solemn authority, and of greater consequence than all the rest. 'It was the very first delivered to man; it was not only observed by man in his perfect state, but by God himself.—REMEMBER, was prefixed to this precept on Mount Sinai, and to this only.' Mr. Lewelyn runs into a strain of *compliment* on the occasion. 'God found it a thing in itself so wise, so decent and judicious, so perfectly fit and proper, that he was refreshed with delightful reflections on the observation of it. He saw the thing itself so full of beauty and propriety, that he could not but commend and applaud his own wisdom for *taking so discreet a step*, and *bitting* exactly upon the proper day and the precise measure of time for ceasing from work.'—'A day over, or a day under would have maimed its beauty and propriety;' and this, it seems, would have betrayed an *indiscreet*



and *injudicious step!* Thus God left off his work just when and where he ought. Had the whole (says this Author) been set up in a day or two, what a picture of wild haste and violence it would have exhibited! And had it been many days more, it would have been comparatively dull and tedious.—six days was time enough for God to do the work of a God; the same is sufficient for man to do the work of man. It is a perfect, exact, and beautiful rule, suiting every working being, of any rank, place, or capacity, God, man, or beast. The proclamation, we are informed, is supposed to run as follows—‘Be it known to the whole creation, that I, the Creator, having, in setting up the creation, worked six days, myself *made the experiment* of stopping and resting the 7th, and have, upon the trial, found it a thing full of beauty, profit, and propriety. Be it therefore known, that I have blessed and sanctified the practice and made it the rule for bringing my reasonable creatures to happiness and holiness.’

With respect to the change of the day from the seventh to the first, the Author expresses himself so mystically, and enigmatically, that he brings all Jacob Behmen before us. ‘Our Lord having removed the whole universe out of its old state, and landed with it on the other side death, and fixed it in its perfect and permanent glory, the Evangelists begin the history of the new creation as if nothing had ever existed till then. They call that morning *MIA*, first, making it the birth and date of the existence of the universe. No substantive could have reached their idea. They do not say first day, first morning, first Sabbath, though these are included, but *FIRST* in the absolute and sublime. This word reduces to nothing all that had ever been, and makes past days, months, years, ages, and all worlds as if they had never been before, and comprehends and fixes the date of the creation in its new existence. No other word had propriety, force, and expression sufficient for the purpose.’ ‘Some might wonder that we have not rules for keeping the day preceptively delivered in the New Testament. But this was needless; for they are delivered and enacted elsewhere: and by a mystical transition carried over into the New Testament. Every commandment of the Law is there declared to be in full force, and to remain so without the least abatement; consequently the 4th stands there as the guide and rule of the church: for Matthew says, that the evening or edge of the Sabbath reached over, and in the dawn ascended into the *MIA* of the new Sabbath, and therefore brought over all that essentially belonged to it in its former state.’

Why such partial praise should be lavished on the *Mia* of St. Matthew, and the *Prate* of St. Mark (entitled to an equal share of honour, and that too, by a prior claim, and by right of inheritance) should be totally neglected, we are as much at a loss to account for, as to comprehend many of the very singular paradoxes of this strange, heterogeneous, verbose, and mystical publication.—And yet we frequently perceive the gleams of a vigorous imagination which break out from the clouds which obscure the Author’s judgment. They are such, indeed, as may be compared to those equivocal flashes which some times play upon the skirts of night, but only serve (as the great poet says) to “*make darkness visible.*”

Art. 48. *Divine Institutes of True Religion and Civil Government.*

8vo. 1s. 6d. Donaldson.

Ye advocates for liberty! ye friends of mankind! bring forth your most potent charms: for, behold, the ghost of Sir Robert Filmer is risen from the dead, again to maintain the *jus divinum* of Kings!

* When Adam sinned, slavery took place of perfect freedom, and became the inevitable portion of his posterity.—‘The descendants of Ham were, by the judicial appointment of God sentenced to servitude; and this sentence has been fulfilling 4000 years. But the descendants of Ham were a third part of mankind: therefore a third part of mankind have been born in a state of absolute slavery, in which they still remain.’

Thus all mankind inherit slavery from Adam; and one third of mankind inherit this birth-right both from Adam and from Ham: that is, *all* mankind are by nature slaves, and one third of mankind are doubly slaves. How does this support, or agree with, the doctrine, that some part of mankind have a divine right to be Kings? Let the ghost be heard.

* That the Lord and Master of the world has set one above another by the clearest appointment, is indisputably proved, from the promise which God gave to Abraham: “And **KINGS** shall come of thee:”—a promise given to Abraham before he was circumcised, that it might be extended to the universal church of God. Hence it is manifest, that Abraham was ordained and constituted supreme and universal head and parent of all nations and people, who should, from that period to the end of time, profess the faith and worship the God of Abraham; and that he was also, by the same Divine appointment, the covenant head in Christ of all power and authority: Kings and Princes deriving their original descent from him, and holding their dominion and sovereignty by virtue of the covenant which God made with Abraham.—The divine original of kingly government is also proved from analogy, and the typical doctrine of the holy Scripture. It is allowed, that “all ideas come from sensation and reflection: [What then?] It was **THEREFORE** necessary that the spiritual reign of the King of Kings should have a corresponding representation, or typical sign among mankind, to prefigure his kingdom, power and glory, which could only be done by the reign of Kings over their subjects.—Kingly government is thus most clearly proved to be of divine original. Demonstration itself can prove nothing more evident.”

Alas! poor Ghost!—if this be all thy message, haste thee back to thy prison-house, and leave it to mortal, to rule and be ruled as seemeth to them good.

Art. 49. *Reflections on the Unity of God*, as it accords with the received Doctrine of the Trinity: and the Precepts of the Old and New Testament. Addressed to Christians of all Denominations. By J. G. Esq. 8vo. 1s. Johnson. 1782.

The reflections here offered are pertinent, and proper to the subject: they seem to arise from a well disposed mind, and are delivered with candour and seriousness. It is to be considered, however, that Christians in general, and the exceptions we suppose are very few indeed,



deed, agree in acknowledging the *Unity* of God, though numbers connect sentiments with this which appear to others to contradict it. But it is unnecessary for us to offer any remarks on the subject.

S E R M O N S.

I. *The Measures of Toleration*: Preached before the Synod of Aberdeen, October 8th, 1782. By Alexander Fullerton, M. A. Minister at Futtie. 8vo. Aberdeen, printed.

This sermon breathes a spirit so manly, so liberal, and so truly Protestant, that we cannot help recommending it to our Readers. Toleration, though the pride and boast of cultivated humanity, does not seem to be thoroughly understood, even in this enlightened and philosophical age; at least, if we may judge from the temper and conduct of many persons, from whom better things might reasonably have been expected, on a late memorable but melancholy occasion.

The warm contests which lately agitated the minds of men, in regard to a relaxation of the laws against persons professing the Popish religion, and those dreadful outrages which proceeded from bigotry and an intolerant spirit, will, Mr. Fullerton hopes, plead his excuse for publishing his thoughts on so delicate a point. If the danger that was apprehended, whether real or apparent, is now over, the minds of men, it may reasonably be presumed, he observes, will be more disposed to weigh arguments on both sides with calm attention and impartiality; and sentiments formed on proper information and deliberate enquiry, in a case of such consequence, may be productive of many good effects on practice, though the cause, which first suggested the enquiry, should never again come into view. Besides, he tells us, what we are extremely sorry to hear, that the spirit of opposition to the lately proposed indulgence has not, upon being gratified, entirely subsided, but still continues active and restless.

This leads him to explain the grounds, and ascertain the measures, of religious toleration; and to enquire how far Roman Catholics come within the limits of these measures, and ought to be allowed the free and public exercise of that religion which they profess. He shews, very clearly, both from reason and Scripture, the injustice of refusing the indulgence lately proposed to be granted them; considers the principal arguments that have been adduced by those who opposed the repeal, and makes it appear that none of them, however founded in supposed expediency, or on the basis of a narrow and partial policy, are sufficient to vindicate a palpable violation of the rules of equity.

The Notes contain several material circumstances which the generality of our Readers cannot be supposed to be acquainted with.—In the Appendix, we have a Copy of the Oath to be taken and subscribed by persons professing the Popish religion, in order to qualify them to claim the benefit of Act 60, 18 George 3. L.—the resolution of the General Assembly concerning Popery, Edinburgh, May 27th, 1779—and an Account of the sentiments and conduct of the Magistracy of Aberdeen, February 18th, 1779.

We are sorry that the bounds allotted to this work will not allow us to lay before our Readers that part of the copy which relates to

to the Presbytery of Aberdeen. We must content ourselves, therefore, with saying, that their conduct on so interesting an occasion does them infinite honour.

II. Preached at the Anniversary Meeting of the Sons of the Clergy in the Cathedral Church of St. Paul, on Thursday May 16, 1782. By William Jones, A. M. F. R. S. Rector of Pallon, in Northamptonshire. 4to. 1s. Bathurst.

Ingenious, acute, and animated.—The Author is a very able apologist for the temporal rights of the clergy, particularly in the matter so near and dear to them—the TITHES. What he advances is, however, reasonable and cogent. ‘The tithes (says he), or tenths, allotted for their support, were freely granted, on a religious principle, by the Crown, with the consent of the Lords and Commons of the realm in the Saxon times, when the King was proprietor of all the lands in the kingdom: and the charter is still extant in our ancient historians. They were not purchased by any owner, nor are they paid for by any occupier of the land: if they were, the rents would be at least one seventh part higher than they now are. The tenant only surrenders what the land hath been charged with for nine hundred and twenty-seven years: and so little can be laid to the account of the clergy for exacting it with rigour, that I believe there are few amongst them who will not readily acquiesce in the terms made for themselves by the neighbouring lay-impropriators. It is hard upon them, that in some instances where the tenths have been surrendered peaceably to laymen, confederacies have been formed, and illegal assemblies convened, to prevent the taking the tenths in kind by clergymen.’ The preacher mentions one circumstance that deserves to be recorded to the honour of the clergy. ‘It hath been reported, that out of seven hundred suits, upon record (viz. in litigations relative to tithes in the common courts of law), six hundred of them have been carried by the clergy, which fact is sufficient to shew, that whatever may be said against individuals, clergymen in general have been neither covetous nor litigious.’

From the small stipends in general allowed to the clergy, and the other difficulties they have to struggle with in support of themselves and their families, their situation is not in a temporal view an object of envy. The small provision they are capable of making for their children, strongly recommends the utility of this excellent and truly benevolent institution.

This last Collection was 1005*l*.—The highest ever made was 1224*l*. in the year 1763.

Y. Z. who lately solicited a farther account of the subjects of two Memoirs in the last volume of the Berlin Academy (mentioned in our last Appendix, p. 544.), will find those articles more particularly noticed in our Appendix to the present volume of the Review; which is to be published with the Number for the next month.

WATSON'S *Reign of Philip III.* in our next.



A P P E N D I X
TO THE
MONTHLY REVIEW,
VOLUME the SIXTY-EIGHTH.

FOREIGN LITERATURE.

A R T. I.

Histoire de la Société Royale de Médecine, &c. i. e. The History and Memoirs of the Royal Society of Medicine at Paris, for the Year 1779. Drawn from the Registers of the Society. 4to. Paris. 1782.—The History contains 268 Pages—the Memoirs 690.

HISTORY.

AFTER the prize-questions, and academical regulations, which are placed, as is usual, at the head of this volume, we find the *eulogies* of the following deceased members of the Academy, Messrs. *Le Roi, Navier, Bucquet, Lieutaud, and Gaubius*, together with an account of the lives and writings of Messrs. *Bonafas, Bernard, and Planchon*, associated or corresponding members.

The eulogy of the late M. JÉR. DAVID GAUBIUS, Professor of Medicine and Chemistry in the University of Leyden, is, we think, the most interesting of the five. This eminent man was not only distinguished by his merit in the line of his profession:—he was a scholar, a philosopher, and a gentleman. He was equally capable of shining in a college and in a court, and was remarkable for that nice knowledge of men and manners, and that uncommon mixture of wit, gentleness, amenity, and prudence, which rendered him agreeable in every sphere of social intercourse.

He was born at Heidelberg in 1705, and received the first rudiments of literature in that city. But discovering early a strong propensity to medical studies, in which he was confirmed by the example and conversation of his uncle, Dr. John

Gaubius, an eminent physician at Amsterdam, he was sent to Harderwyk, where he attended for a year the prelections of the learned Professor de Moor, and afterwards repaired to Leyden, where Boerhaave was in the zenith of his glory. He was soon distinguished by the peculiar favour of that great man, who was attracted by his manners, and pleased with his capacity, penetration, and docility. A connexion of mutual esteem and friendship ensued, and neither lapse of time, nor the winter of old age, cooled the generous warmth of enthusiasm, and the ardour of gratitude, which attached Gaubius to his patron and guide. Boerhaave, though long dead, was still alive in his heart: and, if we are not mistaken, it was but a few years ago, and in his very last academical oration, that Gaubius introduced such a noble and affecting apostrophe to that great good man, as drew tears from the audience.

In 1725, GAUBIUS took his Doctor's degree, under the eye of Boerhaave, and published his *Dissertation on the Solid Parts of the Human Body*; in which he shewed an inclination to depart from the mechanical system, and to contemplate nature with the spirit of an unprejudiced and accurate observer. He then travelled into France, where he formed useful connexions, passed some time at Strasburg, and returned to Heidelberg. Here his stay was short, and he set out for Amsterdam, where he married his uncle's daughter, and applied himself, with unrelenting ardour, to the study of chemistry, natural history, and anatomy. He was soon invited by the magistrates of Deventer, in Overijssel, to practise as physician in that city; and during his residence there, he directed his principal application to the study of pharmacy. In 1731, Boerhaave, who had taught hitherto all the branches of medicine at Leyden, except anatomy, and began now to feel the decline of strength, which comes with advanced years, resigned the classes of botany and chemistry, and was succeeded in the latter branch by his friend Gaubius. To this preferment the Professorship of Medicine was added in 1734, and then Gaubius became his master's colleague.

The reputation of GAUBIUS was soon established upon the most solid foundations, by several works of great and acknowledged merit. His treatise on the method of prescribing, or composing medical receipts, contains the wisest rules on a subject of the highest importance, and went with applause through several editions*. It is certainly one of the most momentous

* The work is in Latin, and, like all his other productions, is highly commendable for elegance and purity of style. Its title is—*Methodus concinnandi Formulas Medicamentorum*. The third edition was published in 1767.

points in medical practice, to combine properly the materials for the art of healing, that are derived from the three natural kingdoms; and in this new improvements are still to be desired and expected.

This work was followed, after a long interval, by the *Treatise of Pathology* (*Institutiones Pathologiæ Medicinalis*), the doctrine of which may be augmented and modified, but cannot be overturned by new discoveries. Of this work, in which many of the animal functions, which had been explained by the laws of mechanism, were attributed to the influence of the *vital principle*; the first edition appeared in 1758, and the second, revised and corrected, in 1775. A third, with some alterations and additions, was almost ready for the press when the author died; but it will soon be published by the learned Professor *Hahn*, his nephew, and worthy successor in the classes of medicine and chemistry; and who has prefixed a new introduction to the work.

But one of the works, in which Professor GAUBIUS displayed the richest fund of knowledge in the various branches of natural philosophy and medicine, was the collection he published in 4to, at Leyden, in the year 1771, and republished in 1779, under the title of *Adversaria Varii Argumenti*. A treasure of facts, experiments, and observations, is contained in this miscellaneous work.

Among the many discourses that GAUBIUS delivered with applause in the university of Leyden, on certain public occasions, that concerning the government of the mind, so far as it belongs to the province of medical science, drew peculiar attention. The subject was not only medical, but philosophical in an eminent degree; and the metaphysician and moralist, when they read the title, pricked up their ears, and put themselves in a posture for defending their domain against a medical invader. But no harm nor encroachment was intended, though misrepresentations were given of the tendency of the discourse. In this piece man is considered as a being, compounded of two principles entirely distinct, but which accompany each other so closely, and are so intimately blended and united, that there is no part of the human body, where *matter* and *spirit* do not manifest their impressions and their reciprocal influence. These two agents (says Gaubius, and so physicians and chemists may be allowed to speak) are connected by the laws which constitute life, and every organical molecule seems to be animated by a power derived from both. This first discourse, which was published in 1747, was followed, though at a long distance, by another on the same subject, designed partly to refute the misrepresentations of *La Mettrie*, and was delivered in an academical assembly in 1763. They were both republished in 1769; and they contain the true principles of medical psychology, delivered

ed in a pure and elegant style, and seasoned, in several places, with agreeable strokes of wit and humour.

Among the literary labours of GAUBIUS, are to be placed his editions of the *Prognostics* of PROSPER ALPINUS, of CRAMER's *Elements of Docimastic Art*, and of SWAMMERDAM's *Bible of Nature*, in the translation of which GAUBIUS had the greatest share.

The reputation of this eminent man spread far and wide. The late Empress of Russia made him the most flattering offers to engage him in her service, as her first physician, but without succeeding; and the Empress now reigning, gave him honourable marks of her esteem.

After celebrating the learning and genius of GAUBIUS, the author of this eulogy points out his eminent and distinguished merit as a practitioner, in which line he displayed the greatest talents, and the most sedate penetration and judgment, with remarkable success. The States-General of the United Provinces bore testimony to this, by appointing him, in 1760, first physician to the present Prince of Orange, then a minor. He filled that post with honour and distinction during twenty years, without suspending, until a few years before his death, his academical functions. He survived all his medical colleagues at Leyden, and saw their Professorships filled by his disciples. He enjoyed all the advantages of a healthy, respectable, and respected old age, died in opulence at the age of 75, and left a very large fortune to an only daughter, who married a magistrate of Leyden.—It is very strange, that the eulogy of this eminent man, who was such an ornament to the university of Leyden, is only to be found in the memoirs of a foreign academy.

The titles of the pieces contained in this volume, fill eleven quarto pages, in the table prefixed to it. Among those that relate to PRACTICAL MEDICINE, in the *Historical* part, the following deserve particular attention.

Observations on the Venereal Disease, and a particular Disorder with which new-born Children are attacked, together with Reflexions upon the Nature and Treatment of those Disorders. By M. COLOMBIER.—It were to be wished, that those whom virtuous principles do not restrain from irregular and licentious amours, could read these *Observations*; for then they would certainly be restrained by humanity, if vice did not harden the heart, as well as degrade and corrupt it. The hereditary effects of venereal disorders on poor infants, exhibit one of the most melancholy spectacles of human misery. Our academician describes them in a manner that makes the heart sink. Great and generous attention has been given to this hideous object in the hospitals at Paris; and the members of the Medi-

cal Society, seconded by Government, continue their efforts to alleviate the horrors of this disgusting and destructive plague.—The particular disorder mentioned in the title of this piece is called by the author *Muguet* or *Millet*. It has been mentioned, says he, by very few writers, and has been described by none with any satisfactory degree of accuracy or precision. Its symptoms are small, white, hard pimples, which appear on the lips of children, on the tongue, in the pharynx, and which are sometimes found in the œsophagus: deglutition becomes difficult and even impossible: a diarrhœa ensues: the face grows pale; and spots or pimples of a violet colour, appear on the body, which are a certain indication of approaching death.

New Observations concerning Medical Electricity. By M. MAUDUYT.—This is a continuation of the author's account of his application of electricity to medical purposes. It contains an enumeration of the cases in which relief was obtained by it. These cases were paralytical and rheumatic complaints, weakness in particular parts, deafness, disorders in the eyes, &c.

Researches and Observations concerning various Medical, Chirurgical, and Anatomical Subjects. By M. VICQ D'AZYR.—The learned and ingenious academician has here collected, under different titles, several observations, communicated to the Society by its correspondents, and several that he had himself presented to it. The objects of these observations are accurately represented in nine plates, which contain sixty figures, explained in a table annexed to them. Concretions, which are found in all the parts both of human and animal bodies—Disorders in the bones—Aneurismal tumours cured by compression, and other objects, equally interesting, are the subjects of the curious and instructive observations contained in this piece.

MEDICAL CHEMISTRY furnishes a few short articles—MACQUER's Reflexions on the Magnesia of Epsom salt, which contain nothing new—*An Analytical Examination of the Root called by the Dutch Colombo, and by the English Columbè*; by M. JOSSE.—*Observations on the Mixture of Quinquina with Tartar Emetic*; by M. CORNETTE.—This last article offers to practitioners a remedy in the treatment of obstinate intermitting fevers, whose efficacy deserves examination. From the experiments made, with this mixture, by M. CORNETTE, it appears evident, that the emetic, mixed in a certain proportion with the quinquina, whether in powder or decoction, is entirely decomposed, and may therefore be thus administered, without any sort of danger, to patients, according to the exigence of the case, and the views of the physician. The dose our academician recommends, is 12 or 15 grains in a pint of decoction, and

20 or 24 grains to an ounce of quinquina in powder, incorporated with syrup, to form an electuary.

Of the two last articles in the *historical part* of this volume, one contains *Researches and Experiments relative to the Organ of Hearing, and the Propagation of Sounds*. By M. PESOLLE.—Designed to prove, against the opinion generally received, that the Eustachian tube does not at all contribute to the perception of sounds, but only serves to transmit to the organ of hearing an aqueous air that is proper for lubricating it. The other is a series of curious and interesting *Reflexions on two kinds of Quinquina, newly discovered in the environs of Santa Fé, in South America*. Here we have the sum and result of the report made by Messieurs Daubenton, Macquer, Bucquet, De Jussieu, and Cornette, who were appointed to examine the discovery in question. This piece is adapted to excite diffidence and suspicion with respect to the Peruvian bark that is sold in the shops. The several kinds of bark are so different in their strength and efficacy, that it is no wonder we see fevers often resisting this excellent remedy. M. de la Condamine, who was upon the spot where the tree flourishes most *, described three kinds of quinquina, the red and yellow, which are the most esteemed, and the white, which is not esteemed at all. M. de Jussieu, who was also upon the spot, and examined the tree and its bark with a botanical and medical eye, admitted a larger division of kinds, which he, nevertheless, reduced to two principal ones. Under the first he comprehends the red, yellow, and knotty quinquina, which have all smooth, purplish, almost inodorous flowers, and a bitter bark, more or less coloured. Under the second he comprehends four species of white quinquinas, which are all distinguished from the former, by having rough, red, strong smelling leaves, hairy within, fruits longer in size, and the exterior bark whitish. In two of these the bark, when recent, has, though in an inferior degree, a febrifuge quality, which it soon loses. In the two others, whose flowers exhale the finest odour, the bark is insipid, and without the least efficacy. As the red bark was become very scarce, the discovery of two kinds of quinquina at *Santa Fé*, in $4\frac{1}{2}$ degrees of northern latitude, is a matter of great importance. The first, which resembles the red quinquina in its leaves, is pronounced by our examiners to have all the excellent qualities which recommend this remedy, such as odour, bitterness, stipticity, a facility of being dissolved in the different menstrua, and the abundance and exact combination of its mucilaginous and resinous principles. The second is rejected, on account of its resemblance to the white quinquina. The discovery of the quinquina tree

* Cajanuma, near Loxa, in Peru.

at Santa-Fé, will not only procure a greater abundance of this precious bark, but also render its transportation more expeditious and easy, by a river, whose mouth is near the harbour of Carthagena.

MEMOIRS.

The Second Part of this volume begins, as usual, with observations on the constitution of the atmosphere, and the temperature of the seasons—historical accounts of epidemical diseases, and medical topography; and there are several pieces, relative to these objects, that well deserve the perusal of medical practitioners. But we shall proceed to the memoirs that concern objects less local, and consequently more generally interesting.

PRACTICAL MEDICINE.

I. *A Memoir concerning certain Expeditious, Easy, and Efficacious Methods of remedying the unhappy Accidents, with which the Small Pox, and Measles of a Malignant sort, are frequently attended.* By M. de LASSONE.—The great efficacy of milk, used as drink, in the dangerous diarrhoea that sometimes accompanies the eruption of the small-pox, and in the bilious evacuations that are frequently observed to follow that of the measles, is here ascertained by repeated and most successful trials made by M. de LASSONE, on patients of the first rank. He cured in this manner the Princess Adelaide of France, and her two royal sisters, who were seized with the small-pox, in consequence of their attendance on their father, the late King of France, who died of that disorder. The cow's milk was mixed with a ptisan made of parsley roots*. The present Queen of France was cured of a diarrhoea, and other dangerous symptoms, that accompanied the epidemical measles with which she was seized some years ago, by the same plain and salutary remedy.—Our academician commends greatly the use of rose-water in the small pox, to prevent the eruption from hurting the eyes.

II Mem. *Concerning Fat in the Human Body, its Nature, its Properties, its Effects, its vicious Qualities, and the Disorders it may occasion.* By M. LORRY.—This learned and important memoir, which does honour to the known abilities of its celebrated author, contains above sixty pages, filled with very curious researches.

III Mem. *Experiments made by Messrs. DE JUSSIEU, DE LA LOUETTE, &c. Commissaries named by the Royal Society of Medicine, to ascertain the Properties and Effects of the Root of the Dentaria (Tooth-wort, shall we translate it—or Pellitory—or what?) in the Treatment of the Itch.*—The Society had proposed,

* This ptisan is made by pouring two pounds of boiling water upon two ounces of parsley-root, washed and sliced, or cut small.

in 1778, the following prize-subject—*To point out the best method of curing expeditiously and effectually the itch, contracted by communication, as frequently happens in work-houses, hospitals, and prisons.* The remedy indicated in the piece that obtained the prize, was a particular preparation of the root of the plant, called by the French *Dentellaire*, and by different botanists *Dentellaria Rondeletii*—*Lepidium Dentellaria dictum*—and by Linnæus *Plumbago*. The remedy is not new; but the manner of administering it, and its remarkable success, are entirely so. The plant, as described by *Garidel*, has produced, on some, good effects, and the most pernicious effects on others; it is, indeed, of a very hot, pungent, and caustic nature, and has been known to take off the skin when used in friction. But in this it resembles many other remedies, which are only dangerous, because the precise manner of confining their operation to a certain degree of activity, has not been found out. *M. Sumeire*, author of the dissertation on this subject, which was crowned by the Society, and a physician of note in Provence, acknowledges candidly, that the method he proposes of using this plant was learnt from an empiric, who applied it, with the greatest success, in Provence, forty years ago. He observes, that, since that time, it has been always used and found effectual; and in the memoir now before us, the Commissaries of the Academy bear ample testimony to its efficacy, after repeated experiments. The method of using it is, to pound in a marble mortar three handfuls of the root in question, to which some add a small handful of salt: on the pounded root must be poured a pound, at least, of boiling olive oil: the whole must be shaken for three or four minutes, and then put into a piece of linen: when the oil has passed through the linen, the root must be pressed pretty strongly, and only a part of it left in the linen, which is to be tied in the form of a knot. This knot is to be dipped in the hot oil, and with it the whole surface of the body is to be rubbed. The first rubbing sometimes brings forth all the itch that lay concealed under the skin, and produces disagreeable sensations to the patient; but the second removes them, and the fourth usually completes the cure. The friction must be repeated every twelve hours, and always with the oil very hot.

IV Mem. *Concerning a new Manner of preparing Acid Soaps; together with an Inquiry into their Use in Medicine.* By *M. CORNETTE*.—The trials made by this ingenious physician with the acid soap of olive oil, seem hitherto rather to promise than to perform.

V Mem. *Concerning an Internal Hydrocephalus, or Dropsy in the Ventricles of the Brain.* By *M. ODIER*.—A very interesting and excellent piece, which deserves a place on the same shelf

self with Professor *Whyte's* description of this dangerous disorder, and the judicious remarks of Messrs. *Fothergill* and *Watson* on the same subject, which are inserted in the 17th volume of the *Medical Observations and Inquiries*.

VI Mem. *Concerning the Vapour Baths of Russia, considered as Means of preserving Health, or curing several Disorders.* By Dr. ANT. RIBEIRO SANCHES, First Physician to the Empress of Russia, &c.—This laborious academician declares, that he does not write with a view to instruct physicians, or to display medical and philosophical knowledge, but only to give useful information to persons in the country, who are deprived of the medical succours that are easily found in cities. His great object is to prove, that the Russian baths are more commodious and useful, both for preserving health and healing many disorders, than those of the ancient Greeks and Romans, and the modern Turks; and, whatever may have been his intention, he shews both extensive erudition and medical knowledge, in treating his subject. The subject itself leads him into circumstantial accounts of the Grecian and Roman Gymnasia, the ancient baths, the German stoves, the construction of the Russian baths, the method of using them, the disorders in which vapour baths are salutary, and the cases in which they are pernicious, and many other discussions, that will prove entertaining to every curious reader, and instructive even to many physicians.

VII Mem. *Concerning the Miliary Fever, which reigned in several Parts of Normandy.* By M. VARNIER.

VIII Mem. *Reflexions on a considerable Aneurism of the Axillary Artery, followed by a Fracture of the Ribs.* By M. DEHORNE.

IX Mem. *Researches and Observations concerning an Essential Epilepsy, or the Morbus Sacer of Hippocrates.* By M. SAILLANT.—By an essential epilepsy, M. Saillant means, that with the germ or principle of which the patient is born. He observes, that since Hippocrates (to whom, on the testimony of Foësius, he attributes the work concerning the *Morbus Sacer*), physicians have said little or nothing of this species of the disorder in question, but have confined their researches to the accidental epilepsy. He therefore proposes to supply this defect; and he seems, indeed, to have studied this terrible disorder in all its forms, branches, symptoms, and causes, with uncommon assiduity and attention.

There are THREE MEMOIRS relative to cattle, and the epizootical, or (as the French call them by a new term) epizootical diseases that sometimes reign in the pastures. The memoir in which the Abbé TESSIER shews the inconveniences that attend the defective construction of stables, points out the rules for constructing them.

them properly, and exhibits plans and figures, by which these rules are illustrated, is an object of great importance to rural œconomy.—The same thing may be said of the memoir in which the very learned and ingenious secretary to the Society, M. VICQ D'AZYR, gives an historical summary of the *epizootic* disease that reigned in the generality of Picardy in the year 1779. The topography of the place, the local causes, origin and progress of the disorder, the description of its nature and symptoms, and of the state in which the beasts which died of it, appeared upon dissection, the preservatives against the spreading of the disorder, the methods of cure, the manner of removing the infection from the stables—these, together with a comparative table of the beasts that died, and of those that were cured, form the contents of this useful memoir—This is followed by a *memoir* concerning the glanders, by M. CHABEOT.

ANATOMY.

I Mem. *Concerning the Irritability of the Lungs.* By M. VARNIER.—This academician attempts to prove, by a series of observations and experiments, in opposition to the doctrine commonly received, that the lungs are *irritable* and *sensible*, both internally and externally; that they have their proper and peculiar *life*, like the other organs; that they are active, and even transmit their activity in determining, stopping, diminishing, and accelerating the motion of the other organs of respiration; that they can even communicate their impression still farther, and, connected with the general system of sensibility, animate the whole machine, and excite sympathetic movements. From all which, it will appear, that instead of being passively dependant, as has been generally supposed, upon foreign agents, they are the first and principal agents in respiration. The numerous and well-conducted experiments on which M. VARNIER founds his hypothesis, merit a very particular degree of attention.

II Mem. *Reflexions on the Intention of Nature in the Conformation of the Bones of the Skull, peculiar to newborn Children; in which Advantages arising from this Conformation, not hitherto sufficiently attended to, are particularly considered.* By M. THOURET.—The membranous intervals which, in children, separate the different bones that form the skull, are generally and justly considered as designed by nature to facilitate the passage of the infant at its birth, as this imperfect structure of the head renders it susceptible of change of form, as well as of diminution of volume, by the closing or approximation of the separated bones. Our academician carries the advantages of this temporary conformation much farther, and shews, that the compression of the brain, which accompanies this closing of the bones,

bones, is highly soporific, and produces an insensibility, which hinders the infant from feeling the pains that must naturally attend its birth, and the mother from being injured by the violent motions in the infant, which these pains would excite. Nay, farther advantages still result from this conformation—but we must refer the reader to the work for an account of them.

MEDICAL CHEMISTRY.

I Mem. *Observations on the Phenomena and Variations, which are exhibited by Urine, considered in a state of Health.* By M. HALLE.—This is a very laborious memoir, and it is to be followed by more on the same subject, which we do not remember to have seen before treated with such a learned and circumstantial detail. It is here observed, analysed, and described in all its phenomena, forms, alterations, odours, and qualities, in the three periods of *precipitation*, occasioned by coldness and rest, *decomposition* caused by spontaneous motion, and *complete putrefaction*. No sense or faculty, whose exertions could be employed on the subject, have been idle on the occasion; and we think both chemical and medical readers will applaud the labours of this industrious and accurate observer of nature. If this memoir had been a prize-dissertation, it would have certainly been crowned with the golden chamber-pot.

II Mem. *Concerning the Analysis and Properties of the various Constituent Parts of Ipecacuanha.* By Messrs. CORNETTE, and LASSONE, the Son.—It has been supposed, that the emetic virtue of this root resides in its resinous parts. Our academicians pretend to demonstrate, that the ligneous part of the root is very nearly as emetic as that which is separated from it, and that the extract of that ligneous part possesses the same quality, though in a milder degree.

III Mem. *Chemical Researches concerning the different Processes that have been hitherto employed in the preparation of Tartar Emetic.* By M. CAILLE.

MEDICAL PHYSICS.

Observations and Inquiries concerning the Use of the Load-stone in Medicine; or, A Memoir on Animal Magnetism. By Messrs. ANDRY and THOURET.—In the first part of this memoir we have a summary of the attempts and experiments that have been made with the load-stone, for medical purposes, by physicians of ancient and modern date; and this summary is entertaining and instructive. In the second part the Authors give us a series of new observations on the use of the load-stone, in the treatment of several disorders, made by the members of the Royal Society of Medicine, or their associates and correspondents. Rheumatic pains in the face—Tooth-achs—Rheumatism in different parts of the body—Nervous complaints in the reins and head—Spasms in the stomach—Cramps in the breast—Palpitations,

tations, convulsive tremblings—Epilepsies, dizziness, and other complaints which come under the general denomination of nervous diseases, are mentioned here as the objects of magnetic applications. The cases are described, the patients are named, and the load-stone appears to have produced real and salutary effects on them. The third part contains considerations on the general effects, the nature and use of the magnetic fluid, considered as a medicine. In these it is designed to prove, that the load-stone operates on the human body by a principle different from that which is the result of its ferruginous nature, its attractive influence on iron, as also from the other properties and principles of action, that have been attributed to it by empirics; that its direct action is upon the nerves, which it affects as really as it does the iron; and that, if employed with wisdom, it promises important improvements in the art of healing.

A R T. II.

Memoirs pour servir à l'Histoire des Réfugiés François dans les Etats du Roi. i. e. Historical Memoirs of the French Refugees in the Dominions of the King of Prussia. By Mess. ERMAN and RECLAM, Vol. I. 8vo. Berlin, 1782.

IT is always laudable to perpetuate the memory of cruel and absurd persecution, that it may inspire detestation and horror, and do honour to those who have been the protectors of oppressed innocence. The present work does both. It exhibits a just and candid view of the sufferings of the French Protestants under the reigns of Lewis XIII. and his successor, and more particularly under the odious tyranny of their ministers; and it relates the generous instances of beneficent protection which those unfortunate exiles met with from the illustrious House of Brandenburg. The spirit of liberality and candour that reigns in these Memoirs, renders them singularly commendable; and from the historical anecdotes they contain, we find them both entertaining and instructive. They deserve therefore a more than common degree of attention and regard.

While several of the powers, that were in alliance with Lewis XIV. regarded with compassion the state of the French Protestants, even before the scandalous revocation of the edict of Nantes, in defiance of all the principles of common justice and good Faith, Frederic-William of Brandenburg, commonly called the *Great Elector*, became an intercessor in their behalf. Knowing their unshaken fidelity to the sovereign that oppressed them; shocked also at the barbarity of a government, that, on the one hand, refused them the common and natural rights of citizens, and, on the other, employed every exertion of violence to prevent them from seeking those rights elsewhere, he wrote a letter to the French King in their favour. The answer

fewer of Lewis, shews the character of the man who has been so idolatrously flattered by painters, poets, and courtiers, dazzled with the splendour of the monarch. "I take care (says he, in this letter) that the Protestants enjoy all the privileges that have been granted to them, and that they be permitted to live upon an equal footing with the rest of my subjects. For this I have engaged my royal word, and I have done it from a grateful sense of the fidelity they have shewn in taking up arms, and opposing, with vigour and success, the ill designs, which a party of my rebel subjects had formed against my government." This letter was written the 13th of October 1666, when the most odious persecution was actually carried on against the unhappy Protestants; so that we must either accuse the monarch of egregious perfidy, or of a shameful ignorance of what passed in his own dominions, and was known to all Europe.

Notwithstanding these fair promises, the state of the Protestants became still worse from day to day. In the face of the laws and solemn conventions, that seemed well adapted to secure their privileges, they were trampled under foot; and thus even before the æra of the grand emigration, we find numbers of Protestants leaving their country, and settling in England, Holland, &c. Our Authors mention the particular circumstances that were adapted to draw many of them into the electorate of Brandenburg, which had always been remarkable for the spirit of toleration, whose sovereign was so distinguished by his great and eminent virtues, and whose people professed the same religious doctrines for which the French Protestants were persecuted.

So early as the year 1661, several French families were established at Berlin. A French church was erected for them there in the year 1672, and after the revocation of the edict of Nantes in 1684, their numbers became considerable. The intrigues of Madame de Maintenon, Le Tellier, and Louvois for setting on foot the persecution, the infamous use which Bossuet made of his eloquence and influence for this purpose, and the horrors of the *dragonnade* or mission of sixty thousand soldiers, mostly *dragons*, by his most Christian Majesty, to convert the Protestants, are related by our Authors in an interesting manner. It is impossible to read this period of the French history without the warmest indignation against the ministers, mistresses, and priests, who availed themselves of the vanity and superstition of an ignorant and ambitious monarch, to deprive of all the rights of men and Christians several millions of the best subjects of the kingdom of France. When the Chancellor Le Tellier signed the act, which ordered the demolition of the churches of the Protestants, suppressed the schools for the instruction of their children,

children, prohibited the public or domestic exercise of their religion under pain of the galleys and confiscation of their goods, enacted that their children should be baptized in the Romish churches, and brought up Papists, with many more abominations of that kind, he called out with rapture, *Lord lettest now thy servant depart in peace, for mine eyes have seen thy salvation.* Were we willing to suppose, for the honour of humanity, that the old man was in a physical state of imbecility and disorder when he uttered this exclamation, yet what must we think of that great luminary of the Gallican church, *Bossuet*, who, in his funeral eulogy of this same *Tellier*, extols this furious instance of his piety; and then turning the bellows of his adulation towards the monarch, puffs forth the following memorable blast of eloquence. “Moved by the view of these *marvels*, (i. e. the dragonade and the revocation) let us pour forth our hearts before the piety of Lewis. Let us send up our acclamations to Heaven, (i. e. we suppose, by what follows, to *Versailles*) and say to this new Constantine, this new Theodosius, this new Marcian, this new Charlemagne, what the six-and-thirty fathers formerly said in the council of Chalcedon, *You have confirmed the faith, you have exterminated the heretics; this is the worthy work of your reign; its distinctive character. Through you, hereby is no more: God, alone, could have done this wonderful work: King of Heaven preserve the King of the Earth: This is the prayer of the churches: this is the prayer of the BISHOPS.*—He meant it no doubt for a climax.

Among the calamities which overwhelmed the Protestants, the merciless treatment of their ministers was not the least. These learned and virtuous men were, by the revocation of the edict of Nantes, banished the kingdom, and were obliged to leave behind them not only their fortunes, friends, and relations, but even such of their children, as were seven years old and upwards. It was a moving spectacle to see a venerable tribe of conscientious men, with their wives and infants, torn from all that was dear to them in life, exiled from their native land, encountering the distresses of poverty, and seeking an asylum in foreign countries. Those that remained in France, notwithstanding the barbarous act of exile, became the objects of new and still more sanguinary edicts. They were condemned to death; a price was set on their heads, as if they had been monsters of profligacy; and a premium of two hundred and fifty pounds (5500 livres) was offered to those who should be aiding and assisting in the seizure of a minister. It is easy to conceive, what infamous acts of perfidy must have been encouraged and occasioned by this inhuman edict.

It is well known what multitudes of unhappy families followed the calls of conscience and liberty, and left a kingdom,

where

where they were reduced to the alternative of *living*—hypocrites, or *dying* martyrs. All possible obstacles were, however, opposed to their emigration. The frontiers were lined with troops; the peasants were armed and excited to hunt them in their passage like beasts of prey. A barbarous carnage was the consequence of these sanguinary orders. Multitudes were robbed and assassinated; the prisons and the galleys were filled with these innocent victims; and many of them were sent to the American colonies, where they were employed in the labours, and reduced to the servile condition of the negroes.

It was at this odious period of infernal persecution, that the *Grand Elector* published the declaration, which will render his name ever illustrious in the annals of religion and humanity. This declaration opened his dominions and his treasure to these unfortunate exiles; it contained orders to his envoys and residents in the different parts of Germany, Flanders, and Holland, to facilitate their passage, to supply them with all the necessaries of life, with money, carriages, and every kind of succour: it exempted any remains of their shattered fortunes, which they could carry along with them, from all taxes, duties, and impositions; it gave them the choice of the places where they should reside for the purposes of carrying on commerce or erecting manufactures; it gave them all the rights and privileges of happy subjects. In a word, it was the voice of paternal tenderness, adopting as his children an offspring, against which their natural parent had, without reason, shut all the bowels of affection and compassion. We could not read this declaration in the work before us without the tenderest emotion. It breathes such a spirit of humane benevolence as must touch every feeling heart, and render the *GENEROUS HERO*, from whom it proceeded, an object of delicious and respectful contemplation. Though the emigration of the French Protestants was, in a political view, advantageous to his dominions by the great increase of population, commerce, and manufactures which was its natural consequence, yet we see palpably, in the conduct of this great and excellent prince, a spirit that would have excited him to a declaration of this kind even without the prospect of these advantages. For (as the Authors observe) he had long pleaded the cause of the Protestants at the court of Lewis XIV.; he had endeavoured to disarm that intolerance which alone could engage them to leave their country; and had his counsels and remonstrances been attended to, the edict of Nantes would never have been revoked, and in this case France would not have lost near a million of subjects, nor the population of Brandenburg been augmented by their emigration. If the Elector had only consulted his interests, he would not have remonstrated, during a long course of years, against the cruel and despotic measures

measures of the French monarch, but would have stood a silent spectator of his folly, and turned it to his own profit.

Nor did this great Elector only offer the Protestants an asylum in his own dominions, but also, by his recommendations and influence, procured for them settlements in other countries. It was in consequence of this, that the Grand Duke of Muscovy published, in favour of these unfortunate exiles, a humane and remarkable edict, which is given at full length among the records subjoined, as proofs to this history. Here we have a curious contrast, which our Authors do not pass unobserved. France, a country enlightened by the sciences, and polished by the arts, exhibits a sanguinary spirit of bigotry and persecution, which seems only suited to a state of the grossest ignorance and barbarism; while Muscovy, a country hitherto almost unknown, and not yet emerged from its primitive darkness, displays a mild spirit of toleration and benignity. Barbarians heal the wounds which humanity and religion received from a civilized and elegant nation!

If the Elector's declaration in favour of the French Protestants was generous and humane, his answer to the sharp and haughty complaints made on that occasion by the court of Versailles was resolute and magnanimous. Lewis, who was in the zenith of his glory and vanity, remonstrated haughtily against the conduct of the Elector. He complained of the term *persecution* that was given to his sanguinary measures against the Protestants (which puts us in mind of the *Fable of the Boys and the Frogs*); he represented the Elector as alienating the minds of his subjects from their sovereign; he asked him haughtily, what right he had to intermiddle in the affairs of the French Protestants? and concluded by threatening a cessation of the subsidies, which France paid by treaty to the House of Brandenburg. The answer of the Elector was like himself (for there is a noble tenour of dignity and consistency in all his transactions), he expressed his surprize that Lewis should be offended at the term *persecution*, for if tearing children from the arms of their parents, and treating both on account of their innocent opinions with a degree of barbarity which was scarcely, if at all, inferior to that which the Pagans exercised against the primitive Christians, if this was not *persecution*, what could be so? He observed, that the term *Heretics*, with which the French court thought proper to stigmatize all the Reformed churches, was as offensive as the term *persecution*,—and that it was singularly shocking to see it maintained, in writings published with the approbation of government, that conventions with heretics were not binding, by which maxims Protestants were placed below the rank of Turks and Pagans. The Elector further observed, that since the Catholic monarch was so zealous for his religion, he ought not to be surprised that
Protestants

Protestant prince should be also zealous for his; and above all, that he should be touched with compassion for such a multitude of unfortunate victims of cruel persecution, to whom nothing could be imputed but their respecting the dictates of conscience.

This spirited answer was followed by measures that became it. The court of Versailles had published an order, prohibiting the French Protestants to attend divine worship in the chapel of the Minister of Brandenburg at Paris, and posted soldiers at the door of that minister, with a view to render the prohibition effectual. The Elector observed the same conduct with respect to the Roman Catholics of Berlin, and placed guards at the doors of *Rebenac* the French Minister, and the Austrian Envoy.

Brandenburg, which had been so cruelly ravaged during the war of thirty years carried on by Gustavus Adolphus, and was now beginning to resume its former lustre, and rank among the German States under the auspicious reign of FREDERICK-WILLIAM, received, no doubt, signal advantages from the emigration of the French Protestants. Our authors describe the state of that country from its erection into a marquisate in the 12th century under *Albert the Bear*, (who was very far from deserving that denomination) to the period in which the *Grand Elector* availed himself of this emigration; they also enter into interesting details concerning the genius and character of the French nation, and the state of literature and useful arts in that country, which conclude the 4th book of this 1st volume.

The 5th contains an account of the measures employed by the French court to prevent the emigrations,—of the retreat of the clergy,—of the permission granted to certain families to quit the kingdom, and of the progress of the emigrations. Among the pastors, the famous *Claude* was treated with particular rigour, because he had disconcerted an infamous plan, that was formed for the *re-union* of the Reformed church at Paris with the church of Rome. This plan deserves to be kept from oblivion: it was as follows: The Reformed church, which was a considerable edifice, was to be surrounded with troops: the Archbishop of Paris, and the Bishop of Meaux (*Bossuet*), accompanied with a train of priests and the lieutenant of the police, were to march thither in procession, during divine service; one of these prelates was to mount the pulpit and summon the congregation to submit to Mother church and *re-unite*: a number of Roman Catholics, posted for the purpose in different parts of the church, as if they belonged to it, were to answer the prelate's summons, by bawling out *re-union*; after which the other prelate was to give the congregation a public absolution from the charge of heresy, and to receive the new pretended converts into the bosom of the church: an indecent

and scandalous scene, which was to be imposed upon the world for a *real re-union*!—This plan is a new proof, what a fellow the great Bossuet was; and it is worthy of notice, that his associate, in this clerico-military expedition, was the egregious libertine HARLAI, Archbishop of Paris, whose life and death were so scandalous, that not a single curate could be found, among the most unprincipled part of the Romish clergy, who would undertake to preach his funeral sermon.

The exiled pastors took refuge in England, Holland, and Switzerland. In England, say our authors, they were received with the generosity that so eminently characterises that nation. Towards the conclusion of the year 1685, there were above two hundred in Switzerland, and above eighty in the single city of Lausanne. Above two hundred and fifty retired to Holland, where the government shewed them the most beneficent protection, and supported them generously, by granting them pensions, or settling them in churches. Among those which settled in Holland there were, certainly, many eminently distinguished both by extensive learning and real genius, and their mitigated Calvinism was imperceptibly attended with a softening influence on the more angular and rigid parts of the Belgic theology.

In the 6th book our authors follow the general body of the French Refugees in their emigrations into Switzerland, Geneva, England, Holland, Hesse, Bremen, Saxony, Francfort, Denmark, Altona, Hamburg, Hanover, Hamelen, Zell, Brunswick, Bareith, Anspach, and other countries. The calamities of these respectable victims excited compassion in all the nations of Europe, and their merit (for they were undoubtedly the most virtuous, sober, and industrious part of the nation) was universally acknowledged. Besides, the circumstance of their being forced and torn by savage persecution from their children, their families, friends, and possessions, and obliged to seek an existence in strange lands, of which both the inhabitants and the language were unknown to them, could not but excite towards them the tenderest emotions of pity. Even that arch-bigot James II. seemed to feel their distresses; he encouraged their settlement in England, and published a humane and gracious declaration in their favour. Could their merit and innocence receive a more signal testimony than the protection of a prince, whose attachment to the old Lady of Babylon was so silly and excessive, that he sacrificed, soon after, his three kingdoms for a maïs? After this, let the reader cast a look backwards on Lewis XIV. and see what a figure he makes amidst the marks of compassion and respect shewn by all the nations of Europe to his persecuted subjects.

The 7th and 8th books, which conclude this volume, give a circumstantial account of the wise measures of Frederic-William for the settlement of the refugees in his dominions, and for rendering this settlement reciprocally advantageous to them and to his former subjects. The respectable exiles were not all destitute of fortune: many, and more especially the trading part of them, found means of conveying large sums to the places of their new residence, and these were employed to the best purposes. For the details relative to this object, we refer our readers to the work before us, where their curiosity will be amply satisfied.

A R T. III.

HISTOIRE Physique, Morale, Civile & Politique de la Russie Ancienne et Moderne. i. e. A Natural, Moral, Civil and Political History of Ancient and Modern Russia. By M. LE CLERC, Knight of the Royal Order, and Member of several Academies. 4to. Vol. I. of the ancient History, and Vol. II. containing the first volume of the modern History. Enriched with thirty-four Plates, well engraven. Paris, 1783.

M. L'EVESQUE, whose history of Russia we announced barely, and commended with justice, in one of our former Reviews, got the start of M. LE CLERC, with respect to publication, but the latter comes after him with such a display of advantages peculiar to his extensive work, that he is likely to carry off the first prize of historical fame from his competitor. M. LE CLERC resided in Russia, as well as his rival; he lived there ten years; he studied the language of the country, and had extensive and intimate connexions with men of quality and men of letters, which furnished him with the most favourable opportunities of collecting valuable materials for his work, and ascertaining the truth of his relations. Moreover, the reader may see, by the title of his work, that it is much more comprehensive, and consequently must be much more interesting than that of M. L'EVESQUE. It was happily imagined to enlarge the plan of this work by blending physical, moral, and political researches with historical facts, and exhibiting the more peaceable exertions and aspects of human nature in manners, customs, laws, and religious services, which diversify the monotony of general History. If M. LE CLERC's plan is interesting, we can say, with confidence, that its execution is animated and masterly.

There is, perhaps, more variety in this history than in the histories we have of many other nations, whose long duration and annals yield a richer provision of materials. For except Dr. Henry's History of England (which rises so superior to all modern works of the kind, by the extent of its plan and the excellence of its method, and gives us an account of men as well as of statesmen)

Russian history more adapted,
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Such Readers will find, among other things worthy of notice, a curious account of the peculiar character and genius of the Sclavonian and Russian languages, of the Russian nobility, of the ancient state of literature, arts, and population in that country, together with an historical summary of the customs, superstitious practices, and morals of all the conquered or tributary provinces. In this account the Reader will observe the striking resemblance between the customs, religious worship, and manner of living of the Tchoutchis, Tartars, Kamtschadales, Greenlanders, and Esquimaux; as also between the temperature, animals and minerals of America and Asia. It is natural to conclude from thence, that the two continents were formerly one, which notion their present distance from each other seems to favour, as the northern coast of Asia is, at most, but about seven leagues distant, says our Author, from the north-west coast of America. The extent of the Russian empire towards the eastern part of Asia has been represented by M. L'EVEQUE, as much greater than it appears to be in our Author's account of it; and we incline to the opinion of the latter, whose researches with respect to this object seem to have been made with capacity and attention. We know of no preceding writer, who has given such an accurate and circumstantial state of the power and resources of this empire, the annual revenues and expenditure of each province, and of every thing that relates to the internal situation and œconomy of this immense territory.

The ninth century is the æra of Russia, as a sovereign power; and M. LE CLERC exhibits a well sketched view of the political state of Europe and Asia at that period. His account of the origin of the Russian empire is clear and distinct. The Russians are supposed to have been a colony of the Huns, who settled on the borders of the Borysthenes, where they built the town of Kioff; and our Author is both learned and ingenious in the proof of this fact. It was upon the ruins of a republican state that they founded their sovereignty. This state was formed by the Sclavonians, whose origin our Author does not pretend to investigate, though M. L'EVEQUE has taken great pains in this research, and by an ingenious comparison of the Sclavonian language with the Latin, makes them to descend from the ancient inhabitants of Latium. Whatever there may be in this fanciful hypothesis, it is observed by our Author, that a body of Sclavonians settled at *Novogorod*, grew powerful by their commerce, subdued several of the neighbouring provinces who became their tributaries, and enclosed their territory within the Lakes Ladoga, Onega, Peipus, and Besl Ozero. They maintained here an independent sovereignty under a form partly aristocratical, and partly democratical, to far down

down as the year 862. It was at this period that their Consul (an officer of great authority in the government) engaged his fellow-citizens (among whom the intoxication and abuse of liberty had produced intestine discords, and the calamities from without that often attend them) to call to their assistance the *Varaigue Russians* from Ingria, to keep their enemies in awe, and to restore order and a regular administration of justice among themselves. What causes had reduced the Slavonians to this critical step, we do not learn; but we learn that they lost their liberty, and that *Rurik*, *Cinaf*, and *Trouver*, the Russian auxiliaries, became first their protectors by choice, and afterwards their masters by force. The first of the three survived his two brothers, and joining their portions of territory to his own, formed a state, limited by the four lakes above mentioned. His arbitrary measures made the Slavonians revolt; but this insurrection only riveted their chains. His yoke became so heavy, that even the *Varaigues*, who had followed him, could no longer bear to be either the accomplices of his barbarity, or the subjects of a chief so intractable and despotic. They therefore withdrew to Kiof, where they trained to arms the Russians of that district, subdued the *Kozars*, and made conquests in Poland.

Rurik, nevertheless, lived several years at Novogorod after this revolution, and died in peace in the year 879. His despotic system was carried on by *Oleg*, whom he left guardian to his son *Igor*, who was an infant. *Oleg* was a man of a bold and enterprising genius, and had recourse to perfidy, where force was wanting to execute his purposes. He extended his domination on all sides by force of arms. Having made himself master of Kiof by a perfidious stratagem, he subdued several of the neighbouring nations; and at this period the *Slavonians* and *Varaigues* being confounded in one mass with the *Kiovians*, they all assumed the general denomination of Russians.

The expeditions of *Oleg*, and his successor *Igor*, against the eastern empire, are surprizing for this age. We do not wonder to see swarms of barbarians rushing on to rapine with a disorderly violence, through plundered provinces; but we cannot contemplate, without surprize, an army of 80,000 men, in 2000 boats, sailing along the Dnieper to the Euxine sea, passing the seven cataracts which obstruct its navigation, in order to conquer Constantinople and its Emperor. The two sovereigns who successively filled the throne after *Igor*, were a mother and her son. The latter, who was a fierce warrior, and made several conquests, weakened the empire by dividing it among his three sons. It was, however, re-united in the year 980, under the scepter of *Wolodomir*, who embraced Christianity, and abolished the idolatry of the Slavonians. Our Au-
thor

thor takes occasion from this event to give an ample account of the religious opinions and worship of this people, before their conversion; and his account is philosophical as well as historical. The result is, that the Slavonians adored one God, the creator of the universe, but attributed the phenomena and operations of nature to a multitude of invisible beings, of an inferior order, some of them good, and others malevolent. They also looked upon the elements, stars, meteors, seas, lakes, &c. as subaltern deities, and gave them accordingly a place in their religious worship.

In a climate so inclement and rigorous as that of the Slavonians, it was natural, says our Author, that they should regard fire as the principal symbol, or representative, of the deity. They had also, like the most polished and enlightened nations of antiquity, their sea and river gods, their tutelary deities for their houses, flocks, sports, forests, and all the various productions of the earth. They had their gods of war and peace; and *Lada*, their Cupid, or god of love, had (who will believe it?) rich temples erected to his honour at Kiof. All these deities had their priests, who pretended to foretel future events, and who drew omens from the flight of birds, the approach of certain animals, their different cries, the undulations of flame, and other circumstances of that kind. We shall not follow our Author in his enumeration of all the rites and institutions that formed the superstitious worship of this rude uncivilized people, before their conversion to Christianity. It shews us that *natural religion*, that is, the religion conformable to reason and the nature of God and man, is always disfigured, when man has no other guide to the knowledge of it, but unassisted nature alone. While we were reading it, we thought ourselves at Athens or Rome, in the æra of their glory. For savage tribes and polished states seem to stand upon the same footing, with respect to religious knowledge, where a divine revelation has not been vouchsafed.

When the Slavonians embraced Christianity, they adopted the rites and doctrines of the Greek church, in consequence of their connexions with the Greeks of Constantinople. These rites are described by our Author at great length. It is well known that the Russians follow the rites and liturgy of the same church; but it is not perhaps so well known, nor is it easy to be conceived, to what a degree ignorance and superstition reign among the common people in that country. Their images are numerous, and they pray before them, and illuminate them with lighted tapers at festivals, as in the Romish church. But is it possible that it should be a tenet even among the lowest of the people, that *St. Nicholas* refused to be God, but, after the reign of God the Father was ended, designed to

attempts to introduce agriculture. His successor Sviatoslav, and, indeed, if we except the reign of Rurik, during two centuries Russia exhibits little more than a series of furious and bloody quarrels between princes who have ingeniously relieved the barren sands of history, by interweaving reflexions on the virtues and vices of the princes whose reigns they parallel. He proposes to compare the reigns of the Russian princes with those of other countries and periods. In doubt, still more interesting in modern times.

M. LE CLERC has given us a history of the laws enacted in the year 1054, by the emperor Basil II, as a beneficent luminary, in a series of laws. This was the first reign in which they are preserved in the annals. They commence with the death of Igor in the fourteenth century. These laws are distinguished by simplicity, precision, and penalties, much superior to what we find in the laws of the states at this period of time.

It is a remarkable observation that from the time of Rurik to the reign of Jaroslav, no laws were formed. In every instance, the laws were formed by the emperor.

they quarrelled among themselves at home; and among other acts of barbarity, they treated their slaves with peculiar harshness and severity. These internal disorders rendered the code of Jaroslaw necessary.

This volume brings down the ancient history of Russia to the year 1236, when the Mogul Tartars made themselves masters of the empire, and kept the Russians under a grievous and tyrannical yoke for above two centuries. It is terminated by an inquiry into the origin and causes of this great revolution. A spirit of ambitious frenzy, producing hatred, vengeance, and the hostile passions, that degrade human nature and civil society, had seized upon almost all the Russian princes. The sovereigns of Kiot considered their subjects as their slaves: (and is it much otherwise in better times?) The other princes were all aspiring after the supreme authority. The nobles and magistrates, following the example of their superiors, exercised tyrannical oppression in their spheres. Hence internal disunion and disorder, which ever produce weakness, and expose a nation to fall before the first powerful invader! — The *first volume* of the *Modern History* shall be reviewed in a future Article.

A R T. IV

Physique du Monde, i. e. A Cosmological System of Natural Philosophy; or A Physical System of the Universe. By the Baron DE M. RIVETZ, and M. COUSSIER. Vol. II. 4to. Paris. 1782.

IN the preceding volume of this ingenious work *, the Authors attempted to prove, that none of the systems of Cosmogony hitherto exhibited, furnish a true and philosophical account of the origin and constitution of our terrestrial globe. The motions of the celestial bodies remain equally unaccounted for; and the most eminent astronomers of the present age have unanimously considered the revolutions of the planets, the velocity with which they move in their orbits, their varying distances from the sun, and their rotation on their own axes, as phenomena, deducible from no mechanical causes, known to us. — They go still farther, and allege, that these unknown causes are not connected with the general system of the universe †. Our Authors do not relish this doctrine: the causes may be yet

* For an account of the first volume, see Review for March 1783, page 20.

† *Hi motus* (says the father of modern philosophy) *originem non habent ex causis mechanicis*. The celebrated M. DIONIS DU SEJOUR and M. de la Lande, hold the same language, the former in his *Essay concerning Comets*, and the Prelim. Discourse, p. 20. and p. 330. and the latter in his *Astronomy*, Vol. III. p. 385.

unknown; but how, *say they*, can a general system be conceived, in which the most important and general phenomena, those which give rise to all others, are supposed to be independent on that system? Our Authors consider the world as a great machine; and as there cannot be in any machine a single movement that does not result from mechanical laws, they boldly bring forth the doctrine of one simple, primitive, general power or force, from which is derived all action; while action, in all its forms and modifications, obeys the laws originally prescribed to matter and motion.

With this philosophical key, our Authors proceed, in the second volume, now before us, to open the celestial mansions, and give us some nearer views of what is going on there, than have been presented by former peepers into the *starry region*. It is certain that our Authors peep sublimely, and, to use Pope's famous similitude, we do not doubt but that celestial beings behold the *apes* with a smile of complacence.—The *first part* of this volume contains (what our Author calls) the *Philosophy of the Heavens*, in which he considers successively space, or the ethereal medium—the sun—the planets, with their satellites—the distinctive characters, place, light, and appearances of the comets, together with the observations that have been made on them, and the history of the opinions of the learned concerning them—the *starry heavens*—the nebulous and double stars—the phenomena observed in the fixed stars—the light of the stars—the milky way—density and gravitation—the law by which the celestial bodies are governed, and the *organization* (as our Author calls it) of the vortex of our globe.

To give our Readers, in as small a compass as is possible, a general notion of our Author's theory of the celestial bodies, we must set out by observing, that he denies the existence of a *vacuum*, or void, in the universe; and labours, with great learning and sagacity, to establish the doctrine, not of the dense medium of Des Cartes, but of an eminently elastic fluid, filling the immense capacity of infinite space. In this fluid the Creator disseminated, by an act of his will, innumerable spheres of different magnitudes. The greater, designed to rule the motions of the lesser, were made to occupy centres, and were commanded by the MOST HIGH to revolve about their own axes; then they imprinted their motion on the surrounding fluid; and the smaller spheres plunged in this fluid, and hitherto at rest, were carried by its motion around the central sphere (respectively), by which their revolutions were to be directed; the central sphere, by its movement of rotation, rubbing with rapidity the infinitely elastic molecules of the fluid, excited in it vibrations: these vibrations, propagated through space among the contiguous molecules, struck all the globes suspend-

ed in it, only on the parts of their surface that were turned towards the central sphere, from which they derived their motion; these solid surfaces sent back, by repercussion, the vibrating molecules, and from this shock arose a general splendour.—Thus the central moving globes became *suns*; and then Matter received its motion, Time its measure, Light appeared, and Nature arose into birth. Then the eternal series of whatever was to exist, received the *Law* that was to regulate all the moments, changes, and events, of their duration.

The whole, then, of our Author's system, as he observes himself, may be comprehended in the nine following Propositions, which we shall here give in his own words:

I. *The Sun turns around his own Axis in a Fluid eminently Elastic.*

II. *The Sun cannot turn on his own Axis, in this Fluid, without communicating to it his Motion, and without making it turn round him.*—III. *The general Fluid, in turning round the Sun, carries along with it the Planets, of which the Sun becomes the Director.* Here we see the reason why all the planets turn in the same direction with the sun.—IV. *The Velocities of the Orbs of this Fluid are not equal, at unequal distances from the Sun.* Hence the planets move in their orbits with a velocity, which diminishes in proportion to their distance from the sun.—V. *The Motion, imprinted on the Fluid by the Equator, is more rapid than that which is imprinted on the same Fluid by any other of the Solar Circles, taken between his Equator and his Poles: this greater Velocity of the impelling Fluid, in the Plane of the Sun's Equator, determines the Planets to move towards that Plane.* This is the reason why the planets all turn in a band, or zone, exceedingly narrow, and in almost the same plane, which differs little from that of the solar equator.—VI. *The Planets do not follow the line of the greatest Velocity of the Fluid, because they receive lateral Impressions; these Impressions result from the Vibrations of the Æther towards the production of Light; vibrations which the Planets communicate by Repercussion, one to another.* This is the reason of the obliquity of their orbits to the sun's equator, and also of the elliptical form of these orbits. This elliptical form is a necessary consequence of the successive passage of the planets through the different solar orbs, or vortexes, which have different velocities.—VII. *The Planets carried along with the general Vortex, and intersecting obliquely, and twice in each of their Revolutions, the Plane of the Sun's Equator, must consequently describe Ellipses about the Sun, and therefore pass at different Distances.* Of these Distances, the least of all is called the Perihelium, and the greatest the Aphelium. The Planets, in their Perihelium, being plunged in Orbs less distant from the Sun, must receive from these Orbs a greater Velocity. This is the reason why the motion

tion of the planets grows more rapid at their perihelium.—VIII. *The vibrating motion of the Æther to a state of Light, acts more powerfully upon the Planetary Bodies, than does the general orbicular Motion, or circulation of that Æther: this action is not equal, or the same upon the different Points of the enlightened Hemisphere of the Planet, because that Hemisphere is plunged in Orbs, unequally distant from the Sun.* This is the reason why the planets turn on their own axes, and all in the same direction.—IX. *The larger a Planet is, the more the action of Light varies, on the two Oriental and Occidental halves of the enlightened Hemisphere of that Planet.* This is the reason why the larger the planets are, the greater is the rapidity of their motion round their own axes.

We must refer our Readers to the work itself for the ample illustrations, which are here given, of these nine propositions, and the very learned and ingenious manner in which they are adapted to facilitate the explication of the various phenomena. We shall only observe, with respect to the eminently elastic fluid, that forms a *plenum* in infinite space, and acts such a capital part in the system now before us, that our Authors will not allow it to be looked upon as an exploded hypothesis. They pretend, that no philosopher of any authority has maintained the doctrine of an absolute vacuum, or void, in nature. They allege, that the Newtonian school has been erroneously appealed to in favour of this doctrine. They affirm and prove, that its immortal Head neither said nor believed, that the interplanetary space was an absolute void, but that he considered it as filled with a fluid, eminently elastic, eminently expandible, and four hundred and ninety thousand millions of times more elastic than the air of our atmosphere. That such a fluid should be capable of receiving and transmitting motion, is not a matter of wonder; but that it should *absolutely fill* universal and infinite space, is a point that may stagger the philosophical faith of many; as a universal *plenum* is pretty generally looked upon as a glaring heresy in physics. We ourselves were of this opinion, and we are not over disposed to give it up; yet there is such perspicuity, precision, and force in the arguments of M. de MARIVETZ, that we are totally unable to answer them. We shall, therefore, leave that matter to abler hands, to whose perusal and attention we venture to recommend them.

In the second part of this volume our Authors explain the numerous plates that are designed to prove and illustrate the various branches of their doctrine relative to the celestial bodies. They also exhibit direct and geometrical proofs of the principles from which their whole theory is derived, for the satisfaction of the learned part of their readers, who may not have been convinced by the more popular
(though

(though we think very ingenious) arguments employed in the preceding part. Here the mathematical astronomer will find details, which shew M. de MARIVETZ to be completely master of his noble subject, and will admire the simplicity, precision, and perspicuity that accompany his proofs and explications. The plates, which are FIVE in number, contain above forty figures. The first plate represents the Mundane System, on the plane of the ecliptic. The second, which contains five figures, and a table of the lunations of the year 1780, represents the motion, or rather the respective situations of the earth and the moon around the sun, at the times of the new and full moons, and at the quadratures. The third and fourth exhibit the internal organization of the solar vortex, and the different motions of the æther of the vortex, determined by the sun's rotation. The fifth contains the relative magnitudes of the sun, and of the principal planets, as also those of the apparent orbits, which the satellites, or secondary planets, seem to describe about their respective planets, proportional to each other, and to a scale of sixteen hundred thousand (French) leagues, which is engraven at the bottom of the plate.

In the explication of the fourth plate, our Authors give an interesting illustration, and proof, of the eighth proposition mentioned above, as unfolding the true cause of the rotation of the planets about their axes. The efficient, mechanical cause of this rotation has not been explained hitherto by any of the authors that have treated this subject. It is true, that the *New Conjectures* of M. de MAIRAN, concerning the *Diurnal motion of the Earth from West to East*, published in the *Memoirs of the Royal Academy of Sciences at Paris*, for the year 1729, may be considered as an ingenious attempt towards the explication of this phenomenon; but our Authors shew, that M. de Mairan's account of the matter is attended with unsurmountable difficulties, and that the hypothesis of Mr. *John Bernoulli* is equally unsatisfactory. They also shew, by a series of proofs, that the true cause of the rotation of the planets, is the inequality of the impulsive force of the solar rays, or æther, on the two halves of (or in the different orbs that correspond with) the enlightened hemisphere of the planet.

Notwithstanding the vast knowledge of nature, the extensive learning, the logical precision, the warmth, elegance, and perspicuity of expression, that have already rendered this excellent work an object of general attention and esteem, it contains several opinions and novelties that will not escape the eagle eyes of philosophical critics. The banishment of attraction from the mechanism of the universe, and particularly from the theory of the moon—the consideration of comets, as neither solid nor permanent substances, but mere luminous phenomena—the ad-

mission of an universal fluid, composed of elastic molecules, in direct and immediate contact—these are doctrines that cannot pass unnoticed.—Well—so much the better:—Truth, we hope, will gain by the contest. There is no lasting peace among philosophers; but it is *only* THEIR wars that can enoble and improve humanity.

A R T. V.

Discours sur l'Histoire, le Gouvernement, les Usages, la Littérature, et les Arts, &c. i. e. Discourses on the History, Government, Customs, Literature, and Arts, of several European Nations. By the Count d'ALBON, Member of many Academies. 4 Volumes in 12mo. Price 12 Livres. Paris. 1782.

FOUR of these discourses, whose subjects are, England, Holland, Switzerland, and which occupy the first, and a part of the second volume of the work now before us, were reviewed some years ago. Our lively, ingenious, and not illiterate traveller, was then treated without much ceremony, as youthful levity, and the fever of an enthusiastic partiality, had betrayed him into several egregious blunders, both of reasoning and narration, in his account of England. We, however, did justice to his capacity, parts, and literary merit; and these appear to more advantage in the present work than in his former publication. It contains five discourses, three of which relate to Italy, the fourth to Spain, and the fifth to Portugal. The whole is the fruit of ten years employed in travelling, with a keen spirit of observation; and the high-mettled, young Author seems, in his progress, to have corrected considerably the pertness and presumption of his tone and manner, though here and there we find *veteris vestigia flammæ*.

Rome and Naples are the subjects of the first of our Author's discourses concerning Italy. Much has been said by various authors of the ascendant, which papal Rome gained by the dexterity and intrigues of a fine-spun policy, and the talent which its pontiffs possessed, of beniding the passions of men to the accomplishment of their ambitious purposes. Our Author rejects this account of the matter, and shews, by a long, verbose, and (in a matter so clear, we think, useless) detail of arguments, that papal Rome owes nothing to its politics, but derived all its influence from the ignorance and superstition of the dark and barbarous ages. He observes, moreover, very justly, that the spirit of enterprize in papal Rome terminated in a mere phantom, which kept kings and princes in terror, without producing any addition of real power to its Pontiffs. These men, with the hold they had upon the minds of mankind, by the thunder of the Vatican, might have extended their empire,

by bulls and excommunications, as far as the Cæsars had enlarged their dominion by policy and arms. But, in effect, they accomplished nothing of this kind. To see them permitting the Portuguese to sail round the Cape of Good Hope, and the Spaniards to make conquests in America, was a phenomenon that seemed to proclaim them masters of the globe; and yet, so far was this latter from being the case, that they had neither influence nor authority, but in the public *opinion*. They neither aspired after universal monarchy, nor prepared the way for obtaining it; and, instead of acquiring territory, and raising formidable armies to inspire terror and overturn empires, they were satisfied with blind adulation and vain titles, and embraced a shadow of dominion, without substance or reality. Accordingly we find, that whenever Rome made any real strides towards temporal dominion, she was always repulsed with loss and disgrace, and the princes concerned, while they kissed devoutly the Pontiff's toe, were efficaciously busy in tying his hands.

In process of time, both princes and their subjects began to open their eyes upon the unsubstantial nature of this imperious phantom; and the period came when Rome, instead of encroaching upon the rights of other states, was reduced to the humble and unsuccessful business of defending her own. Such is her situation at this day, considered in regard to her relations abroad.

With respect to the internal state of the Roman government, our Author observes, that the Pope might be an absolute sovereign, if he did not prefer the influence of a father before the dominion of a tyrant. It is accordingly become the reigning maxim of papal policy, to govern with a mild, moderate, and beneficent power. Notwithstanding this, the ecclesiastical state languishes under poverty; its cities are almost depopulated; its fertile plains are neglected and uncultivated; its inhabitants express, in their countenances and their raiment, affecting marks of dejection and want. 'In travelling,' says our Author, 'along the coasts, it is surprising to see excellent harbours destitute of ships, rarely frequented by strangers, never enlivened by commerce; an industrious and ingenious people, unacquainted with the useful arts, and only studious of excelling in the frivolous arts of mere amusement; a beautiful country without agriculture, trade, or manufactures; a sovereign, satisfied indeed with a moderate income, but who, notwithstanding his prudent œconomy, is unable to supply the wants of unhappy multitudes who implore his assistance; a mild government, sincerely intent on the public good, and yet subjects, whose condition excites pity; opulence in some illustrious houses; easy or middling circumstances observable among a small number of
citizens;

citizens; but the multitude a prey to all the horrors of indigence.* A dismal picture indeed! The restraints laid upon commerce, and the monopoly of grain, which has been long usurped by the Apostolic chamber, are the principal causes to which our traveller attributes all these calamities.

In the thirteen provinces, which form the ecclesiastical state, or the Pope's dominions, the gentry, as well as the nobles, are exempt from all imposts, real or personal. The revenues of the sovereign do not exceed two millions of Roman crowns, which make something less than 50,000 pounds Sterling. The Datary's office is not such a rich source of gain as is generally imagined; and our Author does not rate at above 25,000 pounds annually all the product of annates and investitures for the kingdom of France. He estimates the number of inhabitants in Rome at 170,000, and the secular and regular clergy at 7000. The Romans, according to him, are obliging and affable to strangers, and remarkable for the compassion they shew to the unhappy. In other respects, his account of their characters and morals is not favourable. He appreciates, with judgment and taste, the men of letters and artists that have flourished in the Roman territory; and he thinks that the arts have lost their lustre in that country by the very means that should seem adapted to maintain and perpetuate it, even the multitude of those who professionally cultivate them. There is certainly something very plausible in this reflection; and it is but too true, that both arts and learning suffer, when they become a trade. As long as true genius can monopolize them; they may preserve their lustre; but when the trade becomes open for every adventurer, and adulterated productions find buyers at market, the business is spoiled. This has been palpably the case with the arts in Italy. Whole swarms of painters overspread that country; and when the profits of the trade came to be diminished, by its being dealt out among so many hands, the artists began to work for low prices, to obtain more employment, by underselling their competitors; and then what happened? they wrought with precipitation: they neglected the study of the noble models of antiquity which they had before their eyes: they flattered the false and capricious taste of the multitude, and thus degraded the art to gratify avarice, or answer the sharp demands of indigence.

NAPLES is the next object that occupies our observer. Under its present degradation (says he), it still bears some marks of its ancient grandeur, of which he gives a pompous and animated description. At present, all the riches of that country are absorbed in the capital; and that capital, with all its beauty and magnificence, exhibits a motley and afflicting spectacle of splendor and misery. After giving an historical summary of

the revolutions, through which this part of Italy has passed, both in ancient and modern times, our Author observes, that there is a prospect of its recovering, in a great measure, its former lustre. The work of reformation, says he, is already begun: under the late reign many abuses, introduced under the government of the Spanish viceroys, have been removed; the court has resumed the prerogatives of sovereignty; the peasants and farmers are delivered from feudal servitude; the great Barons can no more encroach upon the property of their vassals; and one part of the nation continues equally opulent, without having in its hands the lives, the liberty, and the property of the other. But still much is yet to be done in the way of reformation. The city of Naples is supposed to contain 450,000 inhabitants; but no where, perhaps, in Europe are there so many idle hands; forty thousand robust, lusty vagabonds (the Lazaroni), who live without profession, occupation, cloathing, or dwelling, dishonour its police; sleep in the open air, and reject the comforts of an easy subsistence, rather than purchase it by a few hours labour. The present minister (the Marquis della Sambucca), by gentle and beneficent measures, has made a laudable attempt to engage these wretches to better their situation, by distributing among such as are willing to work, portions of land at *San Leuci*, and furnishing them with the instruments and materials that are necessary to render their industry successful.—Our Author bestows high encomiums on the poets of Naples. Among other favourites of the Muses, he celebrates particularly the Dukes de *Vasto Girardi*, and M. *Campo Lungo*, both famous for their Lyric strains, and the Duke de *Belfort*, who is considered as the Anacreon of Italy.

When we accompany our traveller to VENICE, we find his observations on that republic often solid and judicious. He is far from being an admirer of its government, and he deserves a hearing on the subject. The Venetian government (according to him) does not tend to the general happiness, by methods recommendable for their mildness and simplicity; it maintains order by inspiring terror; it disseminates mutual suspicion and distrust among the citizens, by rendering them spies on each other; it uses stricter and harsher precautions against the insurrections of its subjects, than against the attempts of its enemies; it always menaces, often punishes, and never rewards; it is jealous of genius and talents, is afraid to employ them, nay, discourages and suppresses their exertions; it has recourse to foreigners for its defence, from a suspicion of the facility that natives may have to usurp authority; it is less employed in wise operations for the public good, than in artful devices to disguise the movements of the political machine; finally, to main-

tain its independence it imposes an iron yoke on the necks of all its subjects, and puts a bridle in their mouths, to suppress the utterance of their complaints.—These lines of the Venetian government are strongly expressed, but we cannot pronounce them fallacious; and, surely, under such a government the sweets of liberty cannot be enjoyed.—We are not of our Author's opinion, that of all the different forms of government, an aristocracy is the worst; but we think he proves, with irresistible evidence, that of the aristocratical forms, that of Venice is very far from being the best. He enters into an ample detail of arguments on this subject, for which we refer the reader to his work. But we think the matter too clear to stand in need of a laborious discussion. If it be an avowed principle, that in the construction of any system, whether philosophical or political, the farther we depart from simplicity, the less we approach towards perfection, the conclusion deducible from this principle must be very unfavourable to the Venetian republic; for nothing can be more complicated than the form of its government. It is an aggregate of combinations without end; and in such a labyrinth both those who govern, and those who obey, are rather objects of compassion than of envy.

TUSCANY, in its present state of progressive improvement, furnishes good materials for an observing traveller. The state of distress and misery in which it was at the accession of the present sovereign, compared with the aspect it now exhibits, forms a contrast that does great honour to the government of LEOPOLD. He found, at his accession, the government loaded with debt, the subjects exhausted, and incapable of paying new taxes; the cities almost depopulated; the country in a miserable condition, from the great decline of industry and population. This is our traveller's account of the matter, abridged and softened; and he adds, that in the space of twelve years, the Florentines had counted seven of famine. All this seems now changed, through the public-spirited vigour and activity of the present sovereign, and yet the Florentines murmur, not at their prosperity, it may be well thought, no—but at the *persons* that are employed in promoting it. They cannot help respecting the Prince; but they approach the throne with painful feelings of envy and jealousy, because they see it surrounded with strangers; and they do not like to receive even happiness from the ministry and counsels of Germans. This discontented spirit is confined to the capital—and even there principally to a certain number of noble families.

Our Author's reflections on the government of *Parma, Modena*, and other small Italian states, where agriculture, manufactures, and all the useful arts, are suffocated under a load of unnecessary regulations and prohibitions, are sensible and judi-
cious.

cious. He observes, that the government of *Milan* is now modelled after that of *Florence*, and that thus the two Royal brothers will have the glory of introducing, at least into a part of Italy, (what nature has long offered, but sovereignty denied, to that fertile region) national felicity. We wish that the rulers of every nation would weigh with attention M. d'ALBON's arguments against the *infliction of death* on malefactors. His passage through Austrian Lombardy, where the Marquis *Beccaria* proposed the abolition of capital punishments, in his well-known and justly celebrated work, suggested these arguments. Capital executions in some cases may be necessary in all states, 'not as a mode of punishment, as *Sir William Eden* so humanely and judiciously observes, but merely as our last melancholy resource in the extermination of those from society, whose continuance among their fellow-citizens is become inconsistent with the public safety.' This is limiting the case wisely; for to admit of the infliction of death in no case, as our Author and the Marquis would have it, is stretching clemency beyond the bounds of wisdom. But there is no sort of doubt, that its being employed in *so many* cases, as it is with us, and other European nations, is not defensible, either on the principles of humanity or public utility. We shall not follow our Author in his reasonings on this subject, because they must occur to every sensible man, who considers it attentively. We shall only observe, that the pain of capital punishment, as practised among us, is slight, its shame transitory, and the life it terminates is in most cases rather a burthen than a blessing. Is capital punishment an evil which, in corrupt and profligate minds, will counterbalance the hopes of acquiring opulence and pleasure by rapine, or of appealing the anguish of indigence by injustice? And then, take into the estimate what society must suffer by the untimely loss of members, which, however unworthy, might either be restored to it by their amendment, or rendered useful to it by a laborious servitude. We moreover think, that in point of terror and example, *permanent* infamy and *painful* labour would produce more effect than a death, which is less severe than most natural ones, and whose shame is more or less modified and softened by the compassion it often excites.

GENOA is the next object that employs our traveller. The power of this republic is entirely founded on the riches, which its subjects derive from commerce, and the wisdom that is visible in many parts of the public administration. But, as our Author observes, it is surprising to see such a want of wisdom in other branches, such as the monopoly of bread, wine, oil, salt, and other things of this kind, which is carried on for the account of government, to the great detriment of the people.

who buy dear, and are ill-served. The multitude of agents, which government is obliged to employ in its sales, carry away a great part of their profit; thus expences are multiplied, but always at the public cost. It is easy to perceive how this evil must extend its influence to every branch of commerce and manufacture, by encreasing the price both of goods and labour, and exposing the Genoese traders to be underfold by their competitors in other nations. The Count d'ALBON takes always along with him the state of literature and science in the countries through which he passes. He celebrates the eminent merit of the Marquis *Lommellini* at Genoa, both as a poet and a mathematician. This nobleman, to whom M. d'Alembert, certainly no fawner on high rank, dedicated one of his most learned productions, was minister at Paris, and afterwards Doge of the republic. He carried on a poetical correspondence with the famous extemporary poetess *Corilla Olympica*, at whose coronation at Rome our Author was present, 'when (says he) the people, incensed to see Corilla obtaining the laurel that has crowned the immortal heads of Tasso and Petrarch, vented their fury in obscene prints and insults, that would have broke out into sedition, had they not been restrained by the vigour of the magistrates. This poetical coronation-scene, as described by our traveller, was very pompous, and not less ridiculous.

Our Author gives a very interesting account of the admirable order that reigns in the government, finances, and court of the King of Sardinia, whom he holds up as a model to all sovereign princes, who are desirous of maintaining the splendour of the throne, without hurting the public prosperity, or exhausting their subjects. 'This monarch (says he) is always well served, and at a small expence. His ministers are almost all distinguished by their merit; and it is to this that they, generally speaking, owe their preferment. They consider the esteem and confidence of their sovereign as the most precious recompense for their services; and by the smallness of their appointments, they seem to make little account of the great emoluments that are connected in other countries with the high offices of the state. The Marquis of Ormea, who filled, with great abilities and merit, the first posts of the kingdom, and held at once several that had been rarely united in one person, did not, says our Author, draw from all his appointments above 12,000 Livres, i. e. something less than 600 pounds Sterling annually, which seems to us incredible. Since his time the profits of civil employments are augmented, and a secretary of state has a salary of 13,000 Livres. 'The savings of the monarch (here we follow the expressions of our Author) display the happy fruits of order, and are employed in the noblest exertions of beneficence. They are divided into various and
separate

separate funds, allotted for the education of youth, for the formation and maintenance of useful settlements, for the encouragement of eminent merit, the relief of declining families, and of the inhabitants of districts, that have suffered by inundations, epidemical diseases, or other calamities, and for other generous and charitable purposes, that must make us congratulate the people governed by such a sovereign.

Among the learned men that belong to this country, M. d'ALBON justly celebrates M. *de la Grange*, formerly Professor at Turin, at present one of the Directors of the Academy of Berlin, and undoubtedly one of the first mathematicians in Europe. He was self-taught, never had a master, and was early impelled, by a kind of instinct, to the study of geometry, in which he has made important discoveries. His researches in the most abstruse branches of that science may be seen in the *Miscellanies* of the Royal Society of Turin, and the *Memoirs* of the Royal Academies of Paris and Berlin.

Our Author's observations on SPAIN and PORTUGAL keep up attention. These countries, particularly the latter, have been less frequented and described by travellers than most others. He mentions the improvements that the present King of Spain has made in that country, by cutting navigable canals, erecting bridges, making public roads, appointing public carriages to facilitate travelling, and, above all, by instituting a society, under the denomination of *Friends to their Country*, whose great object is the encouragement of agriculture and useful arts. But, as our Author observes, much yet remains to be done in that country. He points out the abuses and grievances that are yet unredressed, the corruptions of the court, the despotic pretensions and privileges of the Spanish grandees, the use of the *torture*, which so often terminates in the triumph of guilt and the condemnation of innocence; but with respect to the Inquisition, he lets the thermometer of his zeal sink several degrees, and examines the *FOR* and *against* of this odious tribunal with a spirit of moderation, or rather with a phlegmatic tranquillity—which is somewhat surprising in a writer who is both hot-headed and humane.

His description of PORTUGAL as without agriculture, manufactures, population, strength, or motion, in the midst of a fine climate and a fertile territory, is painful to humanity. His account of the character and administration of the Marquis of Pombal is a good piece of moral painting, which is too long to be transcribed, and would suffer by being abridged. The result, however, is, that this famous minister had great parts, extensive knowledge, audacious ambition, exhibited the contrast of unrelenting cruelty and humane sensibility, and involved in

great calamities the same country to which he rendered the most important and signal services.

Upon the whole, this work is entertaining and instructive, notwithstanding its defects. If the Author would correct still farther the petulance of his tone, and be less wanton in the use, or rather abuse, of metaphors, he would turn out a much better and more agreeable writer than we can pronounce him to be at present.

A R T. VI.

Phædri Augusti Lib. Fabularum, &c. i. e. The Fables of Phædrus, in Five Books, with Notes and Supplements, by the Abbé BROTIER. Paris, from the elegant Press of Barbou. 1787. 12mo. 350 Pages, with Head-pieces, engraved by Fessard. Price 6 Livres, Bound and Gilt.

GR^{EAT} is the typographical merit of this beautiful Edition of the excellent Roman Fabulist: but the merit it has acquired by passing through the hands of that learned and truly classical critic, the Abbé BROTIER, Member of the Royal Academy of Inscriptions, is what will principally recommend it to men of true taste in Latin literature. In his editions of *Tacitus* and *Pliny*, we have already specimens of the abilities of the Abbé Brotier; and he informs us in a Preface, prefixed to the present publication, of the assistance with which he has been furnished, and which encouraged him to undertake it.—The manuscript, from which the first edition of Phædrus was printed, was communicated to him by its proprietor M. le Pelletier de Rosambo, President of the Parliament of Paris. This manuscript, which is 900 years old, was discovered in Lorraine by the Jesuit Sirmond, from whom it passed into the hands of P. Pitheou, by whom it was first published. The Abbé Desfontaines, Librarian to the King of France, communicated also to our Editor the various readings which Dom Vincent, a Benedictine monk of the congregation of St. Maur, had copied from an ancient MS. which was in the library of Rheims, and was consumed by the flames which destroyed that whole collection in the year 1774. By these aids, as also by consulting carefully the best printed editions of Phædrus, of which there is a list at the end of this volume, M. BROTIER has been enabled to arrange the five books of Fables in a better order, to correct a considerable number of faults in each, and to give a purer and more correct text of Phædrus than has hitherto appeared, and which will undoubtedly be followed in all future editions of the Roman Fabulist.

The Notes which accompany this edition, are clear, elegant, and instructive, without any ostentatious accumulation of that

insipid and barren erudition, with which the classic writers were swathed and disfigured in the editions of the *Burmans*, and their pedantic fraternity. Criticism is now coming back to nature, taste, philosophy, and good sense, from which she had so long played the truant, and was of consequence reduced to live upon the husks and pods of erudition. Our Abbé, besides *Notes*, has furnished *Supplements* to complete the fables which have been mutilated in their passage through the ruins of barbarism to modern times. This we think as bold an undertaking as that of many a modern sculptor, who has furnished a toe, or a foot, nay, even a supplemental nose, to an ancient statue; and in both cases the boldness is proportionable to the parts or part that is to be restored. However, we think he has succeeded here still better than in his *Supplements* to Tacitus, though justly esteemed, and that the elegant simplicity, and the sedate amenity of Phœdrus, are well taken off. Our Abbé has added to this edition such fables of La Fontaine, as are imitations of the Latin poet, not with a view to compare the two Fabulists together, but to exhibit, in their union, all the perfection of that branch of poetry which they so happily cultivated. For, says our Author, they had each their peculiar and original character of perfection. Nothing can be added to the one; nothing can be retrenched from the other: these two circumstances exhibit the true and infallible rules of genuine beauty, and therefore render the two Fabulists a perfect model. In order to give farther examples and models of this kind of composition, the Abbé BROTIER has subjoined also to this edition some of the most celebrated fables of antiquity, of which La Fontaine has dextrously availed himself; such as, the *Country and City Mouse* and the *Weasel*, from Horace—the *Lark and her little ones*, from Æsop—the *Members and the Stomach*, from Livy—the *Wolves and the Sheep*, from Demosthenes—the *Head and Tail of the Serpent*, from Plutarch—and the *Scythian Philosopher*, by Herodotus.

ART. VII.

Traité de la Vérité de la Religion Chrétienne, &c. i. e. A Treatise concerning the Truth of the Christian Religion. Vols. VIII. and IX. containing the Argument, drawn from the Manner in which that Religion was propagated and established in the World. By the Reverend Dr. J. VERNET, Professor of Divinity at Geneva. 8vo. Lausanne. 1782.

IT is now near fifty years since the preceding volumes of this Work were first published by the very respectable and learned Author. These seven volumes, which contain a defence of the Christian religion, on a liberal and comprehensive plan, display

the united merit of copious erudition, candid simplicity, accurate judgment, and strong good sense. It is a work which the scholar will always read with pleasure, and which the unlearned, with a proper degree of attention, will easily understand.— In short, it is one of those productions, in which the fair and natural form of unadorned truth must excite conviction in the candid enquirer, and prove an effectual preservative against the sophistry of infidelity, which dazzles only to end in darkness. The former part of this work was divided into eight books.— In the first, from an ample historical view of the ignorance and error in matters of religion, that reigned even among the most civilized nations before the Christian æra, and a variety of reflexions which this phenomenon suggests, the Author concluded, that human reason stood in need of the aid and direction of a divine revelation. In the second, he pointed out the distinctive characters of a true revelation, and the degree of evidence with which it ought to be accompanied. From hence he proceeded, in the succeeding books, to exhibit the various proofs that ascertain the divine origin of the Jewish and Christian revelations. After having established the truth of the former, he entered into an ample detail of all the *internal* and *external* evidence that supports the latter. He displayed the beauty and excellence of the Christian religion, considered in its *doctrines*, its moral *precepts*, and its *promises*. He proved the *authenticity of the books* which contain it; considered the *characters*, or, in other words, the morals, talents, rank, lives, and fortunes of its *founders*; and unfolded, at great length, the arguments deducible from *miracles* and *prophecies*, that so loudly proclaim its celestial origin.

Though the Christian religion, considered in itself and in its connexion, both with the events that were preparatory to, and those that accompanied its publication, furnished our Author with sufficient materials for a full proof of its truth and divinity: yet later times exhibit to our view two events that add new rays of evidence to this proof—and these are, the *present state of the Jewish nation*, and the *present state of the Christian religion*. The first of these events was treated by our Author in the concluding chapter of his seventh volume. The second is the subject proposed in the eighth and ninth volumes lately published, and now before us.

The extensive propagation and establishment of the Christian religion is a remarkable fact, which we have before our eyes; and it is this which M. VERNET proposes to consider as his last proof of the truth and divinity of that religion. In the three first chapters of his eighth volume, he gives an historical view of this fact, as a phenomenon which must be accounted for, and reduced to its true principle. But however surprizing the

fact may be, compared and considered with the ordinary course of things, it will still appear more so, when we consider in *what manner*, and by *what means*, it was brought about. This second point of view is the principal object in our Author's plan: but it is not exhibited in the two volumes now before us. As some late writers have attempted to invalidate the authority of the sources from whence the materials for this second point of view are derived, and to throw an obscurity of *their own making* on the early periods of the gospel-history, our learned Author has thought it necessary to disarm these adversaries before he proceeds farther; and this occasions a digression (*we may call it*), but a very learned and instructive one, which takes up the whole space of these two volumes, except the three first chapters.

This digression, though perhaps too copious, is far from being either useless or unconnected with the principal subject: It forms, indeed, an intervening work, which, had it been published alone, would have been received as a very interesting piece of controversy; but still it answers our Author's purpose, by dispelling some clouds of dust that have been raised about the objects that he proposes to represent in their true colours in the course of his work. This digression contains, first, an ample refutation of what *Voltaire* has advanced in his *Universal History*, to invalidate the authority of the early annals of the Christian Church. From hence M. VERNET proceeds to unmask the errors and sophistry of a book, published under the name of the late learned *Freret*, and designed to render the authenticity of the four Gospels dubious. The disingenuous writer, who skulked under the usurped name of *Freret*, was answered a few years ago by the Abbés *Bergier* and *Du Voisin*, both whose performances have real merit, though tarnished in several places by the narrow and illiberal spirit of religious party. Our Author has reinforced their arguments with new considerations. He shews that the pretended *Freret* (whose imposture in the usurpation of this name he fully proves) was no more than an unfaithful transcriber of *Dodwell*, and that his objections, drawn from the *ancient heresies*, are replete with absurdities, exaggerations, and anachronisms. He enters, on this occasion, into a very particular and curious account of the *Ebionites* and *Gnostics*, not so much with an intention to refute the objector under consideration, as to place in a true light the state of the primitive Church, and to illustrate many things relative to the ancient sects, which, when properly known, throw new rays of evidence on the truth of the Gospel.

The next object that occupies our Author in this digression, is the testimony of Jewish writers to the truth of the Christian history. To diminish the weight of this testimony, the silence
of

of Philo and Josephus, and the infidelity of the body of the Jewish nation, have been alleged, as sufficient to counterbalance it. M. VERNET examines, with great judgment and erudition, the character and circumstances of Philo; and proves, we think, in a very satisfactory manner, that the silence of this learned Jew is rather an argument in favour of Christianity than against it. It is certain, that a mute witness is no witness at all for or against any fact. If Philo looked upon the miracles and mission of Christ as an imposture, his silence is to be accounted for by unbelievers, and is an objection which may be directly retorted upon them. As to Josephus, our Author maintains that he has not been silent. On this point of literature M. VERNET was formerly undecided; and, in his preceding work, having mentioned the arguments alleged on the different sides of the question, he himself remained in suspense. But having reconsidered the matter, he has come to a full conviction, that Josephus has really made mention of Jesus Christ, as well as of John the Baptist, and James, surnamed the Just, in his Jewish Antiquities; and both long and laborious is he upon this subject: Manuscripts, versions, citations, discussions of moral evidence, comparison between different writers; nothing is omitted that can illustrate this knotty point of erudition, and twelve or thirteen chapters are learnedly employed thereupon.—In this detail our Author is more prolix and minute, and dwells more on incidental and trifling objections, than we think the support of his cause required; but here he merits indulgence, because good sense and good learning always accompany him: besides, such a NESTOR in theology has peculiar privileges.

With respect to the argument against Christianity taken from the infidelity of the Jews, our Author shews, amply and learnedly, that even the unbelieving part of that nation bore testimony to the truth of the miracles of Christ, and that thus we have a testimony of that *whole* people in favour of Christianity, more forcible than it would have been, had they been all unanimous in the reception of the Gospel.

We must wait for the publication of the following volume or volumes, in order to have our learned and ingenious Author's manner of deducing, from the propagation of Christianity, an additional proof of its divine origin. This matter will be treated at great length. After having shewn, that in the first ages of the Church, the Christian cause was not only destitute of all human and visible support, but had the most formidable obstacles to its propagation to encounter, from the prejudices, passions, vices, and interests of men, seconded by the force of civil institutions, and the secular arm, he will point out the true reason of its success amidst all these disadvantages. To diminish the veneration and astonishment which this success is so adapted to

excite, some unbelievers have attempted to account for it by causes of an ordinary kind, such as are to be found in the passions and propensities of the human heart, and in the general circumstances of mankind. The attempts, however, of this sort that were made before the publication of Mr. Gibbon's two famous chapters, were feeble and contemptible beyond expression: but those of this learned and ingenious writer were carried on with peculiar advantages, as they were surrounded with the lustre, and seconded by the reputation of a learned, eloquent, and voluminous history, that does honour to English literature. So that all the artillery fired by this assailant against the citadel of Christianity, was planted on the *temple of fame*, and made consequently a *loud report*, while all the trumpets of the goddesses were employed to celebrate the execution it did.—Accordingly, our Author proposes to enter particularly into the lists with Mr. Gibbon, and when we are made acquainted with his method of defence, we shall lay it before our Readers.

But why attack Mr. Gibbon, whose five causes of the propagation of the Gospel, whether admissible or not, he only gives as *secondary* ones? If you ask him, by what means the Christian faith obtained so remarkable a victory over the established religions of the world? hear his reply, “To this enquiry an *obvious* but *satisfactory* answer may be given; that it was owing to the *convincing evidence* of the *doctrine* itself, and to the ruling providence of its *great Author*.” If these words convey the sentiments of Mr. Gibbon, he must be placed among the friends of Christianity; if they do not, it is to be hoped that the rest of his history has not been composed with the same spirit.

A R T. VIII.

Voyage Pittoresque de la Sicile, &c. i. e. *Travels through Sicily, Malta, and Lipari*, containing an Account of the Antiquities of these Islands, the principal Natural Phenomena they exhibit, and the particular Customs and Manners of the Inhabitants. Illustrated with Engravings. Nos. III. IV. V. and VI. Large Folio. Containing each Six Plates, and eight pages of Description. Price 12 Livres each Number.

THE two preceding Chapters or Numbers of this elegant work, were noticed in our FOREIGN LITERATURE for February last: No. III. begins with an account of *Mazzara*. The inhabitants of this place pretend, that it is the ancient *Selinus*, though the ruins of this latter city still subsist at the distance of 24 miles from *Mazzara*. Nothing is more common in Sicily than to see modern towns decorated with the names of ancient and famous cities, which either exist no more, or whose ruins exist elsewhere. The only vestiges of the arts visible at *Mazzara*, are three ancient tombs, or *sarcophagi*. The first, which

which is the subject of the 1st Figure of the 13th Plate, represents, in *basso-relievo*, a hunter attacking a wild boar, probably the story of *Meleager*. The composition is very indifferent, and it is also but feebly executed. The 2d figure contains a funeral urn of much nobler workmanship; and in looking upon the figure, we are not a little surprized, that M. HOUEL is so sparing in his description of it. Two beautiful sphynxes, two very elegant human figures, with other ornaments in a pure taste, and a Latin inscription in the middle, deserved, we think, more attention from our Traveller, than he has thought proper to bestow upon them. There is a circumstance in the engraving of these plates, which we think well contrived, and that is the reddish-brown colour employed by the artist, which peculiarly assimilates the representation of antiquities to the original objects, when ruins and sepulchral monuments are delineated.

The 14th plate represents the second *sarcophagus*, adorned with a fine *basso relievo*, whose subject is, the *rape of Proserpine*. Here *Ceres* is seen pursuing her daughter, in a chariot drawn by two winged serpents, with a considerable number of attendants. But the third *sarcophagus*, which is the subject of the 15th plate, is undoubtedly the most beautiful of the three. It represents a battle of the Amazons, and announces, by the design, composition, and expression, a period in which the arts flourished. The whole of this piece is admirable, and some of the figures are equal to the best remains of Grecian art.

From *Mazzara* our Author proceeded to *Castel Vetrano*, a small town about eight miles from the sea, where the first thing he was entertained with was a nocturnal procession on the festival of the *Holy Sacrament*, in which the darkness of the night was illuminated with 400 torches, made of a kind of reeds, which emit a most glaring splendour, and which was accompanied with other marks of a pompous devotion, that formed a curious spectacle. Here he saw the ruins of the real *Selinus*, and lodged in the watch-tower, which is now called *TORRE DEL PULCI*, i. e. *the tower of Fleas*. A strange name indeed! but it appears, that in this place there was formerly a temple, dedicated to *Castor* and *Pollux*, which, in Italian, is *Polluce*. When the temple was demolished, and the latter of these gods was forgotten, the people not knowing what was meant by *Polluce*, took it for the name of a little insect (*Pulci* or *Pulci*, a flea), with which they were very well acquainted, and thus prepared matter of investigation for the etymologists.—When this tower is illuminated in the night, this is a sign that watchmen have perceived no pirates approaching the coast. But when the lights are not hung up, a cannon is fired from the tower, and three from *Castel-Vetrano*, to alarm the inhabitants, and put them upon their guard.

Selinus,

Selinus, of which the 18th plate contains a chart, that marks distinctly its circumference, had several temples, which have been entirely demolished. We find the ruins and scattered fragments of two of these in the 17th and 18th plates.

No. IV.

In the beginning of the 4th Number or *Chapter*, we find the description of another temple of *Selinus*, delineated in the 19th plate, and a general view of the largest temple of that city, whose remains astonish us, as they are represented in the plate following; the Author exhibits in the 21st plate the plan of this enormous edifice, and the geometrical details that are necessary to convey an idea of its particular beauties. It is palpable, that this temple was demolished by hostile violence; but it is inconceivable, says our Traveller, that hostile rage should go so far, as to overturn the very bases of the columns, and that of columns so prodigiously bulky. This temple, which after that of *Jupiter Olympius* at *Girgenti*, is the greatest fabric of antiquity still preserved, is 51 fathoms (*toises*) in length, and 25 in breadth*. It has 16 lateral columns, and 8 in front. The columns are 4 feet 6 inches high, and their bases have 10 feet in height, and 10 in diameter. The temple, which was one of the wonders of Sicily, and still maintains its superiority, by the quantity and stately aspect of its ruins, was *dipteral*, having two rows of columns all around it. Its columns are perceived at such a distance, that they direct pilots at sea in their course.

M. HOUEL visited the *Rocca di Cusa*, or famous quarry, which furnished the stones for the construction of these temples, and which is represented in the 22d plate. It is 300 fathoms in length, and the stones it yields have this peculiarity, that when they are struck they sound like metals. It is situated about seven miles from *Selinus*, in the midst of a beautiful and fertile plain, called *Campo bello*, and does not rise in any part of it more than 50 feet above the level of the plain. The architects went wisely to work: they rough-hewed in the quarry the stones which they employed in these massy buildings, and gave them there, though rudely, the form they were to have, that they might diminish, as far as was possible, their weight, before they were transported. When they had fixed upon the size of a column, they cut round, in the rock, a mass of so many feet diameter, as the thickness of the column required. When this mass was cut round by two men, who had formed a passage on each side, and completed each his semi-circle, it formed a cylinder. To disengage its extremities from the rock, they made, at the base

* Baron Reidesel says it is about 100 yards long and 80 broad. But his account is much inferior in detail and accuracy to that of Mr. Houel: Mr. Brydone has not minded these things.

of the column, an incision of about four inches deep, which they filled with as many wedges of the driest wood as could be forced into it. These wedges were continually moistened, and by their swelling, they made the cylinder break off from the rock. But the most marvellous part of this business still remains to torture conjecture: for with what machines did these architects transport capitals 12 feet 6 inches square, and 4 feet 5 inches thick, and architraves 20 feet long and 7 feet large? and yet these enormous stones, drawn from a place at the distance of above 7 miles, across an uneven road, must surprise us still less than the transportation, from the same distance, of three columns, each formed of a *single* stone, 45 feet 6 inches in height, and 10 feet in diameter. Our Author exhibits in one of the figures of this plate, the ingenious method employed by Vitruvius for the transportation of large masses of this kind; but this method seems only adapted to succeed on level ground, and not in a hilly district.

The 23d and 24th plates represent the baths and mountain of *S. Calogera*, and the grotto of the bathers, with its plan and dimensions, all which our Author describes at great length. His descriptions are interspersed with a multitude of little stories of his conversations and adventures, which might make some impression in the vacant moments of dinner, tea, or supper, but have no title to be admitted into a work of this kind: Mr. Brydone's stories have much more salt and savour than those of M. Houel.

No. V.

The *salting of anchovies* in the sea-port town of *Sciattea*, and a *ruslic waggon* full of lads and lasses going to their harvest labours, employ our Author's pen and pencil in the 25th and 26th plates, and the descriptions are lively and poetical. Painting, as he goes along, rural scenes, and enchanting prospects, without omitting the dogs that barked at him, as he passed the huts of which they were the guardians, he arrives at the palace (or *casin* as it is called) of the Prince of Palagonia, whose whimsical, or rather monstrous taste for the contradictory, the absurd, and the shocking, in sculpture and architecture, has been related by almost every traveller. Centaur, sphynx, dragon, and chimæra, are objects of symmetry and order, compared with the productions which that impertinent fool (if he is not stark mad) has multiplied, at a prodigious expence, in his contemptible mansion. But why employ three great folio pages in the description of these fruits of a disordered brain?

The 27th plate represents the ancient *Naumachia* of Palermo, and the 28th the *tonnaro*, a kind of aquatic castle, for the taking the tunny-fish, formed, at a great expence, of strong nets, and

composed of different apartments. Mr. Brydone has given a good, though a concise description of this amusement; but our Author's account of it is much more ample and circumstantial, and, by the assistance of the figures, more intelligible and interesting. The two following plates, which conclude this Number, exhibit the manner of catching and killing the fish, when they are collected in the tonnaro.

No. VI.

In the beginning of this Number or Chapter, our Author returns, like the dog to his vomit, and gives us a view of the palace of the Prince of Palagonia at La Bagaria, in the 31st plate, where we see the avenue that is peopled by the monsters already mentioned, and the triumphal arch, which is the entrance of this avenue. The palace, indeed, deserved some little attention, as it is an old castle, built originally by the Saracens, finely situated, and gives an idea of the kind of architecture that prevailed among that people, when Sicily was under their dominion. The view from the terras, that forms the summit of this castle, is extensive and delightful, and is deemed, by our Author, worthy of the particular attention of travellers.

The Calabrian ash-tree, which produces the manna, is the subject of the 32d plate, and the manner of collecting this medicinal sugar is accurately described; but with no particulars that are not well known. His descriptions of *La Faveratta* and *Cinesi*, and of the simplicity and benevolence that reign in the manners of their inhabitants, are pleasing, and may be called very agreeable summer-reading. The 33d plate brings us back to ancient times, by presenting to our view some very beautiful remains of the ancient arts, well preserved, which our Author noticed in the museum and monastery of *St. Martin*, about seven miles from Palermo. This museum, lately founded by D. Salvator Blasi, of the Benedictine order, contains a very good collection of ancient marbles, *sarcophagi*, medals, Grecian, Roman, Etrurian and Sicilian vases, &c.—The marble *candelabrum* here delineated by our Author, is an exquisite piece, whether we consider the beauty of its form, the elegance of its ornaments, or the excellence of the workmanship. It is accompanied with six Etrurian vases, all beautiful, an Egyptian bust of basalt, and two curious human figures, one male and the other female, with Ionic capitals, supporting baskets of flowers on their heads.

The 34th plate represents a funeral urn, which our Author considers as one of the most beautiful remains of antiquity that has escaped the ruins of time. Its form, ornaments, and execution, are equally perfect. A square void space that seems to have been prepared for an inscription, and a medallion under it, supported by cupids, which exhibits a fine female head, give reason

son to suppose, that the urn contains the ashes of some lady, illustrious in her time and day. The two last plates of this Number represent two tombs or *sarcophagi*, of noble workmanship, and a singular capital of the Corinthian order, with cornucopias instead of volutes, and in the middle a medallion exhibiting a female head, with flowing tresses, and some very elegant figures on the base of the column. These antiquities were observed by our Author in the episcopal palace of Monreale.

A R T. IX.

*Verhandelingen van het Bataafsch Genootschap, &c. Transactions of the Batavian Society at Rotterdam. Vol. VI. **

THE first piece we find in this volume is the dissertation of Dr. VAN MARUM (a very ingenious and learned physician at Haarlem, and known with distinction in the walk of experimental philosophy), which obtained the gold medal, as the best discourse on the following question: *To shew by proofs, what meteors depend upon the operation of natural electricity,—how such meteors are produced by it, and what are the best means of preserving houses, ships, and persons, from their pernicious effects.* This dissertation is divided into six parts.

In the first the author shews that lightning is an effect of the natural electricity of the atmosphere, and may be considered as the discharge of the electrical force of the clouds, by seven properties, which lightning has in common with electricity, such as its serpentine motion; its direction to those bodies, which are the best conductors, such as metals; its kindling a flame in combustible substances; melting metals; penetrating, splitting, and bruising bodies; killing animals; and lastly, its influence on the magnetic needle. Our author confirms, farther, this important truth, by experiments made with a new apparatus of his own invention, which is very ingeniously contrived for the purpose. It is not possible to render this invention intelligible by description without the assistance of the figures with which it is accompanied; but we can affirm, that the experiments made with it are fully satisfactory and decisive, though not new.

In the second part, Dr. VAN MARUM shews how the lightning is produced by the natural electricity of the atmosphere. Franklin, Beccaria, and others, who have made observations on the electrical force of the clouds in thunder-storms, tell us that some of these clouds have a positive and others a negative electricity. Two bodies, differently electrified, are known to attract each other; and as that, which is overcharged, or posi-

* For an account of the preceding volumes of the memoirs of this society, see the appendix to our 67th volume, p. 511.

tively electrified, communicates its overplus to that which is undercharged or negatively electrified, it is natural to conclude, that different electrical states of the clouds in a thunder-storm give rise to this attraction and communication, and that the undercharged cloud receives an additional quantity of electric fluid from that which is overcharged or positively electrified. But the thunder-clouds discharge the electrical fluid, on the earth, against elevated bodies, such as houses, steeples, and ships. This, however, says our author, is not to be considered merely as a communication of the electrical fluid to the surface of the earth, since it is proved by repeated experiments, that there can be no diffusion or discharge of the fluid of an electrified body, unless that part of the body, to which it is communicated, has previously acquired an opposite force or power by the action of that same electrified body near which it is placed. So that before a thunder-cloud, positively electrified, can diffuse its fluid upon any body, it must previously produce in that body, subjected to its action, a negative electricity; and *vice versa*, if the thunder-cloud be negatively electrified. This truth our author proves by an experiment, in which he employs two plates, coated on one side: the one he suspends on a conductor, and insulates the other under it: the result is, that the electricities and their effects differ, according as the second plate remains insulated, or is made to communicate with the earth by a chain or any other contrivance.

The third part of this dissertation contains an inquiry into the best methods of preserving our edifices, ships, and persons from the fatal effects of thunder-storms. Here M. VAN MARUM naturally treats on conductors: he approves the pointed ones; evinces, by new experiments, that they are not dangerous, and shews that those with several points placed at considerable distances from each other, are more adapted to answer their purpose, than those which have only one. And here his experiments seem highly decisive, notwithstanding what is affirmed to the contrary in the third volume of the *Memoirs of the Academy of Brussels*, p. 11. 25. M. VAN MARUM discusses the questions, that have been proposed relative to the height and thickness of conductors, the manner of composing and placing them, the number that ought to be employed in an edifice; with many other questions of this kind, which have been treated before him by able hands, to whose inventive labours he has added little or nothing, though he has placed them in a very useful light to the view of his countrymen.

In the fourth part of this dissertation the author describes the *water-spout*, the *whirlwind*, and the *aurora borealis*, meteors sufficiently known; and he inquires into their causes, which are, as yet, a subject of investigation and controversy. With

ner ;—and lastly, according to
which testify, that these meteor
by the elevation of pointed
same author, to be in general
parts of the world where we
these *data* M. VAN MARUM
made in the theory of the force
may not furnish a perfect explanation
says he, must attract the electricity
stance from it ; this attraction
on the lower part of the clouds
the earth in the form of a
particles of the cloud are not
particles of air with which they
of consequence, be accumulated
and as the weight of the column
it at length falls of a sudden
farther, that if the *water-spout*
the effect of electricity, the violence
violence with which it carries
earth, must be derived from the
from a gyration of clouds by
or centre (as has been generally
where the greatest point of elevation
what like the spiral screw of a
raises the water by its whirling
The electrical production
rendered probable by the

nion. Great authorities, it is true, engaged M. VAN MARUM to seek the explication of the *Aurora* in the principles of electricity, and, for aught we know, it may be the true method: His reasons contain nothing new: they are a summary of what Beccaria, Messier, Canton, Franklin, and Hamilton, have offered on the subject.

The SECOND ARTICLE in this volume, is a *dissertation on dephlogisticated air, and the manner of obtaining it, and rendering it useful in respiration*. By JOHN INGENHOUSZ, M. D. The 1st part of this memoir contains general reflections on the salutary effects of dephlogisticated air in several diseases, occasioned or increased by breathing an air more or less corrupted by putrid exhalations. The substances from which this air may be obtained, and its peculiar properties, when obtained from different bodies, and by different methods, are largely treated in the 2d part. In his Experiments on Vegetables, published in 1779, Dr. INGENHOUSZ had shewn an expeditious, cheap, and plain method of obtaining, during the summer-season, large quantities of dephlogisticated air, by means of the most common plants. But in the winter it must be obtained from green vitriol, minium, red precipitate, and nitre. The method of procuring it from the last of these substances, is the most expeditious and the least expensive. But to obtain it in all its purity, and without any mixture of fixed air, care must be taken to shake it in water, in order to wash and purify it. Another precaution used by our Author is, to hold the wick of a candle, newly blown out, near the cock of the glass-receiver; in which case, if the candle be re-lighted, and resumes a vivid flame, it may be concluded with certainty, that all the fixed air has passed. It appears also, from the experiments here described (which Dr. INGENHOUSZ made according to the method indicated in his *Treatise on the property of vegetables to purify the air*) that the first air which succeeds the fixed air is always the purest, and that the purity diminishes in proportion as the operation draws near to its conclusion*.

The 3d part of this dissertation treats of the *manner of obtaining dephlogisticated air from nitre*. Our Author's method is ingenious, and by this time well known to the curious, as we suppose. The 4th part is employed in pointing out the *manner of breathing with facility dephlogisticated air, and of disengaging it from the fixed air with which it is charged by passing through the lungs*. Our Author does not approve of Fontana's method of using this air, because, by obliging the breather to stop his

* Dr. Ingenhousz gives, under this article, a curious and instructive table of the different degrees of purity, announced by his eudiometer, in the examination of dephlogisticated air, drawn not only from nitre, but also from other substances, mineral and vegetable.

nostrils, the acts of inspiration and expiration are rendered fatiguing. After having, therefore, tried the experiment in different ways, he prefers the following: take two large bladders, cleansed from their fat, and well dried; rub them with fresh butter, or olive oil, that has no smell, to render them soft and durable: prepare a copper tube, of three or four lines diameter; at one end of it place a cock, and fit to the other end the neck of a small bottle of *caoutchouc*, or elastic gum, at least three inches long, and as much in breadth. By several operations which our Author describes, and which may easily be conceived, this piece of elastic gum may be so fashioned, as to fit the nose exactly, and to sit so closely to the skin, on all sides, as to prevent entirely the passage of the air. When all this is done, one of the bladders, filled with dephlogisticated air, is to be fitted to the tube above mentioned, with one hand, and the cock of the tube must be opened with the other, while all possible care is used to keep the elastic resin so close about the nose, that the air may not be allowed to pass. If the bladder contains nearly 250 cubic inches of dephlogisticated air, of a good quality, it may be used in 16, perhaps 20 inspirations and expirations, before it be so far diminished in its purity as to be of an equal quality with common air. Our Author made a great number of experiments, to ascertain the degree of diminution in quality that dephlogisticated air suffers by the action of the lungs. From these it appears, that the quantity of this air that is necessary to a single inspiration, does not become inferior in quality to common air, until it has been four times exposed to the action of the lungs: the 5th inspiration can add little alteration, since it is already overcharged with fixed air and phlogiston. How the dephlogisticated air, thus diminished in quality, may be restored to its former purity, by making it pass through water, and more especially through lime-water, our Author shews at great length; and the different processes he has employed for this purpose, are here as accurately described as they are ingeniously contrived. But for an account of them we must refer the curious to the work itself.

M. INGENHOUSZ is of opinion, that to obtain any palpable advantage from this air in medical cases, the quantity of it daily employed must amount to at least 1000 or 1200 cubic inches. According to the method indicated above, this quantity may serve for between 100 and 120 inspirations. In inflammatory, putrid, and other disorders, the dephlogisticated air may be sooner charged with phlogiston than in other cases, and must therefore be renewed more frequently. Our Author has found remarkable benefit from this air himself; after taking a certain quantity of it, his cheerfulness, strength, and appetite, were increased, and his sleep was more calm and balmy than usual.

In the 5th and last part of this dissertation, the Author lays down a compendious method of ascertaining the degrees of purity in dephlogisticated air. It is well known to what a high degree of simplicity and perfection M. de Fontana improved the eudiometer; nevertheless, when dephlogisticated air is drawn from a great number of different plants, a single trial of its quality requires several operations: Our Author, therefore, after long endeavouring to find out a method of rendering this trial as expeditious as that of atmospherical air, hit upon one that succeeded to his mind, and describes it here circumstantially; but for an account of this method, and some anatomical memoirs that follow this dissertation, we must refer our Readers to the work.

A R T. X.

Recueil des Memoires sur la Mechanique et la Physique, i. e. A Collection of Memoirs, relative to Mechanics and Physics. By the Abbé ROCHON. Member of the Royal Academy of Sciences at Paris, and of the Marine Academy. Svo. 284 Pages, with nine Plates. Paris, 1783.

THESE Memoirs have every kind of merit that can be expected in a publication of this sort. Their Author is a man of eminence in the sphere of practical philosophy. They were all read either in the public or private assemblies of the Academy of Sciences, and they met with the universal approbation and applause of that learned body. They are all commendable on account of their utility, and most of them are so from their novelty. In one of these memoirs, the author gives the construction of an instrument, that may be of great use in abridging the calculations requisite for the determination of the longitude in voyages. In another he gives an account of those instruments of his invention, which he calls *prismatic telescopes* (*lunettes à prisme*) which are designed to measure angles, and may be usefully employed in astronomy and topography. The experiments and observations by which he proves, in another very curious memoir, that the light of the fixed stars, and that of the sun, are of the same nature, seem as conclusive as they are entertaining. The method he indicates, in another piece, of distilling *in vacuo*, is commodious, and adapted to diminish considerably the expence of that operation. He has also invented a machine, by which beautiful plates for printing may be engraven with great celerity, at a very moderate expence, and so as to unite all the advantages of the Chinese method of printing. The optical memoirs contained in this volume, are peculiarly interesting, and exhibit several new experiments and observations relative to vision.

ART. XI.

Voyages, autour du Monde, et vers les deux Pôles, par terre et par mer, &c. i. e. Travels round the World, and towards the two Poles, by land and sea, from the year 1767 to 1776 inclusive. By M. PAGES, Knight of the Royal and Military Order of St. Louis, and Correspondent of the Academy of Sciences at Paris. 2 Vols. 8vo. Containing 704 pages, enriched with Maps. Paris 1782. Price 12 Livres, bound.

HERE we have a Traveller who will command attention, even after the great number of those that have been running about the world in the present age. M. PAGES followed a method of coming at the knowledge of men and things, in which he had few examples to imitate: he had sufficient resolution of mind, and strength of body, to live long in countries, and among people, whose society would be more than irksome to our rapid travellers, who love their ease, and would satisfy their curiosity with as little fatigue and self-denial as possible. He was more especially desirous to contemplate, attentively, human nature, in those places where it seems to have departed least from its primitive simplicity; and it appears also to have been his opinion, that he would find it more benevolent in its rude state, than amidst the refinements of civil society. This opinion, be it just or erroneous, does honour to the heart of the man who entertained it; and a multitude of things in these travels unite to give us the most favourable idea of the feelings and character of M. PAGES. His relations of what he observed or discovered, have been received with high approbation; they are published with the privilege of the Academy of Sciences, and every thing announces, that the *three voyages* contained in this work, were undertaken, by our Traveller, from a laudable curiosity after knowledge, and a desire to be useful to his country and to humanity.

His first voyage was the tour of the globe, by the way of North America, the South Sea, the Indies, and Arabia. In 1767, he set out from St Domingo for New Orleans, from whence he sailed up the Mississippi and the Red River, where he had many obstacles to encounter, from the rapidity of the current, and the trunks and bodies of trees that obstructed its passage. Here he made an excursion of above three hundred French leagues, into the country of those, says he, whom the Europeans call *savages*; and verified, by an attentive observation of their characters and feelings, his favourable opinion of human nature. He relates affecting instances of their sensibility and sympathy, of their parental and conjugal tenderness, of their respect for the aged, of the tears they shed upon the tombs of their departed friends. Among others, he tells us a story of

the meeting of a widowed father and his daughter, which would move the heart of a warrior, an African merchant, or a minister of state, though professionally obliged, by public spirit, to steel their nature against the emotions of humanity.

Unspeakable were the hardships to which good M. PAGES was reduced, and indeed willing to suffer, in his passage through the vast and uncultivated country of these sons of nature; a bear-skin was his bed, a bear-skin his roof, and a bear-skin his wardrobe and kitchen. Hunger, thirst, fever, and fatigue, were his constant companions, from Nachitoches to San Antonio, to which he travelled through Adaiffes and Naquadoch, where he found a great number of Spaniards, half savage, hunting on horseback for their subsistence, but (as they had either fallen back from civilization, or had not arrived at it) brave, humane, compassionate, and hospitable. In his passage from San Antonio to New Mexico, he found great errors in the accounts that have been given of the Spanish posts in that vast region; and he has composed a map of New Mexico, which (according to the report of the Commissaries of the Academy) contains several things entirely new with respect to the geography of that country. In this voyage our Author observed, that malignity and perfidy were in a visible progressive proportion to rank and birth, and that morals diminished in the same proportion; so that of the savage, the Indian, the Creole, and the Spaniard, the latter was always the least sociable and virtuous. His description of the opulence, luxury, and magnificence, that reign in the city of Mexico, coincides with the reports of other travellers, which are generally known.

From Mexico M. PAGES proceeded to the port of Acapulco, where he set sail for Manilla, and made, during his passage, several observations on the winds and seasons. He visited the Philippine and Marianne Islands, the latter of which, though highly worthy of the curiosity of travellers, are too much neglected. He resided some time among the islanders of Guam and Samar, whom the Spanish missionaries have converted, and govern by the whip, and such like wholesome severities, and hold in the most servile and fawning submission. He found the inhabitants of Manilla cheerful, lively, witty, and dextrous, charitable also, and remarkable for their hospitality. The members of the same family, and even the strangers who lodge with them, sleep in the same apartment, on mats spread on the ground, men, women, and children promiscuously, without the least instance of indecency. They are also remarkable for conjugal fidelity and domestic union. Their children, until the age of ten or twelve, have no other clothing than a shirt, that descends no lower than the waist, and think, that when their shoulders are covered, all the demands of modesty are answered. It is only when

they possess, and thus keep subordination. We shall not be surprised, but we are surprised, should propose the Philippines as a model to which he gives us, in this very way, injustice. Take the following

“ An Indian Prince, not
“ other adjacent Islands, had
“ one of his relations, came
“ from the Spaniards at Manila
“ considerable treasure, sent two
“ sent to the king of Spain
“ family, and put away his
All this did not move the Spaniards
it was to flatter their superstition
“ employed every artifice to
“ treasures, reduced his relations
“ sure, to the condition of
“ him of every thing, concerning
“ where he remained until the
“ who took him under their
“ liberty and his dominions.”

From Batavia our Traveller
His description of the Guebr
penitential absurdities of the
mean the Sultana has given

the civilized and polished part of the human species. A long navigation from Surat to Bassora in the Persian Gulph, and a voyage of 600 leagues by land, through the deserts of Arabia, in company with tribes of wandering Arabs, with whom he lived in the strictest amity, gave him full opportunity of observing the characters, policy, and territories of that nation. But is it not surprizing to hear him say, that these tribes never plunder but in war; and always treat, both with humanity and generosity, such as have recourse to their protection for a safe passage through these howling deserts? On his arrival at Damas, he was well received by the Jesuits, passed through the country of Quesrouan, which is full of Roman Catholics, and led for some time the life of a shepherd, tending his flocks on the mountains of Libanus. He then embarked at Baruth, and arrived at Marseilles in December 1771.—Here ends the first voyage of M. PAGES.

The *second* voyage, towards the South Pole, was undertaken in 1773 and 1774, by order of Government. An armed ship and a frigate were granted to our Traveller for that expedition. He was to take the Cape of Good Hope in his way, and to put in at the Isle of France, where he was to chuse as associates of his labours, such of the officers of that garrison as were fit for his purpose. On his arrival at the Cape, he sought for every kind of information that might direct his course into the interior parts of the African Continent, and facilitate his acquaintance with the Hottentots, of the wilder and freer kind, that have little or no communication with the Europeans. He even entertained the thoughts of travelling as far as Tunis. But this design was not executed. M. Pages, however, is firmly persuaded of one thing, which we do not remember to have seen advanced by any writer, viz. that there is a communication of commerce and intercourse between the inhabitants of Africa, from the Cape to the Mediterranean, and from the oriental to the occidental coasts of that great Continent. The immense and arid deserts that lie under the equator, the mountains of sand, which often roll, like the waves of the ocean, under the fury of tempests, and threaten the traveller with unavoidable destruction, the lions, tigers, and other wild beasts that abound in these deserts, have always been considered as unsurmountable obstacles to the communication and intercourse, of which our Author speaks with such confidence. His informations, however, from the Negroes, and a variety of other arguments, which really seem decisive, render him tenacious of this opinion.

His account of the Cape, though entertaining and accurate, exhibits nothing hitherto unknown. But the time may not be far off, when important discoveries, relative both to the natural and moral history of that country, and of the interior of Africa, will

will be communicated by a most ingenious and inquisitive observer, who has spent a great number of years in investigations of this kind, and is still upon the spot.

In our Author's account of the manners and characters of the inhabitants of the Cape, we find the relation of a bold and magnanimous act of humanity, which we were acquainted with before, but which deserves to be mentioned here, were there but *one* of our Readers to whom it is yet unknown. The hero that performed it was a native of Holland, who had lived, from his early youth, a rural life in the Colony. He happened to be on horseback on the coast, at the very point of time that a vessel was shipwrecked by a dreadful tempest: the greatest part of the crew perished in the waves: the remainder were struggling with death on the shattered planks, that still floated on the surface of the water: no boat could be sent out in such a dreadful storm, for the deliverance of these poor people:—the humane and intrepid Hollander undertakes to save them; he blows brandy into the nostrils of his horse, and fixing himself firmly in his stirrups, he plunges into the sea, and gaining the wreck, brings back to the shore two men of the crew, each of whom held by one of his boots. In this manner he went and returned seven times, and thus saved fourteen of the passengers. But the eighth time (and here the generous heart will almost fail) on his return, a rapid and immense surge overset his horse, the heroic rider lost his seat, and was swallowed up with the two unfortunate victims he was endeavouring to snatch from death. What exit could be more glorious than that of this generous man! We celebrate the chiefs who expire in the field of battle, among the victims they had been sacrificing; and if their motives were *just* and *public spirited*, let them have their glory! but we cannot help contemplating with a more pleasing kind of admiration this intrepid man, dying in an attempt to save his fellow-creatures from destruction. The story is true: the man's name, which our Author does not mention, was *Altemade*; and, if we are not mistaken, the Dutch East-India Company paid a just tribute of veneration to his memory.

We pass over in silence our Author's account of the Hottentots, with respect to whom he obtained much information, though he had not the *pleasure* of contracting with them that intimate and personal acquaintance he so ardently desired, nor of adopting their manners and way of life. During his stay at the Cape he made several observations on birds, fishes, and other objects of Natural History, which the Reader will with pleasure find in his work. He proceeded from the Cape to the Isles of France and Bourdon: the latter of these settlements is in a much more flourishing state than the former, and the reasons he assigns for it may thus be shortly expressed, that the inhabitants

of the one island are intriguing coxcombs, while those of the other (the Bourbons) are industrious husbandmen.

And now he sets out for the grand object, the discovery of unknown lands in the southern regions: but to very little, indeed, do these discoveries amount. He saw at a certain distance some isles in the 49th and 50th degree of south latitude, to which he gave names; he landed on a coast, which he called Cape-François, where he saw some Penguins and sea-lions, but neither trees, nor any thing that announced inhabitants; he discovered a point of land that separated two bays; he made experiments on the sea-water, its weight, and the quantity of salt which it contains in different latitudes, and then he returned to Madagascar.

This great island, though often mentioned by travellers, is yet but imperfectly known, and every new comer may find something to relate that has not fallen under the observation of his predecessors. *Our Traveller* represents the inhabitants as good-natured and sprightly, but destitute of genius, vain, selfish, fantastical, and inconsistent in their actions. They have no religious worship, but believe, nevertheless, the existence of a supreme Being, who is just and good, and who will judge, after death, all men. It is odd enough that this belief should not have produced some external act of religion. But things still more odd are recorded of these Islanders by our Traveller; for they circumcise their male children in their seventh or eighth year, nay sometimes wait longer, that they may have a greater number for the operation, and thus render the festival more brilliant. Nor is this all: for they charge their guns with the fleshy superfluities that have been lopped off in this ceremony, and fire them with the greatest demonstrations of joy.—We wish our Author had enquired into the meaning and origin of this festivity: we can well conceive that circumcision may be practised for physical reasons, but it is probable that these excessive demonstrations of joy, with which it is attended, originate from some superstitious principles.

M. PAGES thinks that very useful settlements might be formed at Madagascar; and he points out the methods of forming them with success. These are followed by judicious observations on the regimen that is necessary to preserve the health of seamen in unhealthy climates, and many other interesting remarks and relations, which give this work a very distinguished rank among modern voyages.

From Madagascar our Traveller returned to the Cape, where he continued his observations on that colony and the adjacent countries. From thence he set sail for Europe the 26th of June 1774, and arrived at Brest on the 8th of September following.

In 1776 he undertook his *Third* voyage, his icy voyage to the North-Pole. No preceding Navigator, if we are not mistaken, got so near it as he, for he pushed forward to the 82d degree of latitude. He had here *three* leading objects in view. The first was to compare the northern and southern climates, and to ascertain exactly the difference between them and the climates of the torrid zone; the *second*, to observe with careful attention the obstacles which the Navigators have met with (from the ice), to the discoveries they have hitherto attempted to make in the polar regions; and the *third* was to determine the question, whether there are lands north of Greenland or not? and also to satisfy his curiosity with respect to the natural productions that are to be found there, particularly the marine animals and monsters that frequent those seas. His description of the dangers and difficulties they met with in passing through the ice is adapted to inspire terror; but it is impossible to read, without admiration, the bold and ingenious manœuvres, that were employed to surmount both. His account of the tremendous rocks, icy mountains, rapid summer, and long winter of the islands of Spitzbergen, is most curious and interesting, as is also his description of the whale-fishery, and his natural history of that animal. The Russians of Archangel having formed, within these thirty years past, settlements for hunting in several places of the islands of Spitzbergen, they pass the winter on these icy coasts, and take a great number of sea-

which contain charts and views; among others is a chart of Spitzbergen, from which it appears that the north of Greenland is not situated in the place that has been assigned to it by Geographers.

All this is but an imperfect indication of the valuable materials contained in these volumes. It is certain that M. PAGES is not one of those travellers, who go round the world without going into it, and he need not fear that any will apply to him those lines of Pope, which might not improperly be prefixed as a motto to many voyages :

*Never, by tumbler through the hoops, was shown
Such skill in passing all, yet touching none.*

He is on the contrary, a Traveller of the right kind, ingenious, patient, attentive, industrious, lively and sentimental; and we are mistaken if the candid Reader will not find much instruction and entertainment in his work.

A R T. XII.

Physique Generale & Particuliere, i. e. A General and Particular System of Natural Philosophy. By Count LACEPEDE, Colonel in the Circle of Westphalia, and Member of the Royal Academies and Societies of Dijon, Toulouse, Stockholm, &c. Vol. I. Paris. 1782.

ANOTHER system of Physics! ay, why not? the subject is inexhaustible, and while attempts, more or less successful, are made to discover and not merely to repeat, they have always a claim to the attention of the curious. It seems to be with great pains as well as with high spirits, that the noble Author, now under consideration, has undertaken to throw some new particles of light upon Natural Philosophy: but we think his manner of writing rather too poetical, flighty and fiery for philosophical discussion. Truth must be pursued with a cool head and a temperate fancy. We cannot say that these are the predominant characters of Count Lacepede: but we can say, with confidence, that his genius is elevated, his knowledge extensive, and the plan of his work vast and interesting. It is to be comprized in 12 vols. duodecimo, of which we have yet seen only the first, and is to comprehend all the truths, laws, and phenomena of physical science.

In a *most* eloquent, we had nearly said, a too eloquent Preliminary Discourse, the Author gives an interesting view of the different parts of his work, and the connexion in which they stand to each other. He points out the objects which are to occupy the philosopher, the points of view under which he ought to consider them, the instruments that he is to employ in his researches, and the qualities that his profession essentially requires. If he possesses these qualities half as perfectly as he describes

describes them, we do not doubt that his work will be carried on with success, and received with applause *.

We said that his plan is vast, for he comprehends in it a variety of objects, that have hitherto been considered as belonging to the sphere of Metaphysics. *Space* and *time* enter into this plan, the former, as constituting the residence of matter, and the latter, as determining its successive duration. *Space*, therefore, and *time*; and the properties of matter are first considered. Then follow the phenomena of attraction; cohesion; adhesion; which will naturally be succeeded by every thing that relates to the dissolutions; combinations and crystalizations of bodies; to motion and its laws, to the action; resistance; and elasticity of fluids, subjects of which our Author speaks with *rapture*, as worthy of the highest efforts of human genius. The four substances generally known under the denomination of *Elements*, their properties, modifications; affinities and mixtures in the composition of bodies, come next into consideration, as fluid and liquid substances, all subject to the action of fire; though forming solid bodies by temporary exertions of their essential properties. From hence the Author proceeds to consider the air, sound with its divisions and harmony, light, electricity and magnetism, the various kinds of vapours, known under the denomination of *gas*, the different kinds of air, fixed, nitrous and inflammable. Next in order come Mechanics, with all their objects, instruments, machines and departments, and all the principles and powers by which they operate.

Hitherto however we have only the different parts that form, what our Author calls, the Skeleton of Nature. He therefore proceeds to clothe the skeleton, and exhibit the magnificent body of nature in all its beauty and grandeur. This he does by unfolding the phenomena of astronomy, the laws which the celestial bodies follow in their courses, the powers with which they act on each other, nay, he even proposes to *point out their origin*; and we shall be glad to see, in the progress of his work, what he means by this expression. From the starry regions he intends to descend gradually until he comes to the surface of our globe, taking cognizance in his way, of the zodiacal light, the Aurora Borealis. When he has alighted like Mercury on our planet, and shaken his wings, he proposes to visit the surface and interior of the earth, and to describe its position, the inclination of its axis, the shocks it receives from the action of the fire that burns in its entrails, and also to treat of tides, exhalations, meteors, vapours, clouds, and the origin of springs and rivers. From hence he proceeds to *Man*, considered in the ma-

* We gave a short account of this ingenious Nobleman's *Essay on Natural and Artificial Electricity* in the Review for October 1782.

terial and organized part of his nature, and from man to the animal and vegetable world, to stones, fossils, semi-metals, and other inanimate bodies. — Confining ourselves to this general view of our Author's plan, we shall not follow him in his illustrations on *space, time, the general properties of bodies, attraction, elasticity, cohesion and adhesion*, which are treated in the first six chapters of his work, and which form the contents of this first volume.

A R T. XIII.

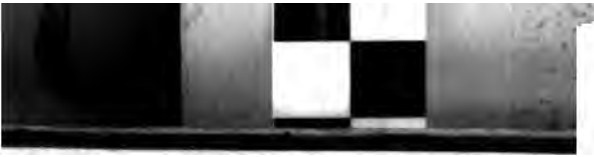
ESSAI sur la Physiognomie, &c. i. e. An Essay on *Physiognomy* (or the Art of reading Faces) designed to promote the Knowledge and Love of Mankind. By JOHN GASPARD LAVATER, Citizen and Pastor of Zurich. Large 4to. Vol. II. Hague. 1783.

WE return with pleasure to this ingenious, singular, and entertaining work, in which all men, women and children, nay all *animal beings* are concerned. The latter class act a part in this volume, and some of them come wonderfully near us in the line of physiognomical expression: nor could it be well otherwise, considering that man is supposed to be a composition of brute and *angel*, in which we know, to our cost, how the former predominates. The second volume, now before us and but just published, contains seventeen fragments, seventy-eight plates, and a considerable number of additions, illustrated by heads, in outline, shadow, or fully finished. We are indebted for the French translation of this volume, which is elegant, clear, and carries the easy aspect of an original composition, to the ingenious M. RENFNER, Secretary to the Prussian Minister at the Hague.

In the first *Fragment*, our Author answers the objection that has been drawn from the mistakes (real or supposed) of Physiognomists against the reality of their art or science. This objection, which we should have looked upon as trivial, he judges serious. The mistakes of the mechanician do not prove that the science of mechanics has no principles; and it would be absurd to affirm that reason is not a real faculty, which leads to the discovery of truth, because some men reason wrong. But our Author farther observes, that the Physiognomist may sometimes *appear* to be mistaken, when he really is not; and, not only so, “but the more he is an adept in his art, the more will he appear to be mistaken in some of his decisions, though they be just and well founded.” The wisest and the most virtuous man carries in his nature the seeds of almost every vice, and his noblest affections may exceed proper bounds, or take a wrong direction. A mild and benevolent man, who, on many occasions, has kept his temper amidst the sharpest provocations, presents his countenance to the Physiognomist, who reads in it benignity and elevation.

his conduct and actions
shews more the feelings
the precision of a logic.
Physiognomist will be a
arguments against which

In the 2d Fragment,
falsehood, and *conduct*. F
arguments have been ded
under consideration ; and
or a conjuring-cap are re
sary. Our Author sees
It is then a fact, that the
the greatest sagacity, and
But here again, this is n
Physiognomist : for, in th
the arched or flat, the un
the colour, shape or posit
of the lips, chin and nos
and other appendages of t
our Author promises to pr
internal temper, constit
changed or modified by
tion. Besides, secondly,
themselves by sensible ma
these marks by words or si
sists between the natural
and the laborious effort



which being concerned as judge, he had a fair field for the exertion of his *physiognomical* powers. Two young persons appeared before him : the one said to the other, *You are the father of my child* ; the reply was, *I am not*. Nothing can be more beautifully *picturesque*, nothing can discover a finer *touch* of pencil, nor a more penetrating eye, than the *moral drawings* of innocence and guilt, that were the result of M. LAVATER's observations in this case. We conceive, in his description, even those lines of character that spurn expression, the open countenance and the look of surprise, the mild firmness and simplicity, that say, with such energy, *can you—dare you deny it?* the clouded forehead, the rude and arrogant, but more feeble and faltering accent, which answers, *Yes, I dare deny it*. The motions of their hands, the attitude and gait with which the pleaders entered and left the chamber are not omitted. The downcast look of the one, the want of composure and repose in the lines of his countenance, the *motion of the tip of his tongue towards his lips*, at the moment when M. LAVATER represented the awful nature of the oath that was to be administered,—the serene and steady aspect of the other, turned into astonishment, when the guilty pleader offered to swear ; all these lines, which our Author describes well, but *felt* better, discovered the truth amidst all the wiles and efforts of dissimulation.—We do not find that upon this occasion, he made any use of the first criterion of character mentioned above, *viz.* the bony or cartilaginous structure of the foreheads, noses, chins, ears, lips, &c. of the two pleaders. Perhaps they would not have answered his purpose ; for it is possible, that the inconstant lover, who is taken here in an act of dissimulation and falsehood, may have had a good general character, and was only exhibiting an exception to the usual tenor of his conduct. It is our Author's general principle, that all good men have the seeds of evil, and all bad men the seeds of good. In the rest of this fragment there are several excellent and ingenious observations on candour and on the *air* of unfaithfulness and dissimulation, which the countenance sometimes receives from timorousness and weakness of mind.

The *Liberty of Man, and its limits*, is the subject of the 3d FRAGMENT. Man, says M. LAVATER, is *free*, just as the bird is in its cage ; that is, he has a certain sphere of activity and sensibility, beyond which he cannot go. This sphere is determined, though we know not its precise bounds : “ Each physiognomy, every character, is indeed susceptible of great alterations and various aspects, but these have their determination from the essential nature of each individual. Every man has a large sphere of activity, and is at full liberty to cultivate his field according to the nature of the soil : but he can only sow the

the seed that has been given him, and cultivate the ground on which he is placed. This thought is designed to shew, that every man has a distinctive character. It is illustrated by metaphor upon metaphor, which makes pleasant reading, and exhibits splendid marks of wit and fancy, and it is the basis of PHYSIOGNOMONY; a term we have adopted in our account of the first volume of this work, to express the science of *Face-Reading*. In the *Additions* to this Fragment we have a great number of heads and figures, of which the Author gives us the most minute and characteristical interpretations: but it is here that we wish to be behind the curtain, and to be initiated in the mysteries of the science. In the first plate there are six heads. Now, though the Author is modest enough to declare, that it would be ridiculously presumptuous to pretend to determine all the qualities of which such heads are capable or incapable, yet he is minute enough in his description of the qualities, which (according to him) they must palpably indicate to an accurate and assiduous observer, to get out of our sight far and away. Take a sample, Reader. Suppose M. LAVATER sitting or standing at a table (like Mr. G. Alex. Stevens, but without joking) with his six heads before him. "Gentlemen, This first head announces a great and liberal mind,—more memory than any of the following,—a superior capacity of taking in a great number of objects, and of retaining the impressions they make."—*In good time, Sir, it may be so:—aye—we really think or hope, that we begin to perceive that the head may announce some qualities of this kind.*—"The second head—This man does not so easily adopt an opinion, as the former, nor does he maintain it so tenaciously, as the third head."—*Where the duce do you see this, good M. Lavater? a degree MORE or LESS, of attachment to an opinion, is such a subtle line of a part of a quantity of a quality, that though we conceive the thing in thought, we are at a loss to see it in the visible head.*—"The third head, Gentlemen, is expressive, and remarkably so, of coldness of character; it announces a person that is not susceptible of tenderness except in the moments of devotion, (*we suppose this head was sketched when the man it represents was saying his prayers*) but who is totally incapable of insincerity or falsehood, properly so called."—"The fourth head—let us see—"This is a man, who calculates, abstracts, arranges; but he does not stop here: he is susceptible of all the kinds and degrees of love, from the highest flights of Platonic refinement, down to the lowest instances of sensuality; and it is probable, that the permanent character will fix itself in the middle point between these two extremes." *This certainly is reading deep—let us look once more at the head!—it is a good, agreeable sensible face, and that is all we can see in it.*—"The sixth head, is expressive of talents, says our Author, and characterizes a man, who

who perceives things clearly, without looking into them deeply, and the higher regions of Metaphysics do not appear to be his walk: (*This is not a Monbodd-head*) he receives sensible and moral ideas with great quickness; they are his nourishment and his delight.

These examples, as being the shortest, we have given as a specimen of our Author's manner of interpretation, and of the intrepid facility with which he points out the nicest shades and distinctions of character, from a view of the structure, forms, and positions of bones, flesh, and muscles. That these indicate strong passions, stupidity and sagacity, serenity and perplexity, good and ill-humour, and several other qualities, is not to be questioned; and so far all men are physiognomists: but that such a head should announce *genius* and *sagacity*, but *without taste*—and such another a capacity for mechanics, or analytical investigations, and so on;—this is the mystery in which we are not yet initiated. Be that as it may, while we are writing this article, we enjoy great entertainment, and receive, we hope, some instruction, from contemplating the heads of this Fragment, which are indeed expressive. At each head we begin by guessing what *we* can make out of it, and then we read our Author's interpretations, which sometimes flatter our sagacity and often mortify, or, at least, humble our vanity. One face struck us mightily; we thought we had discovered in it a character of serenity, firmness, elevation, and dignity; we went to our oracle, which spoke these words: "The fore-head in this figure leans too much backwards to express a proper degree of firmness and constancy of mind. For the rest, taking the whole of the countenance together, its form is not common or vulgar. It announces a person, not so capable of *observing*, as of judging of the observations that have been already made by others." This last idea never came into our heads, and we cannot get it in yet. Of six busts and four heads, we hit off five tolerably well, so that we are getting on, and it is really a very agreeable pastime. A gentleman or lady, who is pretty well acquainted with his or her LAVATER, will go to the *Pantheon* with peculiar advantages, and may find a new and philosophical amusement in reading such of the faces of that miscellaneous assembly, as do not tell, too plainly and palpably, their own story. M. LAVATER generally informs us, whether the heads represent persons known or unknown to him; and his judgment of the latter is pronounced as boldly as if their characters had been his old acquaintance. We have met with interpretations of some few heads sent to him, and certainly unknown to him, but known to us; and, as far as we can judge, his interpretations seem accurate and faithful, one excepted, which is chargeable with exaggeration. It is amazing what a variety there is in

his stupid heads;—we thought the lines of stupidity more uniform: we want a multitude of terms to express the different sketches of stupidity that he has collected and invented.

The *Beauty of the Human Form*, considered in a general point of view, is the subject of the 4th fragment. True philosophy and the most amiable philanthropy breathe their pure and refreshing spirit in this excellent chapter. It is impossible to read this and the following fragment (in which the Author proves, that *the true knowledge and love of man are entirely compatible*), without paying a warm tribute of veneration and love to the excellent heart of M. LAVATER. The title of the 4th fragment does not announce precisely its contents. It is designed to shew, that the most abject, the most depraved, the most deformed individual of the human species, forms a necessary link in the great chain of beings, is superior to the most beautiful and the most perfect of the animal creation, and has, therefore, degrees of beauty and goodness, which can never be separated from humanity in its most unseemly aspect. Far let a man ever so sadly degrade his nature, he never ceases to be a *man*, and therefore he still continues to be a creature, susceptible of amendment, improvement, and perfection. It is thus that our humane philosopher warns his physiognomist against the severe indiments, the cruel contempt, suffering, and ill-

and observations; and in the 7th we have several anecdotes relative to this science, which deserve their place. There is a great deal of sense and simplicity in the first, 'the father of a virtuous young man, who was setting out on his travels, said to him at taking leave, *Son, all I ask of you is, that you will bring me back the SAME face.*—The story of the stranger who found, in the picture of the Duchefs of Brinvilliers, who was a regular beauty, the lines of infernal wickedness, is related here, and is, we believe, well known.

The 8th fragment exhibits, in a series of twenty plates, enriched with a prodigious number of figures, an immense variety of (what he calls) *Physiognomical and Pathological Exercises*. There are above two hundred heads delineated, and briefly interpreted, in this fragment, some of which are taken from *Le Brun, Poussin, Holbein, Chodowiecki, and Schlutter*. All the actual, probable, possible lines of moral, intellectual, and physical characters, with their various combinations, seem to be expressed in these heads, which certainly furnish rich materials for the painter and the poet, and curious subjects of observation to the philosopher. There are only two or three lines to indicate the characters of most of these heads; some are more finished: but they all furnish much matter for the study of nature in its most interesting and most mortifying expressions; and the connoisseur, in design and characters, will, no doubt, muse over them with attention and pleasure. The two plates that please us the most in this fragment, are those which exhibit sixteen heads of HENRY IV. of France, engraved after the designs of *Chodowiecki*, and thirty-three of VOLTAIRE, after the humorous pencil of that celebrated sketcher of characters and caricaturas, Mr. *Hubert*, of Geneva.

In the first of these plates, HENRY is represented in sixteen different expressions of countenance, as drowsy, dead, astonished, fuddled, angry, and as expressing a variety of feelings at the same time—here *veiation* mixed with *disdain*; there *surprize* blended with *discontent*; in one place *resolution* accompanied with *prudence*; in another *weakness* and *fear*—and so on. None of these heads, says M. LAVATER, is the true head of Henry IV; but in them all taken together, we find, in some measure, this illustrious prince. *In some measure*, says our Author; for, as he adds, the portraits of great men are always unfaithful, whether they be the productions of the pen or the pencil, the too much or the too little, produce always caricaturas, of which vulgar heads are less susceptible. This is true in the panegyric and the poem, as well as the painter's sketch or picture.—It is impossible to express, by external lines, that which properly constitutes true greatness; the primitive spring, the instinctive energy, that form its essence, and the medium through which it

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breathe a spirit of *true* humanity, and excite the tenderest emotions: now that which is really in the writings or actions of a man must also be in his mind, and that which passes in his mind must be, more or less, represented in the face, which is its mirror. But—these lines of moral beauty, these amiable internal movements, are often so fine and delicate, that in faces which carry a strong expression of different qualities, they are less perceptible; they are lost, as it were, in the bold effect of features more prevalent, so that neither the pencil nor chisel can hit them off—more especially when the pencil and chisel are in the hands of an artist who makes caricatures.—All this we understand, and think it judicious. But we own that we do not understand him so well, if we understand him at all, when he makes the following mysterious observation on the pencil of M. Hubert: ‘I must observe, with due respect to the ingenious drawer of these heads, that if Voltaire be the Author of the works that bear his name, his forehead ought to be differently arched, and its profile ought to have quite other contours.’ This may be true for aught we know.

The 9th fragment relates to the *inferior animals*. They also belong to the sphere of physiognomical science. M. LAVATER, however, acknowledges that he has not studied the natural history of this class of beings with assiduity enough to qualify him for interpreting their phizzes with so much accuracy as he does those of his own species. Here, therefore, he professes confining himself to *general reflections*, and some *particular remarks*, which may lead the observer of nature to new discoveries, and by which he proposes, in the mean time, to confirm the *universality* of physiognomical expression; to point out some of those laws which the eternal wisdom has followed in the creation of living beings; and to render still more evident and palpable *the dignity and prerogatives of human nature*. However, he expatiates in this new field much farther than he seems to have intended to do: he lays *Buffon* under violent contribution, in his rich and admirable descriptions of the animal creation; and he adds the mysteries and lights of physiognomical science to the delightful magic of *Buffon*’s eloquence. In short, the whole brute creation passes before him in review, and he tells every one of them his own. More especially he discovers very little complaisance for the monkey-tribe, and rather pushes them backward, than brings them forward in the great scale of being. This relieved us from a painful apprehension we began to entertain of their putting in as pretenders to near relationship, when we saw five-and-twenty of their phizzes exhibited in one of the plates of this fragment. More especially we were alarmed at M. LAVATER’s description of the *Ourang-Outang* and the *Gibbon*. The former is well known, and is cer-

tainly a mere beast. The latter, in the plate before us, has a much more humanized face than the former, and our Author describes his moral character in the following words: "This monkey is of a good natural temper; his manners are mild and gentle, and his motions are neither too violent nor precipitate; he takes, with an air of benignity and contentment, the food that is offered to him—and so on." "But," adds our Author, "the whole of his figure taken together, has nothing in it human." We think this rather a shuffling sentence, and should not be surprized to see Pug lodging an appeal. Two figures, upon *the whole*, may differ, while some of their respective parts may be similar; and as there is something (often much) of the beast in man, why may there not be something of man in the beast? However, we do not mean to give the *brutes* too extensive privileges; but we are not afraid of giving them their due, as we need be under no apprehension of their encroaching upon our domain, or coming in for *their* share of *our* advantages and emoluments. Our security here does not, indeed, proceed from M. LAVATER's rules and observations with respect to the peculiarities in the structure of their skulls, jaw-bones, and other parts, but from another circumstance, which will ever keep them in their own sphere, and at an eternal distance from all human promotion, and that is—that they are physically incapable of *making speeches*. This the ingenious and celebrated anatomist CAMPER has proved abundantly in his treatise on the *Ourang-Outang*.

[To be continued.]

A R T. XIV.

Decade Epistolar Sobre el Estado, &c. i. e. Ten Letters concerning the present State of French Literature. Written from Paris in the Year 1780. By DON FRANCIS MARIA DE SILVA. Madrid. 1781.

D. F. MARIA DE SILVA is nothing less than the Duke D'ALMODAVAR, who was ambassador at our court before the breaking out of the late war; and we are persuaded that this specimen of his taste for elegant literature, will do him still more honour than he would receive even from the publication of his political transactions. He seems to be a warm friend of the arts and sciences, and of those that cultivate them; and indeed the work here announced is little more than a collection of the literary portraits of Voltaire, Rousseau, D'Alembert, the Marquis of Condorcet, Marmontel, Thomas, de la Harpe, (*si diis placeat*) Robinet, Diderot, Du Buffon, de la Lande, de Jaucourt, de Brillon, de Portal, Valmont, de Bomarce, d'Arcon, Sage, *cum multis aliis quos nunc perscribere linguam est.*

A R T. XV.

Histoire de l'Academie Royale des Sciences, &c. i. e. The History and Memoirs of the Royal Academy of Sciences at Paris, for 1779, 4to. Paris. 1782.

P H Y S I C S.

Mem. **C**ONCERNING *French Wool, compared with that of other Countries.* By M. DAUBENTON.—This eminent Academician, whose extensive knowledge is become, by its happy application, a rich source of useful improvements and discoveries, has been long employed, and to great purpose, on the object of commerce that is treated in this Memoir. All the means of improving the quality, and increasing the quantity, of wool in France, such as the manner of feeding, lodging, and tending the fleecy tribe, of sheering their wool, and of making them breed with foreign races, have been observed and examined by him with unremitting assiduity and attention. But in order to estimate the influence of the different methods of treating sheep upon their wool, it is necessary to have a sure rule, by which an accurate judgment may be formed of the fineness of the wool. This has been hitherto wanting among manufacturers, who often place different kinds of wool in the same class, and whose classes are neither numerous enough, nor sufficiently distinguished from each other, by certain marks or characters. M. DAUBENTON has been led to an accurate method of judging in this matter by a particular circumstance: after a very attentive examination of the different kinds of wool that came under his observation, he remarked, that in all flocks of wool whatever, there are threads of the greatest fineness, and that consequently it is not from the finest threads of a flock of wool that we must judge of the degree of its fineness, but from the thickness of the coarse threads of the flock. He accordingly constructed a micrometer, that measures the hundred and fortieth part of a line: this is the term, or highest degree of fineness, of the grosser threads of a flock of wool of the first quality. This term being known, our Academician divides wool into five classes: the *superfine*—the diameter of whose threads or filaments is from $\frac{1}{40}$ th of a line to $\frac{1}{70}$ —the *fine*, whose diameters are between $\frac{1}{70}$ and $\frac{1}{40}$, and so on through the other classes, to which he gives the names of the *middling*, *coarse*, and *super-coarse* wools. The difference of diameter from one class to another being thus, the $\frac{1}{40}$ th of a line, this will be sufficient to make the careful observer distinguish, in each class, wool of the first and second quality. M. DAUBENTON used this instrument with success, to assure himself of the effects which the different methods he had employed produced upon wool, and to compare the French wool with that of

of other countries. As, however, it is not probable that shepherds or farmers, or even the greatest part of proprietors and manufacturers, will make use of this micrometer, our Academician has contrived for them an easier and plainer method of proceeding. It consists in placing upon a black ground samples of the wools of each class, at equal distances from each other. Between these must be placed the sample, which is to be examined and compared with them, in order to have its fineness and its class determined. By observing it with a magnifying glass when thus placed, it will be known, with more accuracy than by the ordinary method of feeling and handling, to what class it belongs.

ANATOMY.

Mem. I. First Memoir, concerning the Voice.—Concerning the Structure of the Organs which form the Voice, considered in Man, and in different classes of Animals comparatively. By M. VICO d'AZYR.—We have seen, in this ingenious Academician's memoir concerning the organ of hearing, his method of proceeding in treating that subject*. After a comparative examination of the parts of that organ in different animals, he distinguished those that are essentially necessary to that sensation from those which are only of a secondary utility in this respect; and he judged the sense of hearing to be more perfect in birds than in other animals, though the organ in them be remarkable for its simplicity. In the memoir now before us, on a similar subject, the learned anatomist proceeds in the same manner. He describes the vocal organ in man, in a great number of monkeys, in quadrupeds of different kinds, in birds, in some reptiles; and in this examination it appeared to him under a great variety of aspects. Our Author's circumstantial account of these is most curious: it is illustrated by fifty-two figures admirably engraved, and exhibits the wisest arrangement, the most beautiful mechanism, displayed in an infinite diversity of means, that all tend to the same ultimate, benevolent end. All this must be seen in the piece itself, from which, however, we shall extract some particulars, and the general result of our Academician's researches on this interesting subject.

In several kinds of monkeys, membranous bags, or receptacles, are observed, which communicate with the larynx, and by receiving and discharging the air alternately, serve to form the cries of these animals. The howling-monkey †, so called from the strength of his voice, has this bag, or receptacle, of a bony substance; and the peculiar construction of his vocal or-

* See the Appendix to our last Volume.

† The Red Monkey of Guiana, which Messrs. de Buffon and Daubenton place in the Sapsou class.

gan is here described, for the first time, by M. d'AZYR. He received from Guiana a throat of this monkey, in the best preservation, with the tongue, the pharynx, a part of the gullet, the whole larynx, and also the bag, which is in some collections of natural history, but whose position, connections, and relations, are absolutely unknown.

The digitated quadrupeds, according to our Academician, approach much nearer to man in the structure of the vocal organ, than the greatest part of the monkey race; for in this case the first appearance deceives: the monkey, who seems to come so close to humanity, loses this proximity in proportion as he is better known. In the larynx of the cat there are two membranes, which form vibrations when wind is blown into the *trachea*, and produce a noise similar to the purring that is peculiar to that animal. The other variations of this organ in quadrupeds are almost endless. The construction of the vocal organ in birds is very different from its structure in quadrupeds. The birds have no epiglottis; but their glottis has the faculty of opening and shutting. This is the only part of the organ which is situated in the upper part of the neck; the remainder is placed in the inferior part, above the bifurcation of the bronchia; the part which divides them, as also their membranes, are susceptible of vibrations, and supply the place of those membranes, which in man are called by some the *vocal chords*. There are varieties in the position of the trachea, designed to strengthen the voice, in certain kinds of birds, whose manner of living requires their being often warned at a distance, and whose tongue is confined to a small number of cries. But in those birds, whose notes are the most diversified and the most agreeable, the vocal organ is remarkable for its simplicity.

From the long series of observations which M. d'AZYR has made on this important part of the animal structure, he draws the three following conclusions: 1st, That the glottis appears to be of no use in the formation of sounds; 2dly, That the inferior membranes of the larynx in men and quadrupeds, and the elastic membranes of the bronchia in birds, form the real vocal organ, because they are the only parts which are susceptible of vibration; 3dly, That the bony receptacles, the cavities, the sinuosities of the arteria trachealis, observed in different and numerous classes of animals, only increase the intenseness of sound, without contributing at all to its formation. —Our Academician, however, does not lay down these conclusions as fully and incontestably proved, but only as the probable result of his observations, which he proposes to verify by a series of experiments on the organs of voice in different kinds of animals.

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C H E

Mem. I. *Concerning the
Nitrous Acid.* By M. TILLET
by the same.—The success of
Count de Sickingen to render
into ingots, has excited attention
this substance. M. TILLET
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it might be of consequence to
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the platina and the silver is complete, the liquor becomes transparent even on the fire, and the gold remains at the bottom of the matras. There are other interesting circumstances relative to these facts enumerated here, which the chemist will read with pleasure in the memoir itself, as also in the one following, M. Tillet's account of the extraordinary waste this metal suffers by the solution above mentioned. One evident result of the experiments made by this able Academician on *platina*, previously purified and rendered ductile, is, that this substance, though by some of its properties it approaches to gold, is very far from deserving to be considered as a perfect metal, since the nitrous acid separates from it a black powder, which has no metallic properties, and hitherto appears incapable of reduction.

Mem. III. *Observations on the different Salts derived, by Lixivation, from the Ashes of the Tamarisc.* By M. CORNETTE.—Mem. IV. *Observations on Vitriol of Mercury*, (by which is understood the combination of Vitriolic Acid with that metallic substance) by the same.—Mem. V. *Concerning the Decomposition of Vitriolic and Nitrous Salts with Metallic Bases by the Marine Acid.* By the same.—Mem. VI. *Observations on a Glacial Acid, obtained by the distillation of a mixture of the Smoking Nitrous Acid with Coal, burnt and reduced to Powder.* By the same.

POLITICAL ARITHMETIC.

Memoir concerning the Population of Paris, and that of the Provinces of France, together with Researches, which prove an increase of Population in the Capital, and in the rest of the Kingdom, since the Commencement of the present Century. By M. MORAND.—This Academician, after a critical examination of the different authors, who have employed their labours and researches on the subject here treated, concludes, that the population of France is considerably augmented within these last forty years; that fecundity is increased and mortality diminished. Some will find it difficult to reconcile this conclusion with the avowed progress of luxury in France, the corruption of manners in the capital, and the misery that reigns in the provinces. Our Author's solution of this difficulty is judicious, instructive, and dextrous.

ANALYSIS.

Memoir concerning the Theory of Serieses. By M. DE LA PLACE.

ASTRONOMY.

Mem. I. *New Analytical Methods of resolving several Astronomical questions.*—XIV Memoir. *In which the Analytical method is applied to the determination of the Orbits of Comets.* By M. DIONIS DU SEJOUR.

Mem.

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mical science.

Mem. III. *Concerning the*

of the Marine, from the 18th of January to the 17th of May 1779. By M. MESSIER. This is the sixty-fourth comet whose orbit has been calculated, according to M. de la Lande's table, in the third volume of his *Astronomy*, p. 366.—Mem. VII. *Concerning the Longitude of Nova Zembla.* By M. LE MONIER.—Mem. VIII. *Concerning the Diplantidian Telescopes* (i. e. telescopes which exhibit at the same time two images of the same object, the one erect, the other inverted), *as also concerning Achromatic Object-Glasses and Eye-Glasses.* By M. JEURAT.—Mem. IX. *Description of an Astrometer, or an Instrument designed to indicate, without previous Calculation, the hour of the Rising and Setting of a Star, whose Declination, and the Time of its passing the Meridian are known.* By the same.—Mem. X. *Observations on the Satellites of Jupiter, made at Perinaldo in 1770.* By M. MARALDI.—Mem. XI. *Observations of an Eclipse of the Sun, the 14th of June, and of the Lunar Eclipses of the 30th of May and the 25th of November.* By M. MESSIER.

The article of GEOGRAPHY furnishes only a *second Memoir* of M. LE MONIER, concerning *Cape Circumcision*, with some additions to the discoveries that have been already published relative to that subject.

Prefixed to the memoirs of this volume (one of the most barren we have met with in this valuable collection), we have the eulogies of two deceased members of the Academy, M. JOSEPH DE JUSSIEU, brother to the two celebrated botanists and physicians Anthony and Bernard de Jussieu, and of Count D'ARCI.

ART. XVI.

A farther Account of Two Memoirs in the Academical Collection of Berlin for 1780. Mentioned in our last Appendix, p. 544.—(Given at the Request of a Correspondent).

A Man, on a journey, will, if he be a civil man, step out of his way to oblige, where a favour is asked, although he should be desirous of getting on: but he would not wish to be often retarded thus in his course, and frequently kept standing, for a considerable time, on the same spot, when a long road lies before him. Our correspondent Y. Z. whose curiosity is laudable, and whose manner of desiring information is discreet, is one of those *question-askers* who deserve regard, and we shall therefore, with pleasure, comply with his request. He desires to know something of the composition by which Mr. MARGRAAF has imitated the *tourmalin*; and would wish to have a general idea of the machine contrived by M. ACHARD, by the assistance of which an observer may perceive, without danger, *when* the air is electrical, to *what degree* it is so, and whether its electricity be positive or negative.

On the first of these heads it is easy to give our Correspondent

full

full satisfaction. The composition, by which the tourmalin was imitated, is formed as follows: "Take magnesia, or that earth which is the basis of the *sal catharticus amarus*; mix it with chalk, which has been dissolved in spirit of nitre, and precipitated from thence by a solution of salt of tartar, and then well edulcorated: add to this mixture equal quantities of flint and clay (taking a scruple of each of the four ingredients), and four grains of the precipitate of sublimate of fusible spar*. To two drams of this mixture add five grains of *crocus martis*, calcined according to the method of KUNCKEL, during four months, in a glass-house furnace, and the result will be the formation of a vitreous stone, similar to the tourmalin."

The second object, concerning which our Correspondent desires information, is the *portable atmospherical electrometer*, contrived for the purposes already mentioned. This instrument is composed of a hollow and truncated cone of tin, whose upper end is open, and which is closed at bottom by a plate of the same metal. This plate is covered, in the inside of the cone, with a layer of rosin two inches thick: to the lower surface of this layer of rosin a tube of tin is cemented, which, when it is placed on a wooden pedestal, supports the cone in such a manner, that the great base is horizontal, and turned downwards; the rosin insulates the cone perfectly, and, when the latter becomes electric, prevents the loss of its electricity by transmission. The cone must be high enough, and its inferior base must exceed far enough, in diameter, its superior extremity, to prevent the rain, even though it should fall in an oblique direction, from wetting, either in its fall, or by rebounding from the pedestal, the lower surface of the rosin-layer, with which the bottom of the truncated cone is internally covered: otherwise the cone would cease to be insulated, and the electrometer would be changed into a conductor. On the truncated part of the cone M. ACHARD fastens a square iron branch, on which he places a thermometer and two electrometers, the one very light, and thus capable of being set in motion by small degrees of electricity; the other heavier, and which, consequently, only rises when the electricity becomes too strong to be measured by the lighter electrometer. Besides these two electrometers, M. ACHARD tied to the iron bar a thread, which indicates, by its rising, the smallest degrees of electricity: the whole is inclosed in a receiver of glass, open above and below: the base of this receiver is also

* By this expression, which is repeated in this Memoir, and which occurs, with a small variation, in a subsequent Memoir of the Author's, we apprehend that he means what we here call the *Fluor crust*; or that earth which is not only sublimed from the *fluor*, or *Dorbyline spar*, on treating it with oil of vitriol, but may likewise be precipitated from thence, and from the acid liquor in the receiver, by the addition of a solution of salt of tartar.

insulated with rosin, that it may not derive any electricity from the tin cone; the remaining space of the upper part of the Receiver, between the bar of metal, which passes through it, and the glass, is likewise filled with rosin, to prevent the communication of electricity to the receiver; to preserve this rosin from rain, which, by moistening it, would form a communication between the receiver and the bar, it is covered over with a glass funnel, through which the bar passes, and which hinders the rain from falling on the rosin. This receiver is also indispensably necessary to prevent the action of the wind upon the electrometers, which would render the accurate observation of them impossible. At the end of the metal bar, which passes through the receiver, hollow tin pipes may be placed, of a small diameter, to render them as light as possible, and they may be raised to the height of 10, 20, or 30 feet. The upper end of the pipe terminates in an iron point, extremely sharp and well gilt; the gilding is necessary to hinder the point, which must be always even and smooth, from contracting rust. With respect to the elevation that it may be proper to give to the tin-pipe, this must vary with the height of the buildings or trees in the different places where observations are made; for the height of the pipe must always exceed, at least by six feet, the elevation of all the bodies that are near it. M. ACHARD joins a thermometer to this machine, which may be observed at the same time, and be the means, perhaps, of discovering the relation, if any there be, between electricity and the temperature of the air. A barometer and hygrometer may, with facility, be added to this instrument for the same purpose.

In order to know, whether the electricity of the air be positive or negative, M. ACHARD suspends a ball of cork, by a linen thread, on the wire which communicates with the iron bar, and which passes through the rosin, with which the base of the truncated cone is covered; the wire must be of such a length, that bodies, positively or negatively electrical, may be commodiously brought near the cork ball, which is suspended on it; and it is according as these bodies attract or repel the ball, that the observer learns, whether the electricity, which the instrument has received from the air, be positive or negative.

That the observer may be in no danger from the sudden accumulations of electricity, which sometimes happen, M. ACHARD fastens to the base of the pedestal an iron bar, which not only communicates with, but even enters into, the ground, several feet deep. This bar, whose upper part terminates in a round knob or ball, must be only at the distance of an inch from the cone. When the electrical fluid is so accumulated, that the instrument can no longer contain it, it will discharge itself against

against this metal bar, which will conduct it under ground: the same thing would happen, if the lightning fell upon the instrument, and the observer would be in no sort of danger, even at the distance of a few feet. When the instrument is placed in a garden, this method of forming a communication with the ground is subject to no inconveniency; but if it should be judged proper to employ the instrument in a house (which may be done by making the tin-pipe pass through a hole in the roof, and placing the instrument in a garret) the manner above mentioned of forming its communication with the earth would not be so easily executed: in this case the communication must be effectuated by means of a bar of metal descending from the garret to a depth of some feet under ground; and for greater security, against the too great proximity of a thunder storm, it would be proper to place the metallic bar in contact with the cone of tin: thus the instrument would become a real conductor, which, instead of exposing the house to danger, would, on the contrary, preserve it from all the accidents that are occasioned by lightning.

When the instrument is placed in a garret, or on the platform of a house, no inconvenience is to be apprehended from ascending dews; but when it is placed in a garden, the dew adheres to the rosin which covers the truncated base of the cone, and forming thus a communication between the cone and the earth, makes the instrument lose the electricity with which it may have been charged. To prevent this accident, it is necessary to pave the ground on which the instrument is placed, and *that* in such a manner, that the pavement may extend itself on all sides, at least two or three feet beyond the circumference of the lower base of the cone: the rising of the dew, which, by adhering to the rosin might damage the instrument, will be thus effectually prevented.

When the air is electrical, it must necessarily communicate its electricity to the vapours which it contains: this is evident from the formation of lightning, which is not produced by the discharge of the electrical matter of the air, but by that of the vapours which float in the atmosphere. Hence it follows, that rain, snow, hail, mist, and dew must be very often electric. As it appears to M. ACHARD a matter of great consequence to know and observe exactly the electricity of these meteors, he has constructed a machine, that is adapted to discover both its nature and degree. This machine is composed of a truncated tin cone, closed at the top, open at bottom, and insulated upon a pedestal, like that of a machine that is employed to measure the electricity of the air. In the center of the upper truncated part of the cone, M. ACHARD fixes an iron bar terminated by a ball; he covers the whole with an insulated glass receiver, high enough

enough to have its summit at the distance of three inches from the ball, which terminates the iron bar, to which he fastens a very *sensible* electrometer, and also a linen thread to discover the smallest degrees of electricity. As this instrument is but little elevated, and has no pointed extremity, it is not easily charged with the electricity of the air, which, at such a degree of proximity to the earth, is always imperceptible; but rain, snow, hail, mist, and dew, if they are electrical, will render it also electrical by falling upon the cone; the degree of electricity is ascertained by the electrometer, which is under the receiver; and in order to know whether it be positive or negative, the observer has only to employ the method indicated above, in our account of the instrument used to measure the electricity of the air. Besides the use of this instrument in discovering the electricity of aqueous meteors, it may still serve farther purposes: it may be highly useful to compare it with the atmospherical electrometer, in order to discern the true principle of the electricity with which it is charged, and to see whether it proceeds immediately from the air, or from the heterogeneous bodies that are suspended in the atmosphere; for the atmospherical electrometer may also become electrical by rain, snow, hail, or mist, and the comparing these two instruments is the only method that occurs to M. ACHARD by which we can know, whether it receives its electricity directly from the air, or by the intervention of bodies (indued with a *conducting* power) which are diffused in it. If, during rain, hail, snow, or mist, the atmospherical electrometer is *electrical*, while that which indicates the electricity of aqueous meteors is *not so*, we may conclude, with certainty, that the electricity of the former proceeds only from the air; if, on the contrary, they are both electrical, it must then be inquired, whether they be so in the same degree; if this be the case, it is only to the rain, or snow, &c. that the electricity must be attributed. (Is this conclusion just? ask we.) I need not observe (concludes M. Achard) that when there is neither rain, snow, hail, nor mist, the atmospherical electrometer will always indicate the electricity of the air.

ART. XVII.

Le CORAN Traduit de l'Arabe, i. e. A French Translation of the KORAN from the Arabic, accompanied with Notes, and a compendious Account of the Life of Mahomet, drawn from the most esteemed Oriental Writers. By M. SAVARY. 2 Vols. 8vo. 1782.

THE learned Author of this translation resided long in the East, and it was under the eye of the Arabians, among whom he lived several years, that he undertook this difficult

ficult and laborious work. He has not been unsuccessful in imitating the concision, energy, and elevation of style, for which the original is so remarkable, and he has even so far respected the obscurity that reigns in a multitude of its phrases, as rather to leave their meaning dark, than to weaken the expression, by any attempts to render it more clear. He has enriched his translation with Notes, to explain the difficult passages: he has given a judicious account of the nature of the work, and the manner in which it was composed. All this is instructive for the unlearned, and to such this publication is a useful and entertaining present: we prefer, however, upon the whole, *Salé's* translation.

A R T. XVIII.

Relation de deux Voyages dans les Mers Australes et des Indes, &c. i. e.
An Account of Two Voyages in the Southern and Indian Seas, made in the Years 1771, 1772, 1773, and 1774. By M. DE KER-
GUELEN, with several of the King's Ships under his Command—
Or, EXTRACT from the *Journal* of his Navigation for the Discov-
ery of a Southern Continent, and for ascertaining a New Course,
proposed, as shortening, to the Amount of 800 Leagues (French),
the Passage from Europe to China. 8vo. Paris. 1782.

THIS work is the recital of a calamitous and unsuccessful expedition, and it is designed to plead the cause of its Author against the accusations of his officers, and the sentence of his judges. He was sent by government to verify the pretended discoveries of Messieurs *Gonneville* and *Grenier*; and his unlucky navigation terminated in the discovery of the Island of Madagascar. His Journals discover a wrong-headed man, who, though not ignorant in the line of his profession, is unworthy of every degree of confidence, by the rashness of his decisions out of that line, and the presumption with which he judges of objects, that seem almost totally unknown to him. All this appears more especially in the *Observations on the American War*, which he has subjoined to his Journal. He tells us, among other things, that there are *very few* lands in America adapted to furnish a subsistence to their inhabitants by agriculture,—that an increase of population ought to be to them an object of apprehension; and that they are likely to be always tributary to, and dependent upon, other nations.—The two first of these assertions are too absurd to deserve refutation: on the last we shall not pronounce;—the effects of the independence of America on its national happiness are yet in the womb of futurity.—These observations are followed by Remarks on the manner of making war upon England, which we recommend devoutly to the attention and approbation of the French court.

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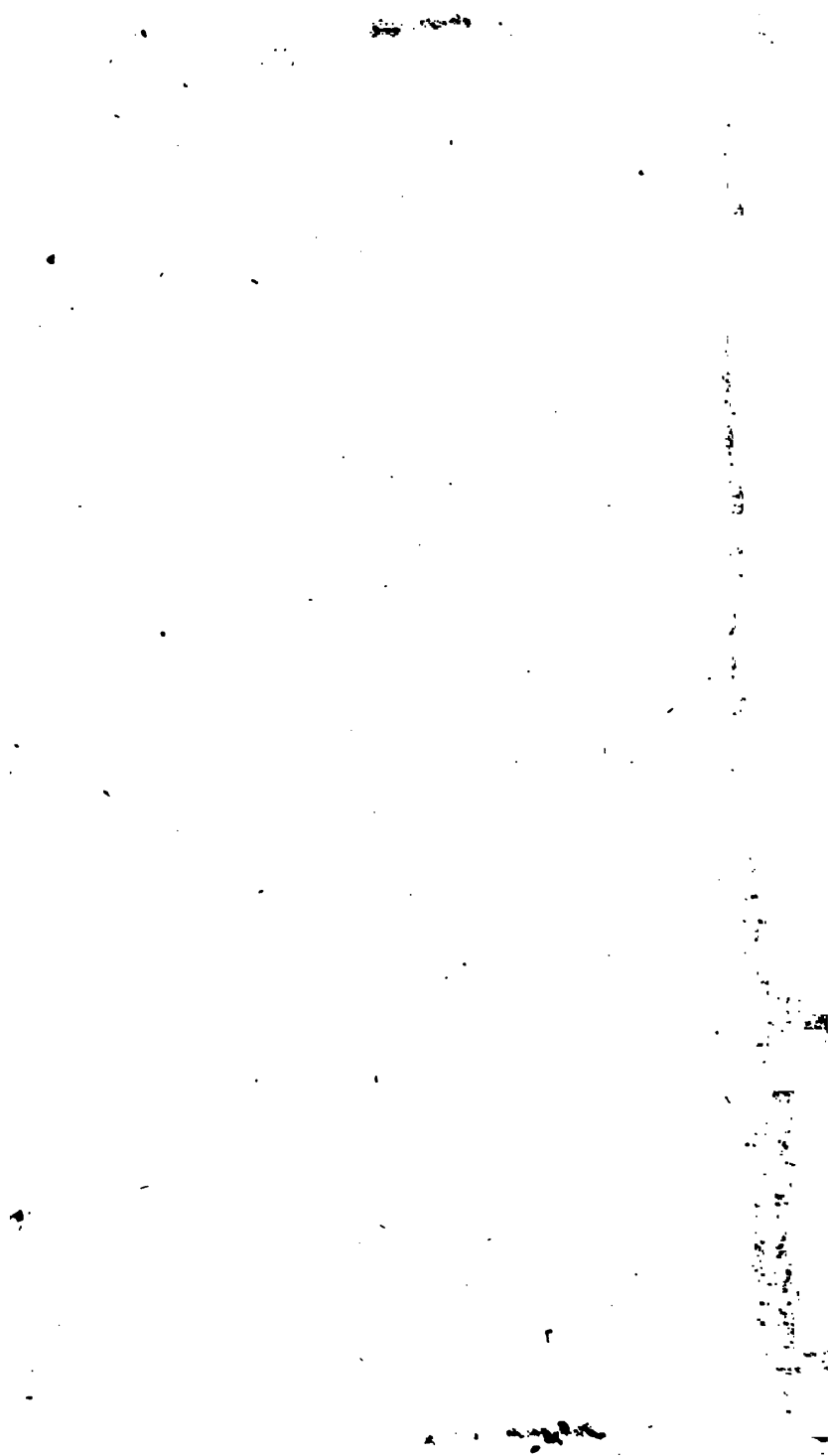
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